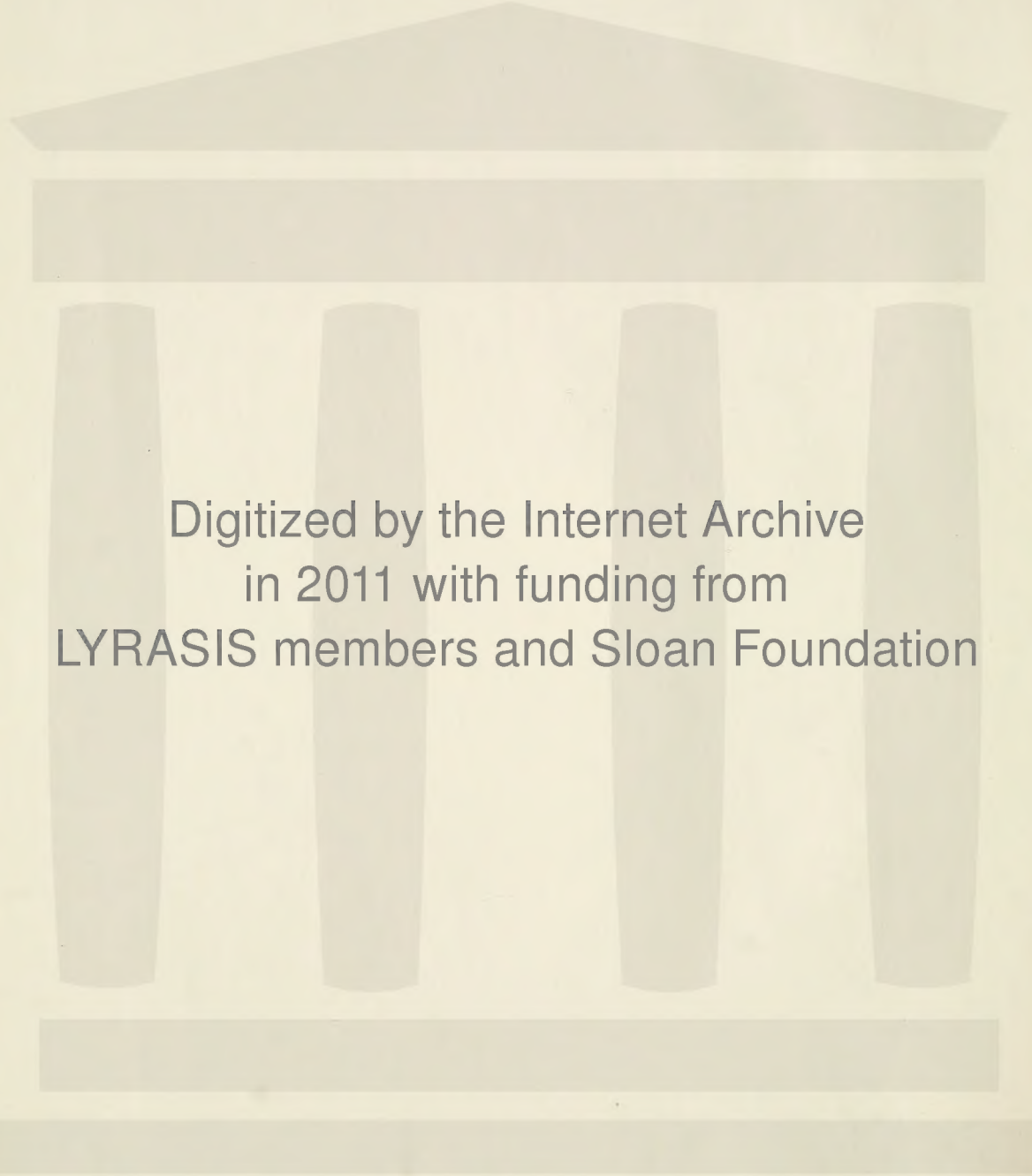


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THE BRETHREN EVANGELIST

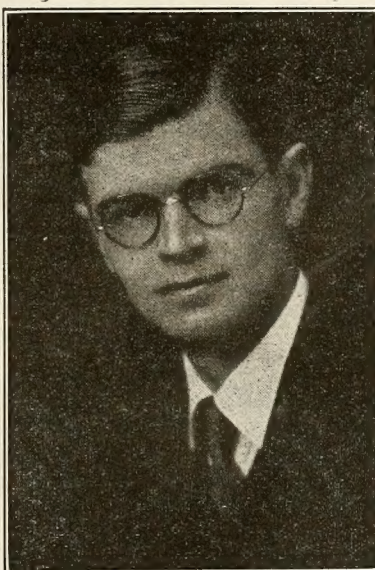
1935: A Year of Prayer for Brethren Churches

By Prof. M. A. Stuckey, Moderator of National Conference

"Prayer is an ordinance of God," says the saintly John Bunyan, "a sincere, conscious, affectionate pouring out of the soul to God through our Lord Jesus Christ, in the grace and help of the Holy Spirit, for such things as God has promised, or according to His word, for the good of the Church, with submission, in faith, to the will of God."

"Watch unto Prayer"
(I Pet. 4:7)

"The Lord's remembrancers" in the Brethren Church know that the present church year has been set aside as a year of prayer by National Conference. In order that the churches may pray more effectively, and that the idea of ex-Moderator McClain may function more decisively, your present moderator recently requested his associates of The Ashland Theological Seminary to aid him in erecting a program of prayer topics for the church at large. The response was immediate, and the results of our labours will be obvious to the readers of The Evangelist if they will turn month by month to the new section of our church paper headed with the caption: LORD, TEACH US TO PRAY.



*A Fellowship of Prayer for
Everybody*

Pastors and laymen alike are invited to join our fellowship circle of intercessors. We expect that circle to enlarge greatly during this year. In fact, the prayer requests coming in to The Evangelist office from time to time will be added to the monthly list as special requests. May they increase as the Lord sends the spirit of prayer upon us.

Dr. George S. Baer, under whose editorship The Evangelist shows continuous improvement, has heartily endorsed the present program and will keep the Brotherhood informed as to its promotion and progress from time to time through his editorial columns. For this additional service we shall be indebted to him.

"O LORD, REVIVE THY WORK"
(Hab. 3:2)

*"Savior, visit thy plantation,
Send O send, a gracious rain;
All will come to desolation,
Unless Thou dost bless again.
Break the tempter's fatal power;
Turn the stony hearts to flesh;
And begin this very hour
TO REVIVE thy work afresh."*

—John Newton.

Signs of the Times

by
Alva J. McClain

ONCE a Year Only

A little newspaper out in Poplar Bluff, Missouri, has a custom of several years standing not to print any "unsavory and unpleasant" news on the day before Christmas. Once a year, therefore, the readers find no word of any crime, broken homes, disease plagues, kidnapping, wars, financial tragedies, etc.

Such a custom, in such a world as ours today, is merely a pleasant flight from reality for the space of 24 hours. After that we come back to things as they are. And doubtless the readers of the Missouri paper will have to read just twice as much, on the day after Christmas, of crime and tragedy.

Many people, unfortunately, would regard as very dull and uninteresting any newspaper that contained nothing of crime and tragedy, and would be glad to see a "normal" issue.

Some day, and it may be soon, a Kingdom will be established on earth in which first things will be put first. In that day even the newspapers will deal with things that are "true" and "honest" and "just" and "pure" and "lovely" and "of good report". "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9).

If you want to test your own spiritual condition, ask yourself how you would enjoy such a world. Some people, mentally abnormal by reason of sin, would find it very tiresome. But those who really long for such a world will pray for the Coming of the Son of God in 1935.

NOVA Ophiuchi No. 3

The passing of another year, to those who are thoughtful, may raise the ancient question, "What is Time?" It may be comforting, in some respects, for us to believe that what is past is past forever, that we are done with it. Certain moralists and philosophers have seen a great blessing in this, telling us that whatever we may have done in 1935 is swallowed up in the irrevocable march of time, so that we may begin the New Year with a clean slate. Therefore, they admonish us, we should forget the past.

Now there is a certain sense in which it is profitable to forget the "things that are behind". But this admonition, we should recall, was written to Christians, not to unbelievers.

Men may indeed forget the things that are past, but they are written indelibly nevertheless in the book of time. The very universe in which we live preserves the record of our doings. Which brings us to Nova Ophiuchi No. 3.

Astronomers have been watching with interest this year a gigantic explosion of gas on the above mentioned star. Now Nova Ophiuchi No. 3 is many times larger than our sun and is 18,000,000,000,000 miles distant from the earth. From this star it takes 3000 years for a beam of light to

reach the earth. Therefore, the great explosion which the scientists are now watching through their telescopes took place 3000 years ago.

If you were a spectator, located today on Nova Ophiuchi No. 3, looking through a telescope of sufficient power, you could watch Samson slaying the Philistines with the jawbone of an ass.

In fact, if you could transport yourself at will to any place in the universe, and if you had instruments of sufficient power, you could see every deed that man has done, and every word that he has spoken, since the world began. And most of us would see some things very embarrassing to ourselves.

This suggests two things: First, perhaps one of the "books" God will open in the Day of Judgment (Rev. 20:12) will be the book of the Universe. It contains the dictophone and television records of time, and it will make no mistakes.

But second, this idea will shed some new light upon that wonderful verse of Isaiah 43:25, "I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins". Only by an act of miraculous divine power can anything be "blotted out" of the records of the Universe. How wonderful is his Grace to sinners.

AN Image Made Like to Corruptible Man

Having wrecked a beautiful cathedral in Moscow named after our Lord and Savior, the Russian dictators erected on the foundations a great palace of the Soviets; and now they expect to place on top of the building a gigantic statue of Lenin. It will be 180 feet in height, made of chromium plating.

This is the "god" of Russia, for man is so constructed that he cannot live without a god. If he rejects the true God, he will turn to a false god. If he rejects the truth, he will believe a lie.

The Apostle Paul, 19 centuries ago, wrote down the evolution of religion as we see it in Russia today: "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man" (Rom. 1:21-22).

And this image of Lenin is the harbinger of another image which is yet to come, in honor of a dictator greater than the Russian butcher (Rev. 13:14-15).

RELIGIOUS Freedom in a Catholic City

Dr. Rahard, a prominent Trappist monk who abandoned the Catholic Church, says the Alliance Weekly, is now a rector of the Anglican Church in Montreal, Canada. So terrific has been his appeal that more than 1200 people have joined his church within the past year. As a result, his life has been threatened; his converts have suffered boycott and abuse; he has been taken by the police, and without trial has been dragged to jail, stripped, photographed, fingerprinted and treated as a common felon. He is now before the civil courts charged with uttering blasphemy.

The only place where the Roman Cath-

olic Church believes in religious freedom is where she is in the minority group. But the moment she reaches a place of influence and power, the teeth of the beast begin to show.

Remember this the next time you read of Catholic bishops and priests pleading in this country for religious toleration.

THERE is No Difference

After a series of tests covering fourteen years, Dr. Garth, head of the institute of race psychology at the University of Denver, reports that "if opportunity is equalized, no difference will be found in the intelligence quotient of the different races".

Dr. Garth obviously does not belong to the Hereditarian Sect who would regard his views as the gravest kind of heresy.

At any rate, his findings will give no comfort to those who regard the different races of men as different stages in a long process of mental evolution. God "hath made of one blood all nations of men" (Acts 17:26), from the Pygmies of Africa to the proud Nordics of Nazi Germany.

THE Earth Filled with Violence

The National Council on Crime reports that each year an average of 12,000 people are murdered in the United States; 3,000 are victims of kidnappers; 100,000 are assaulted and 50,000 are robbed. Since 1890 our murder rate has increased 350 per cent. According to the United States Flag Association, 112,751 men were killed in action in the Revolutionary, Mexican, Civil, Spanish, and World Wars. Within the past ten years more men have been murdered in this country.

The cost of the business of crime in dollars and cents, to say nothing of other costs morally and spiritually, is about fifteen thousand millions per year. This would be about ten dollars a month for every man, woman and child in the United States.

The late President Coolidge would hardly be called a religious fanatic. He replied, in response to the question of a student as to what the modern minister should preach, "I think that the ministers should preach that men should be born again".

No New Deal will ever work successfully until there have been some New Births.

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Glimpses at Significant Scriptures

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"Grandly Begin" the New Year

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:1-4).

This is a message to Christians, to those who profess to have died to sin and to have been raised into new life in Christ Jesus. Paul says, If indeed ye have been raised out of the old life of sin even as Christ was raised out of death and the grave, seek the things that belong to the new life, the things that are above. If in truth, your life is even now hid with Christ in God, and if you hope to participate in his glorious future manifestation, seek and set your mind on the things that are above. Live the exalted life of the Spirit, the life that is consistent with your professed union with Christ.

Paul's counsel is always good, and especially fitting at the beginning of the new year. Start the new year right; much depends on how you begin.

"Grandly begin, though thou hast time
For only a line, be that sublime,
Not failure, but low aim is crime."

To start right, aim right. The aim is the important thing,—the motive, the goal, the purpose, the thing one has in mind to achieve or to become and the manner in which it is to be done—these determine whether the general course of life is to be up or down. Motive gives character to conduct; aim gives direction to progress. Where the desires and affections are, thereto will the life be moving. Therefore see to it that you "set your affections on things above." Think noble thoughts; cherish high ambitions; aspire to lofty levels. Lift your heart on high and let it dwell in the heavens and you will follow it there.

But if you aim low, you will strike a low level. If you set your affections on the things of earth, or if you are satisfied to dwell among the worldly, sordid things of life, your soul will become earthy and sordid. The power of the ideal cherished to influence life works invariably, whether the ideal be evil or good. A person constantly tends to become like what he thinks and idealizes. The wise man made it stronger: he said not that a man tends to become, but that he actually *is* what he thinks. To quote him exactly, he says: "As he thinketh in his heart so is he" (Prov. 23:7). Jesus declared that out of the heart proceed all evil. The heart is the seat of character, and to guard the quality of the thoughts and desires that it is allowed to contemplate is the chief duty of every individual. "Keep thy heart with all diligence, we are wisely admonished, "for out of it are the issues of life" (Prov. 4:23). "Set your affections on things above, not on things on the earth."

"Build thee more stately mansions,
O my soul,
As the swift seasons roll;
Leave thy low-vaulted past."

The definite implication of our scripture is that one can control his mind and heart. Naturally he must make use of the strength that worketh in and through him. That was the secret of Paul's

strength, for he said, "I can do all things through Christ who strengtheneth me." But, granted the enabling power of divine help, there is certainly something a man can and should do for himself. He can choose the good and eschew the evil; he can take interest in the wholesome and ignore the unworthy; he can seek the pure and inspiring and spurn the foul and vicious. He can determine what his eyes shall gaze upon, what his ears shall be receptive of, and what his heart shall meditate upon. He can set his affections on things above and not on things on the earth. That is the possibility and responsibility of every Christian soul. To do that—to seek the things which are above, to set the affections on Jesus Christ, to determine by the help of divine grace to live above the world, to revel in the joy of his eternal presence and power, and to be athrill with anticipations of his glorious appearing—that is a grand beginning for the new year, or for anytime.

God Reveals a Stupendous Truth

"Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He said unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God" (Matt. 16:13-16).

That was a stupendous truth that Peter spoke that day; so great, that Peter himself did not realize the full significance of it at the time. Yet he himself was thrilled by its greatness,

and commended for being the spokesman of a divine revelation. Looking back upon this incident from the vantage point of their post-pentecostal experiences the disciples saw that this constituted a turning point in Christ's instruction and relation to them. They were led more definitely and directly into the inner sanctuary of truth, and were permitted to enter into more intimate relation with him. From that hour he sought to prepare them for the deeper experiences of his cross and passion into which they were about to enter.

The disciples' opinion of Jesus heretofore had differed little from that of the populace, except that they had more warmth of feeling toward him, and were in a better frame of mind to receive truth. Their conceptions of his person were very similar to those currently held by the people, maybe nobler, but not especially distinctive or unique. All who heard his teachings and saw his works, save the bitterly prejudiced leaders, connected him with the heroic past of the Jewish people in ways that would have done credit to any teacher or prophet that the times might have produced. But their finest notions of him fell far short of the great reality. The most complimentary statements that were being cast about from lip to lip were but clouds to obscure the truth. Even the minds of the disciples seemed veiled with uncertainty—uncertainty about the question that was of supreme importance—"Who is Christ?" Faith must be clear and strong at that point; anything less than the truth is false and wholly inadequate. And for the disciples the time had come when their vision should be clearing and they should be coming to grips with a vital and definite faith.

They would never have discovered the truth of themselves; it came as a revelation. But one had the courage to step forward

THE NEW DAY

*Every day is a fresh beginning,
Listen, my souls, to the glad refrain,
And spite of old sorrow, and older sinning,
And troubles forecasted, and possible pain,
Take heart with the day, and begin again.
—Susan Coolidge.*

and be the mouth-piece for the heavenly voice, or, if we may change the figure, he became the instrument for the striking of heavenly fire that cleared the atmosphere of the clouds of human opinion. Some one, unidentified, has likened the incident to the daring experiment of Benjamin Franklin, who, with his kite string and door key, drew down electricity from the skies during an electric storm. Trembling with anxiety as to the possible result, Franklin dared to touch the key with his hand, when instantly sparks of electricity were flung off. Had the current been stronger, it might have resulted in his death, but, as he afterward said, he was so overcome with ecstasy over the discovery that he was willing to die right then and there. In like manner there were clouds of opinion afloat as to who Jesus was, or is. "Whom do men say that I the Son of man am?" "Some say that thou art John the Baptist"—that was one cloud. "Some, Elias"—that was another cloud. "Others, Jeremias, or one of the prophets"—there was a whole bank of clouds. Then came the crucial question flying into the very midst of those black caps, "But whom say ye that I am?" Then a man, weak and helpless in himself, was found willing to lay his hand upon the connecting medium and the dynamite of another world was shot into the weakness and ignorance of this world as Peter cries, "Thou art the Christ, the Son of the living God." The fire of revelation fell.

It entered the heart of Peter and the other disciples and has spread to countless multitudes. It is a fire that burns away the clouds of doubt and burns off the shackles of slavery and purifies human life the world over. Peter was not guessing that day; he was not giving expression to a streak of wisdom; he was speaking words revealed to him by almighty God. The Father was answering through Peter as the Son was plying the question.

(Continued on page 9)

EDITORIAL REVIEW

We thank you. The editor wishes to express on behalf of himself and wife appreciation for the numerous Christmas and New Year greetings that came to our home and some to the office from Evangelist readers. We are thankful for the kind remembrances and words, and we are saying it in this way lest we overlook some, and especially because in some instances we have not the address.

From Columbus, Ohio, comes a report of the activity of our church there about the Christmas season. The Sunday school attendance was good and the birth of our Lord was fittingly observed in song and sermon and by special program. The Christmas spirit was encouraged by the giving of gifts, especially to those in need. Brother D. R. Murray, a Columbus high school teacher, is the aggressive pastor of this church.

Brother Frank Gehman writes of a revival meeting he conducted at the Denver, Indiana, church, where Brother W. F. Johnson is pastor. There were a good many handicaps in the way of sickness, yet the attendance and interest were good and God's blessing was upon the meeting. The support of nearby churches and pastors was commendable. We shall hope to receive from the pastor an early report as to the visible results of the campaign.

The *Christian Endeavorers* will find a report on their page from Tennessee, where we have two organizations that are alive and active. Sister Mary Pence, retiring president of the Senior group makes the report. We hope other societies will write of their work. The page is yours to use. Use it and help thereby to build up new interest in the young people's work of our church.

Dr. L. O. McCartneysmith writes of evangelistic campaign held at North Liberty and LaPaz, Indiana by the McCartneysmith Evangelistic Party, composed of Dr. McCartneysmith, his wife and Mr. Michael Klinoff. Much attention is given to children and young people by these workers in their campaigns. Brother Alton Witter is the new pastor of the North Liberty church. At the LaPaz meeting of two weeks, nine souls came to Christ and the church. Seven of these people together with two from Teegarden, were baptized by the pastor, Brother B. H. Flora, who is to be commended for his active service at the age of seventy-nine.

A note from Brother W. C. Benshoff, pastor at Waynesboro, Pennsylvania, says: "We had a great day yesterday (Dec. 30), large attendance, with morning sermon by Chester Zimmerman and evening sermon by Arthur Malles—both very fine—with Bernice Miller and our daughter, Faith, assisting." These young people are college students, home on their vacation. We can appreciate the reason for the "good days," for these young preachers showed what they can do in the way of proclaiming the truth in the Ashland pulpit.

Evangelist Subscription rates continue unchanged, and the special rates for Honor Roll churches are still in force, and will continue so at least until the time for the merger to take place. The regular price is \$2.00, but churches may get the special rates of \$1.50 by any one of three methods: (1) Putting the Evangelist on the Church budget, thus sending it to every home that qualifies according to the local plan; (2) Secure subscriptions equal to 60% of the church homes; (3) Or a club of 50 subscribers. This last proposition has appealed to certain of the larger churches, while the second has enabled smaller churches to get on the Honor Roll and thus secure the special rates at a very reasonable effort.

Brother Robert D. Crees has begun the issuing of a church bulletin for the West Kittanning and Brush Valley churches in Pennsylvania. This bulletin is made possible through advertisements of local merchants and "several hundred copies" are to be distributed each week and the publication is guaranteed for a year. We congratulate him on his initiative. The church bulletin has become quite popular among our ministers and it is being made to serve a good purpose. In a recent issue Brother Crees remarks about a Sunday school auto race which is setting a new record for activity at Kittanning. The second Sunday in December showed 245 in attendance at Sunday school and 196 at the morning church service.

We call attention to the new department launched in this issue through the initiative of Prof. M. A. Stuckey, moderator of National Conference, namely, the prayer department, entitled, "Lord, Teach us to Pray." It is an effort to encourage the realization of a thing that has been stressed time and again, and especially in Dean McClain's retiring moderator's address at last National conference. It seems to be quite generally recognized that the great need of the church at this hour is more intensive and more united prayer. But mere conference admonitions and resolutions will not accomplish it unless definite effort is made to promote it. That is the purpose of this new department. The outline will appear each week during the month of January, and thereafter each month will produce a new program. Our churches and pastors are invited to cooperate both by the encouragement of definite prayer in their groups and by sending in requests for prayer in behalf of local interests and undertaking that merit the support of the brotherhood. If you believe there is worth in united prayer before the throne of grace, send us your prayer requests and make local use of this new department. We appreciate the messages of the moderator and vice moderator in this issue concerning prayer.

From Lanark, Illinois comes a report of getting set under their new pastor, Brother G. T. Ronk, and of the celebration of the fiftieth anniversary of Brother Z. T. Livengood's ordination to the ministry. The Lanark Brethren are highly pleased with their new pastor, and they are getting started with increased attendance and interest in all departments of the work. It was a happy thought—that of doing honor to the life and work of Brother Livengood, while he is yet with them to appreciate their efforts. And all the fine things that were said about our brother can be imagined from the brief quotations given. We are glad to cooperate in honoring a life so well lived and a ministry discharged so consistently. Brother Livengood has not spoken very often through the paper, but he has occasionally taken time to write us of his appreciation and to give encouragement. We have known something of his strong faith and his great concern for the faith that has characterized Brethren people. We have a high regard for all our few-remaining pioneer ministers and for the service they have rendered. May their stalwart faith and sacrificial spirit continue to live on in the lives of our ministry long after they have all gone to their reward.

The Immediate Importance of Prayer in the Life of the Brethren Church

By Willis E. Ronk, Vice Moderator of General Conference

Prayer is always important in the life of any Christian people,—of Brethren people; but there are special times of crises when prayer, SPECIAL, EARNEST, NEVER CEASING prayer is the very essence of life,—without it there is no life. That we are passing through such a crisis time, both within the Church and without, is evident; and doubtless this was in the mind of Professor McClain in his retiring Moderator's address, when he suggested that we make this year a year of prayer in our churches. The true inference is that the most important duty before us for the year is prayer, never ceasing prayer.

The General Conference accepted his suggestion and decided that prayer should be emphasized throughout the year; but it is one thing to legislate that we shall make prayer important, it is quite another thing to actually give time to prayer. The writer has been assigned the task of calling to our minds the reasons for the immediate URGENCY of prayer, and we do so with a great deal of hesitation.

Prayer in the Midst of Turmoil

The first reason we suggest for this urgency of prayer is the condition of the world, its unrest, turmoil, and present retrogression. That the world is in turmoil and perplexity is readily admitted by all thinkers and observers; but that the wheels of progress have been reversed, is denied by some, and needs a little explanation. We are not thinking of scientific progress or retrogression; but of certain ideals which have made our modern life more worth living. Thus if the ideals of liberty, democracy, free speech, and the freedom of the press are as sacred and important as we have been led to believe, then in the presence of the growing tendency to dictatorships and absolutism, we have reason to be concerned. If all of these things presage the immediate return of the Lord, then we can truly rejoice; but if this spirit increases and the Lord tarries, the church may be tried by fire. Our finite wisdom is too limited to judge with certainty in these matters; but we ought to pray for wisdom, patience, and Christian grace to live as he would have us to live. We ought to pray that, if he tarries, he will grant us a revival that the Church may be saved from greater apostacy, loss and the trial by fire. Jesus said, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine" (John 17:9).

Prayer to be Kept from World Spirit

This leads to the second reason for the urgency of prayer, for we have all been affected by world conditions, and the "world spirit" is in our midst. This fact doubtless we are loath to admit and we ought to be ashamed to admit the fact, yet I am sure that any fair-minded inquiry will show this to be true. I am not here suggesting that

the true Church is falling away; but rather that the world spirit and atmosphere is penetrating the thinking and the living of the Church.

This penetration of the world spirit into the Church is evidenced in carelessness in the Church and in Christian responsibilities, and in a general lowering of the standards of Christian conduct. For instance, there is the attitude toward debts, repudiation by the nations; devaluation and the striking out of the gold clause of contracts by our own nation; and a general disregard by individuals of financial responsibilities, which may easily lead us to careless thinking and acting on our part. The world seeking for pre-eminence, position and power; selfishness, greed, and backbiting; together with the desire of pleasure and the vain show of the world, are all ever present dangers.

We need then to pray that we shall be delivered from this world spirit, that we should be kept from the evil while we wait for his appearing,—the purifying hope. Said Jesus, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" (John 17:15).

Prayer For Unity

Another reason for the urgency to prayer may be summed up in the statement "that we shall be one." Jesus said, I pray "That they may be one; . . . that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21). These words are frequently used as an argument for the gathering of all Christians into one great organization; but the deeper meaning is that Christians should be united in spirit in the Father and in the Son. Now, of all the people in the world, who should be united in love and Christian unity, Brethren people should be first. A people who claim to be a whole Gospel people, should not forget nor neglect so important an injunction. On many occasions we have done so.

The Brethren Church has been able to achieve a rather remarkable unity in questions of faith. We are one in belief, that is, we all accept the New Testament as our guide in faith and in practice, and I do not believe that there is a minister in the Church who would deny any part of the Statement of the Brethren ministers. This is indeed a remarkable unity.

The Statement of the Brethren Ministers is a minimum statement of faith, one upon which the ministers have agreed, and, as I understand, beyond this there is a great opportunity for personal liberty. There is liberty within these bounds. It seems to me that we are faced with two dangers, first the closely following of every word uttered to see if in every particular one conforms to the faith, which in itself is legitimate, but which so often degenerates into heresy hunting. The other danger is that having arrived at a common understanding on the great fundamentals of the faith, we shall not be contented with



Rev. Willis E. Ronk

our present statement but seek to define our position in minute detail, and thus fall into mere legalism. In the process of contending for details of faith, we may lose our unity.

Perhaps the greatest need of the Church under the head of unity is a unity of feeling, or unity in personal relationships. After all, how little even we ministers know each other! We may have known each other twenty years ago in college, or we may have heard each other attempt to preach a sermon at National Conference, or our wives may have met and spent a pleasant hour together. I have a profound conviction that we do not know each other as well as we think we do, nor as well as we should. How can we be one in spirit when we do not even take time to get acquainted?

One of the greatest factors in making for the solidarity of the Tunker fraternity was the fellowship which existed not only between ministers, but the laity as well. We need to pray that we may cling to our common belief, with charity in details; that it shall be in our hearts to cultivate fellowship and brotherly love, for his glory; and that we shall be one in thought, and in will, and in purpose.

Prayer for Strength to Witness

The greatest reason for the urgency to prayer is the need of faith, courage, and strength to witness for the Gospel. This is the primary task of the Church, and we need to realize that this is true. Therefore, we suggest that earnest prayer should be offered for the direct means of spreading the Gospel, that is the Home Missionary activities; and the preaching of the Gospel to all the world and the means at hand is the Foreign Missionary Society. As the world crisis grows, and the turmoil and the perplexity of the nations increase; and as the hearts of men are filled with fear, and as the time of the end draws nearer, the urgency to preach the Gospel increases. May we pray for strength to that end.

Higher education is important from our viewpoint, not because of its own intrinsic value; but as it makes its contribution to the enrichment of life, and hence to the spread of the Gospel. A Church College has value for the Church only insofar as it is distinctively Christian, and trains men and women for Christian leadership, both among the laity and the ministry. Ashland College has many grave problems before her. Many of these problems will never be solved except through prayer. Let us pray for the College, that she may continue her part in helping the Church to witness.

The Publishing interests of the Church deserve, yea, demand our prayers for the very reason, that the printed page is an important form of witnessing. It is important in building a common understanding thus making for unity of spirit and purpose, and in that the printed page frequently reaches where our voices cannot. All of the factors leading to the urgency to prayer apply to the urgency for prayer for the Publishing interests.

I have no intention of passing over the Board of Benevolences in this call to prayer, for they too are facing many grave problems and they need our prayers. I do not believe that the care of the children, widows, and the aged is the primary task of the Church, for that is to witness. There have been times when an unnecessary burden has been placed upon the Church in caring for the needy. Paul lays down a principle in his letter to Timothy, when he says that if there are children or grandchildren let them care for these (I Tim. 5:4), that they may not be a burden to the Church. And yet that same letter indicates that where there are none to care the Church must assume the responsibility. Furthermore, this is a form of

witnessing, it is manifesting the Christian principles of love, fellowship and kindness. Let us pray for this Board.

In conclusion, then I suggest that we should pray for wisdom, patience, and Christian grace to live right in the midst of the world's unrest, turmoil and perplexity, and if he tarries that the Church may be revived. To deny the existence of the world spirit in our midst is to be ignorant of the facts, let us pray that we shall be kept from the evil. In spite of the unity of belief in the Church there is great need of unity, let us pray that we may be one. We may set out to reform the world and end with the world deforming us. What we need to do is to give heed to our primary task, the giving of our witness to the world. Let us pray for strength to that end, and for every special means used for that purpose. I pledge myself to more earnest and faithful prayer and to these ideals. Will you? As never before Brethren, let us pray, and let us not be partakers of the world spirit, but that Christ's spirit and the Holy Spirit shall dwell within us, and guide us in our Christian conduct.

Meyersdale, Pennsylvania.

A Timely Message

One of the most important religious truths which people need today is an awakened conscience as to the right and wrong of life's action. There has been something of a curtailment or partial paralysis as to the primary principles of right conduct, as revealed in the Ten Commandments—not right for right's sake, but right for righteousness' sake, and because of our love to God and man. The old adage, "Honesty is the best policy," is undoubtedly true; but, after all, the motive behind it is one of self interest and not of unselfish interest in God and man.

There came into my office recently a man of whom our fathers would have said, "He is the soul of honor." He always has been throughout his life. One could not dream of his ever erring from the path of justice, duty and equity. Such men have always lived and undoubtedly will always live. But, there is a need of reestablishing in the minds of youth an allegiance to doing right.

A young criminal was once asked by the Judge if he was not sorry for the crime he committed. The boy immediately replied, "Yes, your honor," but upon being asked frankly why he was sorry, he said: "Because I got caught." Apparently no sense of rightness had ever been instilled into this young nature.

The inner consciousness should be a challenging force in every man's life, and unconsciously he should ask the question, Is it right? Is it wrong? The "ought" of his life should coincide with the "action" of his life.

More education is needed along this line. The mere assertion of a truth does not appeal to youth, but he is subject to the fair presentation of its logical and practical value. We must teach our youth to do right and this will require painstaking and constant effort.

Paul's spiritual development could never have reached the heights unless he had been trained at the feet of Gamaliel. Law is the schoolmaster to bring us to Christ and Christ will ever point us back to the law.—John Timothy Stone in "The Presbyterian Advance."

Happiness, contentment and right satisfaction, all doubts answered, all dark places lighted up, heaven begun here—this is the reward of loving God. In this world tribulation; yes, but good cheer in spite of that.—Dr. George Hodges.

Through the Year with God

By Frank Gehman

Challenges us to new effort at soul-winning, larger use of the church, greater mutual love, fuller consecration, larger use of prayer and a clearer vision of the Word.

Will the Church remain in the world to see another new year? Or will the looked-for Rapture have removed it by that time from earthly scenes? This question burns deeply into the heart of sincere enquiring believers. All will agree that while it is clear in the mind of God, we must patiently await the trumpet call of triumph ere the moment is conclusively known to us. The rapid fulfillment of prophetic Scriptures during the departing calendar year causes the consecrated student of the Word to look forward to the ensuing year with mingled feelings; feelings of eager expectancy as regards the approaching triumph of Christ and the Church and the vindication of his own personal faith, but with feelings of genuine concern as regards the indifference of many Christians to matters of faith and the growing distance between the unsaved and the Gospel of salvation. Such an one, even as never before, senses the need of the constant care of God through every hour and minute of the year 1935 to which the Lord spares him.

This year 1935 challenges us to new efforts in the direction of soul-winning. If, as we believe, there is solemn evidence to think that the Church's testimony is soon to be cut short by its glorious Rapture, we should be especially diligent about trying to reach the unsaved. Somehow the Church, or, more properly, church people, seem to have largely lost interest in the unsaved individual today. The Church's agencies are handicapped on every hand by the lack of funds and proper help. Much of this is laid to the depression, but for a greater part the depression is only an excuse. Much of the real trouble lies in the fact that many so-called Christian people do not believe with sufficient earnestness to stir them to sacrifice and action that men without a living faith in Jesus Christ are actually lost. Because of this weak conviction on the matter of salvation, a lethargy threatens to envelope the Church's life and paralyze its soul-winning activities. In going through this new year with God let Christians learn his hatred of sin and know that even God cannot forgive a sinner who refuses to meet the conditions laid down. Men, unsaved men, must be brought into contact with God and his Word.

Traversing this year with God we shall want to keep quite close to the Church which is his representative here in the world. Weak though it is often charged with being; fail though it may, in many places as critics within and without testify; confronted with many difficulties and falling far short of God's ideal for it, as we know it often does; it none the less remains the sole earthly institution commissioned of God to perform a Divine task. The God who commissioned will empower. To forsake the Church in the closing days of the age has about the logic of the passenger who scorns the life boat as the waves wash the deck of the floundering steamer. Men never needed the Church more than they will during the year we are just entering. Nor is it likely that they have regarded it less than they will during this same year. But for the Christian, walking with God through this year, will come a better appreciation of his providence when he gave us the Church. It alone has a message of salvation and comfort.

It alone ministers of the things of God's Grace. With God through 1935 means a fuller promotion of the Church's interests on the part of every true believer. No longer will trivial, useless matters intervene between us and it. Our personal rights shall become secondary to its best interests.

Through the year with God amid the problems that may arise—if the Lord tarry his Coming—bespeaks a fuller appreciation of and a kindlier attitude toward our fellow Christians. This is no plea for the compromise of truth; it is only a plea not to mistake personal opinions for TRUTH. The Lord Jesus said, "I am . . . the Truth". After all, who can afford to be kindlier than the man who is in the right? Yet how often we Christians have overlooked that little fact! Christian people need to rise in a united effort against the enemies of the Church rather than to have the force of their testimony weakened by internal bickerings. If those things are about to come upon the world that we suppose, the Church's testimony needs to ring especially true and clear during the remaining days of its earthly sojourn. The unsaved have a right to the Gospel given, not only in terms of theological correctness, but also in tones of human sympathy that has been warmed at the fireside of brotherly love. Except the Christian finds this warmth in the House of God amongst his fellow Christians, he is not likely to find it and to manifest it, in turn, to a cold world. This year with its uncertain details and possible crises is a good time to be close to God, and being close to him in these days of the age's twilight will give the words of Hebrews 10:25 a new and deeper significance.

Through the new year with God in a fruitful way will call for a fuller consecration to his Cause. It is small wonder that the claims of Christianity are so slowly recognized by outsiders when Christians themselves so lightly regard the claims of Christ to their entire lives. It is said by an authority who has investigated that probably not more than one Protestant out of ten attends Church with any large degree of regularity. If this statement be correct, what an indictment it represents, Brethren, against Protestant Christianity! If those who claim to be followers of the Lord, take their allegiance no more seriously than that, how can we hope to impress the world favorably? Every interest under the sun takes precedence over the interests of the Church in the attitude of many professing Christians. Without a more serious consecration than that the new year will be a rather empty thing spiritually for many. Without a more serious effort than that to please the Lord, many will find they have served the devil rather than the One they professed to serve. Through 1935 with God will call forth a new depth of consecration with every serving child of God.

Earnestly desiring to please him who redeemed us with his Own Blood, we will, during this year, use the office of prayer with a new realization of how large a means of Grace it is meant to be in the life of the Christian. From most of us there must come the shamefaced confession that far too much have we neglected this Divine office filled with such exceptional fruits. How frequently its

proper use could have added new rich depths to our spiritual experiences, but we carelessly or unavoidably neglected the moment of opportunity. And thereupon the opportunity became lost to us forever. Faith is the main ingredient of courage as we enter this year. Prayer life nourishes the faith life. Should the Lord tarry for this whole year, another new year had ought to find us aware of new depths of faith because we have entered new heights of prayer. The sustaining power of prayer will be a most vital link between God and the children of God as we go through this year with him. Prayer is our precious possession.

When we came to Christ we probably promised our pastor that we would accept the Word of God, especially the New Testament, as our rule of faith and practice. It is, as it were, the Divine Guidebook for the Christian. Dare we, then, think of going through this year with God and not desire to come into an even closer acquaintanceship with that Holy Book? Through 1935 with God will put us into closer contact with his Word. In it is the revelation of himself and of his Will for men. Spiritual instruction is in it. The Christian knows that he needs a clearer vision of that revelation and a better understanding of the instruction. He needs to drink daily of its fountains of life. It is life-giving because Spirit-filled. Here the soul is refreshed while being instructed. Hence it becomes our treasured companion. And this year, with its human perplexities and uncertainties, gives us good need of such a companion. Man's mind would project itself into the future to know it, but ends up against the wall of human conjecture. All that we really know of the future is what God has made known to us in the Bible. If the year we are about, by the Grace of God, to enter is a portentous year, of which there are ample reasons to feel sure, only the Bible can make known to us the real significance of coming events. The Christian will want to be close to his Bible during 1935 because many things will occur that the Scriptures have foretold. Even should the Lord call his own during the year, as he easily may, and the Christian pass from this darkness of understanding to new realms of light, he will yet be glad for that Word which prepared him for the very event of that Coming.

Through the year with God will, for the Christian, whether remaining in the flesh, or passing out of the flesh, mean a new precious time with him who purchased us eternally with his Own Shed Blood.

South Bend, Indiana.

The Grace of Obedience

"God did not COMPEL obedience ... for he desired not slaves, but sons".

By Thoburn C. Lyon

Probably every Christian is familiar with the definition of grace, as "the wholly unmerited favor of God toward man." As illustrative of this definition we would cite just two passages of scripture:

"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor" (2 Cor. 8:9); and "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus"—**kindness**, because it was not something we had earned, or deserved, but while we were yet **sinners** Christ died for us. Truly, "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God." There is nothing we can do to merit such unspeak-

able kindness, for it is "Not of works, lest any man should boast," and our Lord said: "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." (Eph. 2:7-9; Luke 17:10).

But while we commonly think of grace as proceeding from God toward man, there is another sense, equally scriptural, in which man may show himself gracious toward God.

From the very beginning, God has laid down certain duties and obligations which he has required at the hand of man. In the garden, a gracious God had bestowed upon Adam blessings without limit; in return, he required of him only one thing: a measure of obedience to his expressed will.

God did not **compel** obedience from Adam, for he desired not slaves, but sons. Rather, he gave to Adam complete freedom of will, leaving him free to obey or not; and Adam, though God had revealed the consequences, was "un-gracious" enough to refuse obedience.

Through the ages since Adam, God has showered upon mankind, in scarcely lesser measure, his bountiful grace, still pleading with us through the prophets, and lastly through his own Son, for loving obedience; but to us he has given, as to Adam, complete freedom of will to obey or to refuse, as we see fit. We may graciously accept of his bounties, or we may un-graciously refuse his pleadings.

It is scarcely necessary to point out that while God's grace toward man is wholly unmerited on our part, yet he has well earned and richly deserves our most gracious obedience. Let us remember, too, that even our graciousness toward him is the **result** of his grace toward us. "We love him because he first loved us," and it is "the goodness of God that leadeth us to repentance."

We know of an old minister who was fond of preaching that if we observed certain ordinances (as feet-washing, trine immersion, etc.), do what we would otherwise, God was "legally bound to save us." In the light of scriptures already referred to, we believe that such a statement is unthinkable; and yet, we wonder if there is not a sense in which obedience to God's every command is essential to our salvation.

To those who preach of "salvation by grace alone," this may sound like heresy; but when a gracious God says to his creatures, "If I then, your Lord and Master, have washed your feet, ye also **owe** it (literally) to wash one another's feet;" when he tells us plainly that "Ye are my friends if ye do whatsoever I command you!" ... may we refuse that which we owe him, proving that we are no friends of his, and still lay claim to his great salvation?

While it must again be admitted that nothing that man can do avails anything toward salvation, yet we wonder if there is not today a tendency toward over-emphasis upon the doctrine of grace, and **under-emphasis** upon the grace of obedience.

Had Noah argued within himself that he and his family had been found righteous in the sight of God, and had received a gracious promise of salvation; that once saved, he was always saved and need not heed God's command to enter the ark, we believe his failure to obey would have resulted in the loss of his salvation.

Obedience to the pleadings of grace cannot earn salvation any more than compliance with the demands of the Law. But we believe it is not an over-emphasis to speak of the grace of obedience as the **TEST** of salvation; if we have been saved by the grace of God, we will prove it by graciously obeying his every command—proving our faith by our works.

His grace toward us is now, as it always has been, without measure. Let us accept it fully and without reservation, that we may "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." Let us "be strong in the grace that is in Christ Jesus." And, as Paul urged with regard to another of the Christian graces, as we abound in faith, and the manifold gifts of God, let us see to it that we abound also in this grace of obedience.

How is one to attain to nearness to God and fellowship with him? The answer is simple: We must give God time to make himself known to us. Believe with your whole heart that just as you present yourself to God as a supplicant, so God presents himself to you as the hearer of prayer! But you cannot realize this except as you give him time and quiet.—Andrew Murray.

Glimpses at Significant Scriptures

(Continued from page 4)

It was not the first nor the last time that God bore witness to the identity of his Son, but it was no less definite and positive than when the voice came directly out of heaven upon human ears. Concerning the stupendous truth as to who Christ is, God did not leave man to speculate or to doubt, but spoke with miraculous clarity and conviction.

SIGNIFICANT NEWS AND VIEWS

THE LEGION'S UNIVERSAL DRAFT PLAN

Much has been heard recently of the proposal of the American Legion for universal conscription in time of war. It sounds well to say "Draft all men and all money." The Legion plan has been presented as if it meant that money as well as men would actually be drafted and hence there was the natural inference that great business interests and men of wealth would be made more peace minded. Closer examination of this proposal does not bear this out. Instead we find that it does NOT conscript capital but endorses the report of the war policies commission of March 5, 1932, which says, "We recommend that no constitutional amendment to permit the taking of private property in time of war without compensation be considered by congress." Moreover the Legion's proposal guarantees substantial profits and holds out the hope of further profits at the end of the war. It attacks only "surplus" profits. But the Legion's plan does conscript men. It chains the farmer to his farm and the laborer to his job. Moreover it makes the churches a part of the war machine and under military orders. War profiteers have little to fear from the Legion's proposal. The American people have much.—Presbyterian Tribune.

CONDITION IN GERMANY?

Although a number of encouraging reports have come in recent weeks from Germany, to indicate that the Nazi party is seriously considering the advisability of abandoning, at least temporarily, its stranglehold upon the Church of Christ, there are other striking evidences that this may be merely a subterfuge. As long as the impossible Mueller holds the post of Reichsbishop, it is hardly likely that force and cunning will give way to the regnancy of Christian love, or that the swastika will be truly subordinated to the Cross. The fact that the suspension of Karl Barth has now been announced is a sinister indication that the promises of Nazi leaders cannot be trusted. Whatever dictatorships are in control, whether they be bourgeois or proletarian, the forces of religion must be on their guard, for they are in real peril.—Reformed Church Messenger.

ONLY ONE MASTER

The words of St. Paul to the Corinthians: "We preach not ourselves, but Christ Jesus as Lord" (II Cor. 4:5), find forceful illustration in the inspiring story told in *Zion's Herald* by Mr. Carl D. Soule, who reports experiences of a month's close contact as an American student with Karl Barth in classroom and home. He tells how on the balcony of his study in Bonn, Professor Barth pointed out to three American theological students a weakness of Buchmanism, because he claimed its adherents "gave witness from themselves, and not from God or Jesus." He leaned forward, adds Mr. Soule, and declared earnestly: "It is like this. If, when you return to America, you tell your inquiring friends that Barth is a good, earnest and friendly man, you will not be speaking well of me. But if you depart from here, forgetting about me, but resolving to study the Bible more earnestly and to listen to God more intently, then you truly testify to my teaching! ... When you go out to your work or study, don't preach Barthianism or tell anecdotes that testify of me. Let your witness be deeper. We have only one Master. The greatest evil of today is the fickleness of men—they are like leaves in the wind. You must be different." It must be said that this reminds one very much of New Testament counsel.—Reformer Church Messenger.

"Lord, Teach Us To Pray."

JANUARY

FIRST SUNDAY—

"The Gospel must first be published among all nations"—(Mark 13:10)

1. Pray for the success of the new merged magazine to be launched in the near future.
2. Pray for the annual business meetings of local congregations.
3. Pray for Bible teaching efforts in Church and Sunday school.
4. Pray for the Brethren Church at large and her work.

SECOND SUNDAY—

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth"—(2 Tim. 2:15).

1. Pray for the Secretary of Publications, the Sunday School editor, the Evangelist editor, and members of the Board.
2. Pray that the "spirit of grace and supplication" may rest upon the Brethren churches, and the whole Body of Christ.
3. Pray for the solution of problems in various congregations, which may be hindering the work.

THIRD SUNDAY—

"Not slothful in business; fervent in spirit; serving the Lord"—(Rom. 12:11).

1. Pray for the business affairs and financial success of the Publishing House, and also for the publication offering to be received next Sunday in all the churches.
2. Pray for the pastors and officials in all the congregations, and especially for your own.
3. Pray for all Bible School teachers, and especially for those ministering in your own congregation.

FOURTH SUNDAY—

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus"—(2 Tim. 1:13).

1. Pray that the testimony of all our publications may continue sound in the faith, and be unhindered in circulation.
2. Pray for the dissemination of the Truth through tracts and books, and especially for the testimony of the Brethren Church.
3. Pray for evangelistic meetings which are now in progress.

PERSONAL REQUESTS FOR PRAYER

Pastors, churches, organizations, or individuals, are invited to send in to the Editor, Dr. Geo. S. Baer, any requests for special interests, either personal or denominational, and they will be published under the above caption. We urge that this be done, as the Word teaches us to "Pray one for another".

M. A. STUCKEY, Moderator National Conference.

We will be in a series of meetings here at Waynesboro, Pennsylvania, from January 13 to 27, with Brother Frank Coleman as evangelist. We would appreciate the prayers of the church.

W. C. BENSHOFF, Pastor.

W. I. DUKER,
President
Goshen, Indiana

E. L. MILLER
Vice-President
Maurertown, Virginia

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I Believe in the Virgin Birth

By Rev. Holmes Rolston, Th.D.

I believe in the virgin birth of our Lord because of the testimony of Scripture. The Gospel of Matthew devotes eight verses of the first chapter to the story of the birth of Jesus. The Gospel of Luke gives twenty verses to the description of the same event. The accounts are clearly independent of each other in their origin, but they are in essential agreement in their testimony as to the way in which Jesus was born. There is no textual evidence to cause us to doubt the authenticity of these passages. The only scholars that have rejected them are those that have been forced to do so by the philosophic presuppositions with which they approach the subject. The rejection of the virgin birth in the face of the testimony that we have to it in Scripture would involve us in necessary implications that would seriously weaken our whole doctrine of the authority of Scripture.

I believe in the virgin birth because nowhere in Scripture can there be found any testimony that contradicts the teaching of Matthew and Luke. Those who deny the virgin birth emphasize the fact that Mark, Paul and John do not mention it. This is true. But the point is often overlooked that all of these writers do testify to the truth which lies at the heart of the story of the virgin birth, i. e., that God (really God) became man (really man). Mark opens his Gospel with the verse, "The beginning of the Gospel of Jesus Christ, the Son of God." In so doing, he identifies the historical Jesus with the Christ the Son of God. Paul declares that "in him (Christ) dwelleth all the fullness of the Godhead bodily. John gives us his doctrine of the pre-existence and deity of the Word and then says that "the Word became flesh and dwelt among us." The doctrine of the virgin birth is not necessarily contained in these statements, but they are in perfect harmony with it.

From another point of view, the absence of any contradiction of the stories of Matthew and Luke in the writings of John is full of significance. At his death, Jesus committed his mother to the keeping of John. John took her to his own home. Tradition tells us that she moved to Ephesus with John and that she lived with him to the day of her death. If this be true, John of all men had the opportunity to know the truth of these stories. The Gospel of John was written after the others, and it is generally agreed that John had them in his possession when he wrote his Gospel. John would, then, have known of the existence of these stories when he wrote. He must have known the truth from Mary, the mother of Jesus. And yet under these conditions, he does not write a word to contradict them. Is not his very silence in this case a testimony to the truth of the stories?

I believe in the virgin birth because I believe in the reality of the world of God which is over and above the world of man. Let us be prepared very frankly to admit that the story of the virgin birth of our Lord is in utter contradiction to the universal experience of science. The law of sex runs through all forms of life, animal or human. In all higher life, there is no such thing as generation without fertilization. Science in the nature of the case must assume the law of natural causation as basic and must work on the principle that all the phenomena with which it deals can be described in terms of law. I am quite ready to admit all of this. But I refuse to believe that science can explain the whole of life. Because I believe in the reality of a world which is not the world of man, I do believe that it is possible for there to be an "inrush" from the world above into the world below which will produce in the world of man effects which cannot possibly be explained on the principle of natural causation. I do not believe that we can explain the prophets of the Old Testament by a study of the development of the religious history of Israel. I am sure that the Bible cannot be adequately explained as the record of the experiences of men in their search after God. To me it is a very different thing, the testimony of men to a Revelation which they have received. It goes back to a Word of God spoken to men and not from them. I do not believe that Jesus Christ can be explained as the highest produce of a race with a peculiar genius for religion. I believe in a Divine Incarnation and not in a man who became God. Because of all this, I believe in the supernatural. I believe that every now and then we must face events in history which cannot be explained purely on the basis of history.

I am stating the same truth in another way when I say that I believe in the virgin birth because I believe in the transcendence of God. I believe, of course, in the immanence of God. Nothing is more absurd than the old deism which conceived of a God who had lost touch with his world. The Christian faith believes in a God who is the Creator and Sustainer of all life. But when I conceive of God as behind the world process, I do not conceive of him as bound to this process. I believe in a God who is free, free to act—in a God who can thrust himself into his world in a creative way. I believe in the virgin birth because I believe that the world of eternity breaks into the world of time, and that in a peculiar way the barrier between eternity and time was bridged by a downward thrust of God in Jesus Christ.

When we say that we believe in the virgin birth because we believe in the reality

of the supernatural, we are drawing near to one of the essential truths which lies behind the story of the virgin birth. It is conceivable that God in his own wisdom might have seen fit to accomplish the Incarnation through some other method than that which is recorded in Scripture. The essential thing for the Christian is the reality of the Incarnation and not the method of it. From this point of view, a belief in the virgin birth would not necessarily be essential to a belief in the orthodox doctrine of the Person of Christ. But I am always inclined to be suspicious of a man who denies the virgin birth. This denial is apt to be a symptom of something which goes far deeper than the symptom. The denial of the virgin birth is often the product of an underlying philosophy of naturalism which is inconsistent with the Christian faith. We cannot tone down Christianity to an easy-going humanism from which the supernatural elements have been removed without finally going over to a religion that has nothing in common with the faith that is witnessed to in the New Testament.

I believe in the virgin birth because I believe in a true doctrine of causation. In our discussion of the virgin birth, we are apt to miss an essential element of the faith of the Church concerning it. The Church does not merely say that a virgin has conceived and brought forth a son. This would leave God out of it. The faith of the Church is expressed in the words of the angelic messenger: "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). It is one thing to assert that a virgin has conceived, and it is certainly a very different thing to assert that behind this otherwise inexplicable phenomena there is in a peculiar way the power of the Holy Spirit. I believe in the doctrine of the Church because it puts behind a tremendous effect in history a cause which is adequate to produce that effect. If Jesus Christ had been just as other men, then no amount of testimony would have prevented my having some suspicion as to a story such as this concerning his birth. But Jesus of Nazareth was not as other men. He moves majestically through the pages of the New Testament as one who was quite different from other men, as one who was at the same time God and man.

Notice his mental processes. He never questions and he never reasons, and yet always he speaks with the quiet assurance of a perfect knowledge.

Notice his moral consciousness. He has given us our most perfect code of ethics. He has given us our highest conception of the holiness of God. And yet there is in him no sense of sin, note of penitence.

Notice his amazing claims and the fact that when he makes them they do not seem out of harmony with him. Even his contemporaries found it utterly impossible to explain him on the basis of a natural account of his origin. "From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Juda, and Simon? And are not his sisters here with us? And they were offended at him" (Mark 6:2-3).

The Jesus of the New Testament is a fact, a fact which must be dealt with. I ask you which is the more consistent—the attitude of unbelief which must acknowledge his presence in history and at the same time confess its inability to account for him—or the attitude of faith which stands reverently in his presence and acknowledges that behind him there is a creative act of God?

I believe in the story of the virgin birth because I find that it is in perfect harmony with my thought of the Person of Christ.

(Continued on page 15)

**Studying the
SUNDAY SCHOOL LESSON
at the Family Altar
By William S. Crick**

PETER'S GREAT CONFESSION

(Lesson for January 13, 1935)

Lesson Text: Luke 9:18-26; I Peter 2:5, 6;
Golden Text: Matthew 16:16

MONDAY

Peter's Confession. Luke 9:18-26. How freighted with meaning is this "confession" of Simon Peter! Evidently, this penetrating analysis of the Lord followed his "calls" received by the Jordan and by Galilee, as studied last week. And Peter's confession of faith in Jesus—and ours too—must be both intimately personal, and follow a period of discipleship (learning): "Whom do others say, AND Whom do Ye say that I am?" Saving faith and confession is the product not only of discipleship and observation, but also of divine revelation: "My Father which is in heaven hath revealed it unto thee!" It is this deeper, more penetrating grasping of divine truth that constitutes one's readiness to be "born again". It is upon rationally functioning minds, divinely illuminated hearts, and heavenly aligned wills that Christ is "Building his Church!"

TUESDAY

Peter's Testimony. I Peter 2:1-10. Understanding correctly that the Son of God meant that he would "build his Church" upon human personalities rightly aligned with himself, (and not upon Peter, a mere man promoted as "the vicar of Christ"), St. Peter designates other believers also as "living stones built up a spiritual house". What an arresting thought—human lives are "living stones" Jesus Christ himself, not St. Peter, is "laid in Sion a Chief Corner Stone, elect, precious ... made the Head of the corner!" And the "end" of being chosen by Christ, and of our choosing him, is "that ye should show forth the praises of him!"

WEDNESDAY

Nathaniel's Confession. John 1:43-51. At the very beginning of Jesus' public ministry, Nathaniel seems to have grasped the concepts of Christ's deity and royalty almost as fully as did Peter several months later. Philip saw in Jesus "him of whom Moses and the prophets did write, Jesus of Nazareth the (legal) Son of Joseph". But when Nathaniel, fresh from his meditating upon the beautiful Genesis story of Jacob's dream at Bethel of the stairway, beheld Jesus, he seems at once to have sensed his supernat-

ural insight, and exclaimed: "Rabbi, Thou art the Son of God—Thou art the King of Israel!" Whatever of varying emphases of Jesus' nature we make, we must ever recognize these two elements, his deity and his royalty! "Believe thou this?"

THURSDAY

Martha's Confession. John 11:21-27. Martha's confession, although coming out of a heart wrung with grief and questionings, contains practically the same elements as the confessions of Peter and of Nathaniel. When Jesus was leading the bereaved sister of Lazarus up to the realization that he was to raise him to life, Martha said: "Yea, Lord, I believe that Thou art the Christ, the Son of God which should come into the world!" It is important to note that these three confessions came from Jews whose religious, ethical, and political background was the Old Testament—the Law and the Prophets. To Martha and to Philip he was the fulfillment of prediction. Had Jesus not fulfilled these prophetic specifications, he simply would not have been "The Saviour of the World!"

FRIDAY

A Centurion's Confession. Matt. 27:50-56. "Truly, this was God's Son!" This confession came, not from a Jew, saturated with Old Testament expectation and insight, but from a Gentile, a Roman, a military man, an executioner, and his aides. Here was a small group of men whose business it was to execute public enemies. They may have seen scores of men die at the demand of the state and of society. But as the centurion studied Jesus' expressive features, as he heard his words of forgiveness, his concern, for his mother, his absolute confidence in his destiny, and as he beheld the sun darkened for three hours, and felt the very earth surge beneath his feet, as with sobs

of emotion, as the Figure on the central cross expired, he and his helpers exclaimed: "Truly, this was God's Son!"

SATURDAY

The Good Confession. I Tim. 6:11-16. Although our "confession" of faith in Jesus Christ is at once an intimately personal thing, it also has its social implications as well. Timothy's confession had been made "before many witnesses", even as his Lord had confessed his Own deity and sonship before Pontius Pilate. In this Scripture passage, St. Paul counsels Timothy to "fight the good fight of the faith lay hold on eternal life!" Timothy's life itself was to be a perpetual testimony, a perennial witnessing and confessing of Christ. The saved life begins with that supernatural vision or revelation of Jesus Christ as the Son of God, and bears fruit at once in confession, repentance, and baptism. But the entire subsequent life in the mind of St. Paul, is to be a confession in the life lived!

SUNDAY

"Let Us Exalt His Name". Ps. 34:1-8. To kings and to gods, praise and exaltation are ascribed. The Psalmist, speaking out of the atmosphere of the palace and throne room, meditates upon the heavenly splendor, regal power and majestic attributes of Jehovah-God, and exclaims: "O magnify the Lord with me, and let us exalt his Name forever!" The angel host came down to serenade the Savior-King's birth, and more than once the two worlds mingled during his incarnation. Let us hear the Psalmist exclaim further: "He delivered me from all my fears; ... the poor man cried and the Lord heard him, and saved him out of his troubles. ... The angel of the Lord encampeth round them that fear him and delivereth them. O fear the Lord, ye his saints, for there is no want to them that fear him!"

<p>ROBERT D. CREES, President Kittanning, Pa.</p> <p>WM. H. SCHAFER, Associate President Conemaugh, Pa.</p>	<p style="font-size: 1.2em; font-weight: bold;">CHRISTIAN ENDEAVOR AT WORK</p> <p style="font-size: 0.8em;">C. D. WHITMER, Editor, South Bend, Ind.</p> <p style="font-size: 0.8em;">BRETHREN BRINGING CHRISTIAN CHURCH Y UNCONSECRATED EXTENSION EVANGELISM</p>	<p>MILDRED DIETZ, General Secretary and Treasurer 312 Cumberland St., Berlin, Pa.</p>
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Christian Endeavor at Limestone, Tennessee

Both Senior and Intermediate Endeavor Societies were organized at this church while Brother and Mrs. Early were here the spring of 1931. For the most part we carry out the programs laid down in the Christian Service, quarterlies, with some variation of course, and occasionally some special program.

Because of a local condition each fourth Sunday evening the two societies have a joint service, or, rather, the Seniors furnish the program each alternate fourth Sunday evening entertaining the Intermediates, while the other fourth Sunday evenings the Intermediates return the compliment. The ones getting up the program if they desire can invite members of the visiting society to take part.

This plan thus far has worked well in creating interest and zeal in preparing good programs, besides the advantage of getting

acquainted with each other and binding the two societies together in Christian fellowship and service. The Seniors are looking to the Intermediates for some valuable recruits.

The past year or so the Seniors have extended their services outside of our own church walls. At Christmas carols are sung for the sick and shut-ins; some few religious services have been held in homes where wanted. Then the past year song and preaching services have been held at the Washington County Jail at Jonesboro. Our pastor so far has given the message at such services, assisted in the singing of the music committee, and in the passing out of tracts and literature of the literature committee, and in general by the missionary committee. This service meets a real need. Then, too, at the County Home services have been held twice this fall. The services seem much appreciated, both by the management

and the inmates. The aim is to continue all these services if the Lord so leads.

But there is one other feature of our Senior Christian Endeavor we especially want to tell you about. Almost from the beginning there has been reserved each third Sunday evening for a missionary program. For the most part the missionary committees have been composed of young men for the reason that the men of the church never having had a missionary society, as have the women, have had less opportunity for missionary education and leadership. They are to be commended the way they have entered into this service. From the first the committees have divided this work in this way: The chairman is responsible for the first program of the year. He can ask any help but is responsible for getting up the program and for conducting the service. The second member is responsible for the second month, and the third member for the third month. Thus each conducts four mission programs for the year. Some of these programs are on South America, some on Africa, some Home Missions, some miscellaneous. Some features of these programs are a brief history of some missionary and his or her work, and sometimes the latest missionary news. One of the members, a teacher, has drawn maps of Africa and South America which are a help. These monthly meetings are doing much in creating missionary spirit and zeal.

Our Christian Endeavor should increase in membership, it could be stronger in organization, and possess more zeal, but we thank God for it and by his grace may it go forward to accomplish his will.

MARY PENCE, President Senior C. E.

Soul Winning

By Rev. G. W. Kerstetter

Follow Christ in his forty-four examples of personal work and the twelve given of Peter and Paul, making fifty-six examples to draw help for your own work. Then

1. Pray without ceasing a. For guidance.

b. For the person by name. c. For power to convict and persuade.

2. Study the individual as to a. His home. b. The books he reads. c. His ambitions. d. His religious standing or attitude. e. His objections. f. His associates.

3. Seek his company continually. I would add, when agreeable and opportune.

4. Try to lead him into conversation on the subject.

5. Try to show that you are interested in his welfare.

6. Try to solve the man's difficulties by means of the Bible.

7. Urge immediate decision.

Here is an actual case for guidance:

1. A moral man.

2. Good associates.

3. Objection: not leading the right kind of life to become a Christian.

4. Difficulty: parents.

5. Encouragements. a. Willing to become a Christian at some time. b. Has the right conceptions of Christianity. c. At present engaged in certain phases of church activity. d. Has good associations.

6. Discouragements. a. Unwilling to sacrifice pleasure. b. Fear of ridicule and censure. c. Dependence on self.

Key verse, Titus 3:5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

FRESHEN THE MEETINGS

In order to increase our attendance and our membership, we are trying to make the Christian Endeavor programs interesting enough so that they will appeal to young people. If these meetings are not interesting, these young people are certainly going to get in the car and go riding.

I suggest that we should attempt to get more special music, readings or special lectures on our programs. Also a society may be killed by having the talks read. The programs should be given out beforehand, and the talks should not be read as they are printed.

out among the students of the old Argentine University of Cordova. The students rose in revolt against the traditional university regime, and the movement spread through most of the university centers of the South American Continent. In the course of time it took on a distinctly social and later a political coloring. University students, heretofore being members of a class in South America which traditionally had been uninterested in labor and in the problems of the common people, suddenly discovered a burning social passion. This was especially true in such countries where the labor problem was most acute. Every evening classes were held for working men and women. An ethical motive inspired the task. A multitude of workers received a new vision of life and of human dignity. But as might be expected, a dictatorial government which was keeping its watchful eye on the movement, realized that the student leaders were obtaining too much power and influence. Suddenly these were exiled and the movement was smashed. But sooner or later this party will come back into power, and with it another era will break in South American politics, which will do for the economic and spiritual emancipation what the last battle of the Revolutionary War did for political freedom. Religion as a purifying and creating force will be treated with sympathy, whilst rigid clericalism and mediaeval religion will be compated as it has been in Spain.

This whole trend sets a new task for the missionary forces interested in Latin America. If these are to have a real future in these countries, and are to make a genuine spiritual contribution to them, they must see to it that in the domain of politics and economics, as far as they can bring it about, the countries from which they come shall deal with Latin America in accordance with Christian principles. If not, then there may conceivably arrive a time when in utter desperation, these Latin countries will follow the example of Russia, and exclude every kind of spiritual influence emanating from lands which they regard as their oppressor. (There may not be much we can do to help in the situation besides praying, but we can pray.—Ed.)

The New Status of Religion

A few years ago a distinguished Argentine writer, Juan B. Teran, described South America as being absolutely the most irreligious part of the entire world. He meant to say that in spite of the prevalence of traditional Papal ceremonies, true religion as a fountain of inspiration for conduct and for the transformation of life, practically did not exist. Whilst admitting to a large extent the truth of this indictment, one is bound to say that in recent years religion has been set in a new perspective by the thinking people, while abundant evidence exists that religious preoccupation of a very real kind is making its presence felt in Latin American society at large. Nowadays the so-called "intellectual" can have religious interests, and can lead a religious life, without it being thought as would have been the case a few years ago, that he had thus sacrificed all claim to be considered intellectually respectable.

This new attitude toward religion in university circles is demonstrated by the fact that in the course of the last few years several prominent Christian lecturers have given courses on religion, or distinctly re-

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In Latin America

Professor John A. Mackey, Litt.D., Mexico City, Y. M. C. A. (These observations made two years ago are still applicable to the Latin American Situation.—Editor)

Latin America at this present crucial time has been called a "Rosary of Craters in Eruption." This descriptive phrase might very well be applied not only to its physical world, but also to the economic and political conditions throughout its whole area. At least fifteen of the twenty Republics which comprise the Latin American group of nations have been convulsed by revolutionary movements in the course of the last year or two, and others are not without internal rumblings. They represent a radical change in ideals. There is a religious awakening, and a new "Spanish Christ" is proclaimed,

—a living Christ in contrast to the eternal babe, or a dead Christ.

These countries have undoubtedly before them a long and bitter period of storm and stress, but no one is entitled to be cynical or skeptical regarding their future. The present situation is one in which their thought and life have gone into the crucible, in a way which has not happened for generations. It thus becomes a challenge to all the creative forces which can be brought to bear on the life of these nations.

The New Student Movement

In 1918 a revolutionary movement broke

ligious addresses, in a number of universities in Latin America. In addition to those given by Dr. Stanley Jones, we think in particular of courses given on the philosophy of religion in the universities of La Plata, Argentina, and Lima, Peru, by Don Julio Navarro Monzo, an Argentine journalist and writer, who for a number of years has been lecturing on Christianity throughout the continent, under the auspices of the Young Men's Christian Association. A few months ago the Rev. Dr. George P. Howard, who officially represents a number of prominent Protestant mission boards in a cooperative effort in South America, lectured on Christianity in the University of La Paz. That the students and the faculty groups throughout the continent are willing to give attentive and enthusiastic hearing to anyone who is able to present to them the fundamental truths of religion in relation to the practical problems of modern life and thought is entirely new in Latin America.

The Influence of Spain

Recent happenings in Spain are bound to have a far-reaching influence, not only on the political, but also on the religious life of Latin America. The prestige of the dominating autocratic Roman Catholic Church, as an all-powerful institution, bound up historically and organically with the Spanish State and the Spanish spirit, has been forever shattered. The way is now open, as it has never been before in the history of Spain and Hispanic countries, for a revaluation of the Reform Movement in the sixteenth century. It is gradually being borne in on the minds of thoughtful Spaniards and Latin Americans that there is another Christ than the one in the Papal tradition of their race. A notable book, entitled "The Invisible Christ," was written by one of the literary men of Latin America, Dr. Ricardo Rojas, ex-rector of the University of Buenos Aires. Rojas proclaims himself as a Christian denomina-

tionally unattached, but one for whose life and thought Christ means everything.

... On the Latin American continent, evangelical Christianity is becoming an increasingly potent spiritual force, and in a number of countries it has now become a national indigenous movement. The new religious laws in Mexico oblige the evangelical churches to a thorough-going nationalization, and this has been most beneficial for their spiritual life. In 1930 there took place in Mexico City the ordination of the first Mexican Bishop of the National Methodist Episcopal Church in South America. Then in 1931 a suffragan bishop was ordained who is legally as well as religiously competent to guide the destinies of the National Protestant Episcopal Church in the country.

The development of the evangelical movement in Brazil is little less than extraordinary. This great Republic has now within its borders nearly one million evangelical Christians, including the families of church members. The new Federation of Evangelical Schools is the largest organization of private schools in the Republic. These young evangelical churches now support a Brazilian Missionary Society to Portugal, and another to the Indians of the interior. It was the recognition of the real character of the evangelical movement in Latin America which led the International Missionary Council, at its enlarged meeting in Jerusalem in 1928, to invite these South American countries to become represented on the council by three full members. And when one considers the growing potency of the new evangelical "Youth Movement" in the River Plata Republics of Argentina and Uruguay, with the conspicuous ability, ideals and enthusiasm of their members, there seems to be no limit to what may be expected of the evangelical movement in Latin America in the years ahead.—Excerpts from the Epiphany issue of the "Missionary Review of the World."

Brethren ministers of that section of the state during this time. The occasion was a happy one, for fellowship in the things of the Lord yearly grows richer.

May the Lord's blessing rest upon the proclaimed Word, and upon the Denver Brethren and upon their thoroughly beloved pastor.

FRANK GEHMAN.

FINAL REPORT OF THE McCARTNEY-SMITHS' REVIVAL

Two more since reporting have been baptized and added to the Teegarden church.

A splendid three weeks' meeting was held at North Liberty which the pastor (Brother Witter) will report. A very stirring two weeks' meeting at County Line closed the campaign of eight weeks. The writer baptized nine, mostly adults. One remains to be baptized. It was a great joy to the writer to have a part in such a continuous revival having passed his 79th birthday.

During this glorious revival by a very urgent request I visited Clay City over one Sunday. This church had a splendid revival in progress conducted by Delbert Flora and the pastor, Bertram King. These young men have done a splendid piece of work for the Lord in exchanging pulpits during their revivals.

B. H. FLORA.

REPORT OF EVANGELISTIC CAMPAIGNS

North Liberty, Indiana

On Sunday, November 4th, we opened a three weeks' evangelistic campaign with the people of the First Brethren church in North Liberty, Indiana, and through the efforts of our own good people and Christians from other churches, the Lord very graciously blessed our ministry with twenty-one souls; eighteen of which were added to our own church, one to the United Brethren church, and two to the Christian church.

The first week of the meeting was devoted to preaching to the church, organizing of workers, conducting a religious survey of the town, and getting the children and young people started in their work.

Mrs. McCartneysmith and Mr. Michael Klinoff soon had the children's meeting well organized, and the attendance reached seventy-seven before the close of the meeting. Children's Night was observed, and the children participated in the preliminary worship program. The Young People were organized under the leadership of Prof. and Mrs. Clyde Sheneman who kept a record of attendance and accomplishment of the two groups; girls under Prof. Sheneman, and boys with Mrs. Sheneman. A gift was offered to the side making the best record. Rivalry was keen; in fact so much that a "tie" was declared at the close of the meeting, and the gift, a large reproduction of Hoffman's "Gethsemane", was presented to "The Young People" by the evangelistic party.

Delegations from other churches were in attendance from time to time. Among those attending were delegations from the Brethren church at South Bend, Dr. R. F. Porte, pastor; Ardmore, Indiana, Rev. Gehman, pastor; Teegarden, Indiana, Rev. Flora, pastor; Osceola, Indiana, Rev. Witter, pastor; and the local Methodist, Christian, and Church of the Brethren. Excellent cooperation was extended by three local churches and their pastors in the meetings. In reality, we had a Community Revival, and be-



NEWS FROM THE FIELD

Our Lord's Greatest Apostle was a Great Correspondent



THE DENVER REVIVAL

On Monday night, December 3, the writer began two weeks of meetings in the Denver church. From the start we were working under serious handicaps. The first cold wave of the season came during that first week. Numbers of the farmers had been delayed in their shredding and had that task on hands. The song leader's husband remained in the hospital during the entire time with a dangerous case of blood poisoning as the result of the infection of an injury and this kept her out of the services most of the time. A severe epidemic of measles was in progress and appeared to daily grow worse until many children were either at home with the disease or were being kept there by anxious parents. Also there were two deaths, one a member of the church, and the other an attendant. The devil well knows how to use the ordinary things of life in just the right way and at the right time to keep people from hearing and following the Gospel.

In spite of all the handicaps the meetings were a season of fine blessings in the things of the Lord. Attendances were remarkably well maintained throughout. Attention and interest were commendable, although, as is true in many places, it was difficult to bring the unsaved under the preaching of the Gospel. Delegations and representative bodies were present from Brethren churches at Center Chapel, Mexico, Corinth and Roann. Also a delegation from the local Baptist Church came one night, while some of the Methodist people came in from time to time. Visiting ministers were Brethren Tinkey, Davis, King, Ditch, Pontius and the pastor of the M. E. Church. The presence of these men was greatly appreciated.

During the two weeks the writer made his home with Brother W. F. Johnson, the pastor, at the home of Brother Gus Maus. The fellowship of those days will not be forgotten. It also became our fortune to be able to attend the "get-together" of the

lieve that results will be shown in all the surrounding churches. The Public School of North Liberty was opened for us to address the children through the courtesy of the Principal, Prof. Gentry, and we were before various departments four or five times during the meeting.

Rev. Alton Witter, the new pastor, arrived with his family from Philadelphia the latter part of the first week, and took up his duties like a veteran in accompanying the evangelist in visiting, and anything else he could do to advance the meeting. We are anticipating a fine response from the people under his leadership and wish this very fine young man and his splendid companion much success in their new field. May the Lord prosper and bless their ministry.

We were much surprised one evening during the meeting to see in the congregation our good friend and brother, Rev. Dyoll Belote, former pastor of the Ashland, Ohio, College Brethren church. He spent the week end with us as guest in the home of Mr. and Mrs. C. L. Wolfe, and attended the services. Thanks for your presence and support, Brother Belote.

Our home was with Mr. and Mrs. Arthur Balsley during the campaign, where our every need was supplied. It was really our home, and much appreciated. Mr. and Mrs. C. L. Wolfe entertained our evangelistic song director, Mr. Klinoff, to his great pleasure, and we all enjoyed our stay with these good people more than we can tell. Opportunity to become acquainted with members of the church was made through our eating the noon meal at various homes, and our fellowship in this manner was much enjoyed.

We were invited by the church and its pastor to return after our meeting at the County Line church for Communion. We gladly accepted, and as planned, returned Monday evening, December 10th to North Liberty, and assisted Brother Witter in the Communion service, in which we received a great blessing. This service was well attended, in spite of the heavy snowfall which had occurred the preceding night.

After Communion we were entertained in the home of our good friend and brother, George Motz, leaving for Waterloo, Iowa, the following morning. Our entire trip of 400 miles was blessed with safety, although we found much ice and snow, as a fall of twenty inches had just occurred in Iowa, where we shall spend the holidays.

County Line Brethren Church, LaPaz, Indiana

After two weeks working at the County Line church with our good Brother B. H. Flora as pastor, we had the pleasure of watching him baptize seven new converts for the County Line church, and two for the Teegarden church. At the evening service as we were closing the invitation was given, and one more was brought into the Kingdom, and one came by letter, making nine in all as a reward for our labor. We feel that much good has been done in the community at large, and trust that many more may come to the Lord through the good seed sown while there. We have his blessed promise that his Word will not return to him void, and we are trusting that results will be seen for some time from this meeting.

As it has always been, it was a real pleasure to work with Brother Flora, and we want to commend him for doing all he can to keep God's Love alive in the hearts of

men in a community where they have no pastor. He is doing this work without salary, and although seventy-nine years old, is accomplishing a work that should be the desire of many young ministers. We believe that unless some of our young men in the ministry get out and help build up these weaker churches, we are going to lose ground in the work. With determination to succeed, and faith in God's promises it can be done. We have too many pastorless churches, and people are being lost daily because God's Word is not being preached to them. When we realize the startling fact that within the last twenty-eight years we have lost thirty-eight congregations, we can see the great need of this type of work. We wish Brother Flora much success in his work.

L. O. McCARTNEYSMITH.

REVIVALS AT RAYSTOWN, PENNSYLVANIA AND CUMBERLAND, MARYLAND

The writer was asked to conduct a week's meeting prior to their Communion at Raystown. The date of November 5-10 was agreeable to both preacher and church and, therefore, we found ourselves in the meeting as scheduled. Raystown is one of three churches to form a circuit. For some time these people have been trying to hold on without a pastor. For five nights we preached to loyal, faithful and appreciative audiences. On Saturday night we conducted their fall Communion. Neighboring churches were invited to share the blessings which attend this service. Eighty-four persons shared in the observance including representatives from Martinsburg, New Enterprise, Yellow Creek and Woodbury. As a result of the evangelistic appeal there were five to make a definite stand for Christ and the Church.

While serving these good people as both pastor and evangelist the writer was being royally entertained in the home of Brother and Sister Frank Himes, the honey and bee man. We literally lived on milk and honey. We were privileged to be received in many other homes and were always well cared for. In closing we would express our appreciation for a love offering received from the church as well as many personal tokens of appreciation, such as honey, nuts, groceries, etc.

On Sunday evening, November 18, the writer began a two weeks' campaign in Cumberland, Maryland, where C. H. Wakeman is the pastor. Despite the fact that our fall plans were well under way in Johnstown and the people were responding nicely, our good people granted the pastor another leave of absence. For two weeks we preached to large audiences which seemed to shift personnel every night for nearly 10 days. On Monday the pastor advised the evangelist that every other day he was to broadcast over the radio. This was our first experience and after about two sessions I must confess that I rather enjoyed it. This is a wonderful opportunity to proclaim the whole Gospel to thousands regularly. Never in all our ministry were we approached with so many truth seekers. This was not only true in church but in visitation and at the parsonage every night after services. These loyal Brethren are renting a building from the Seventh Day Adventists. Yet it is true that they will not get much farther in the progress of

their plans until they have a house they can call their very own. I understand that they are striving to this end.

Rev. C. H. Wakeman is very much loved as a pastor and a citizen of the community. It was our privilege to remain in their home for the two weeks in Cumberland. They asked us to make ourselves at home and this we did. When an evangelist learns that he is to stay at the home of the preacher, most of his worries cease. I might incidentally remark that Brother Wakeman is also a bee man, so we continued eating honey. Not only in the parsonage, but in every home we entered we were hospitably entertained. Thanks, Cumberland, I will see you again. The nature of the meeting was more or less of a teaching ministry, yet God saw fit to wonderfully bless his Word, in saving many souls. We want to express a deep feeling of appreciation for the appreciation offering which was tendered the evangelist for his services while in their midst. Not only were we remembered by the church in an offering, but several members, personally, contributed some beautiful silk for Mrs. Gingrich and the girls. Often the evangelist's wife is overlooked. She is the one who, often, makes the biggest sacrifice. We shall long remember the agreeable experiences while in Cumberland.

J. L. GINGRICH, Evangelist.

LANARK, ILLINOIS

The absence of church news from this place during several months past has not been due to the lack of anything to report, on the contrary, things occurred in such rapid succession that the correspondent could scarcely keep pace. We have had many high days, and more to rejoice over and to be thankful for that we should take space to write about.

The interval between Rev. Grisso's departure and Rev. Ronk's arrival was well taken care of by our big, generous-hearted brother, Rev. I. D. Leatherman, pastor of the Church of the Brethren of this city. He voluntarily divided his time with us until Rev. Ronk's arrival, which consideration was highly appreciated. The cooperation and fellowship maintained between these two groups are commendable, and expressive of even greater things. I am sure I express the feeling of others when I say that the Brethren church was kept in a finer spirit to receive its new pastor than it otherwise would have been.

Our pastor has been on the field several months, and while he was not a stranger to all, some found it necessary to become acquainted, which thing was not difficult, but pleasant and easy to do. We find he fits as though he were made to order, that is, so far as we are concerned. We don't know exactly what he thinks of us, but judging from the healthy increase in attendance and interest in all departments we think he is growing pleased. He is busy visiting the "church family" and friends of the church. Mrs. Ronk and Walter are also falling in love with the community.

The church board under the direction of the moderator and the pastor is organizing to make a thorough membership canvas, having for its purpose, good will and the revival of a keener interest in all lines of religious endeavor; impressing the fact that each member must act a part in carrying out the responsibility the church must assume as a Christian institution.

The church anticipates a special revival and evangelistic campaign in the not far-distant future; we desire that the brotherhood pray for these meetings,—not for a revival only, but for an ingathering of the lost.

Within the past few months a number of our members have gone to the blissful shore; we hope as the ranks of the saved are thinned, others may be led by their light out of the darkness of sin into the life of light.

Now I shall enter upon the real purpose of my correspondence at this particular time.

Sunday, November 18th, was a high day; the program was of a fourfold character: Sunday school rally day, church homecoming a big church dinner, after which we celebrated Rev. Z. T. Livengood's fiftieth year as a minister of the Gospel, and believe me, we think we put it across on "Uncle Zack." The preparation for the celebration for the most part was to him a secret. After it was over, he remarked that he had never been the recipient of so great an ovation. We believe it will bring to him many pleasant memories in the future; while to the present and future congregation it will be a bit of history pleasant to recall. The program pertaining to this particular part had its origin in the mind and heart of Rev. G. T. Ronk. ("G. T." and "Z. T." make a fine combination, and there is always something doing when they get together). The program was interspersed by numbers of appropriate music, which gave the different pastors of the city, and those from other towns, time to breathe between felicitations.

Giving a few words of each speaker, the procedure in general was as follows: Following prayer by (aunt) Sadie Puterbaugh, the pastor, Rev. Ronk, after a few preliminary remarks, introduced the speakers.

Pastor Collins (Methodist): "Z. T." had his members so trained, that if the wash-line broke, and the wash had to be done over, they would sing instead of grumble."

Rev. Eckerle (Church of the Brethren): "I recall the sweet fellowship, and, I hope, the lasting friendship that grew out of contacts between us, and how his life changed and molded my life for the better in many ways."

Pastor Borop (Christian): "'Livengood', I have been convinced that his name, and his life are synonymous; and that his life shineth more and more unto the Perfect Day."

Pastor Leatherman (Church of the Brethren) spoke in general terms of the value of a life so long dedicated to Christian service in a community.

Pastor Kendall (Hickory Grove Church of the Brethren): "One of the strange things, and one of which we must be careful, is that this man Livengood is related to about everyone around here; and, another strange thing is, his relatives all speak well of him; that's more than can be said of many. I'm not so closely related, but have known him for years, and have never known one bad thing about him, but much good; and while I believe he is able to withstand the temptation of popularity, I give him this scriptural warning: 'Beware when all men speak well of you.'" Luke 6:26.

"Z. T." responded very graciously with happiness beaming from his face. He gave

a brief history of the churches he founded, relating some of his struggles and triumphs. He recounted also, to the amusement of both the old and the young, some recollections of his school days. While "Z. T." was still standing, Rev. Ronk asked those to stand whom "Z. T." had married. Well, there were so many I couldn't count them; I think about 40.

Dr. Bell, pastor of Milledgeville Brethren and Church of the Brethren congregations, was the chief speaker of the day. A few sayings of Dr. Bell: "The tests we endure reveal the stuff we're made of." "No room for faultfinders, knockers and kickers in Christ's Church." "There is a vast difference between church Unity and Church Union." "The Future is a bright sky to the Christian." (Immediately after this last expression, the sun shone brightly for about one minute; the only time it shone during the cloudy and rainy day.)

I am not a pastor, therefore I kept silent during the ceremony, although it was rather difficult to do. But now is my chance. I asked Brother "Z. T." if he objected to my writing a lot of nice things about him. He said, "You have my permission, provided you can do so and tell the truth." I warranted him I could and would. Yes, I could write a book, and would have no need to resort to exaggeration and flattery. I'm aware one is prone to overrate his friends, and underrate his enemies. While praise is sometimes dangerous, we are divinely told that "it is comely for the upright".

Although "Z. T." is not holding a pastoral charge, his influence has not ceased its activity. I therefore speak of him as wielding the Sword in full armor. I know no one who undertakes with such positive sureness of success. The secret of his accomplishments, I think, lies in this: Though he is every bit a man, he, in the demonstration of his faith, is much like a child,—dependent, sincere and without doubt. To him,

GREATNESS

By Helen Welshimer

*Greatness is not in doing the thing
That the world applauds and the people
sing;*

*Not in climbing some starlit height,
Touching the stars that shine at night.
Greatness is not in the winning of fame,
The idle glory of making a name;
Golden coinage can't make you true,
Or the long, vain quest for something new.*

*Greatness is keeping a simple tryst,
Not lamenting the joys you've missed;
In answering the call when the trumpets
come,*

*Not waiting to hear a louder drum;
In smiling at dusk when the day is past,
Knowing that sorrow can't always last,
Yet warming around a rosy fire,
Made of the things you'll always desire.*

*Greatness is painting a lovely dream,
Yet taking truths is the way they seem;
Keeping the flame of courage bright,
Knowing that joy may come to-night.
Greatness is made of courage to do
The very thing that you hated to—
Giving up what you'll always crave,
Smiling awhile and being brave.*

nothing which God demands is impossible.

His powers lay not in "I guess—?"
But they lay in "I'll try
By God's help,"—HE and (i)
Can do wonders for those in distress.

He sees in God's book his desire for the race;

He also sees plainly his plan;
Saints are the sinners transformed by his grace;

The heaven-crowned servants of man.

Like as the sculptor sees in the rough unshapen rock, the possibility of form and beauty, so he always sees, even in the rudest of human clay, the sureness of beautiful character when led to the Master Artist for the touch of his skillful hand.

He is acknowledged by those who know him best as being uniquely successful in winning those to Christ who were thought by many to be unapproachable and hopeless.

He works as an apprentice under the urge of the Divine Mechanic. He is God's Workman.

Back of the CLAY is the image,—

Tho hid by the rock, or the clod;

Back of the image, the artist;

And back of the artist, God.

He chisels;—God gives the orders;

The flint yields,—blow after blow;

He sees it conform to the likeness

Of him—now above, once below.

Not that I would underrate others, but I give it as a personal conclusion: I have not as yet discovered a man who wears so well as he for so long a time in practically the same place. The thing that puzzles me is, did the community make "Zach", or did Zach make the community? I'm inclined to favor the latter, but, perhaps there is credit both ways.

I believe many a worthy person's work is hindered by the lack of proper appreciation;—even the Master, meek and humble as he was, desired to be appreciated. Too often we save the nice things we would say of our friends until they're dead. I do not believe in much eulogizing of the dead, but in giving worthy praise to the consistent living.

H. A. GOSSARD, Correspondent.

I Believe in the Virgin Birth

(Continued from page 11)

The creed of the Church says that he "so was and continueth to be God and man in two distinct natures and one person forever." There is mystery here of course. It would be strange indeed if our finite minds thought of Christ that he shall be at the could fully grasp the mystery of the Incarnation of God. But it is essential to our same time fully God and fully man. When we assert that he was born of woman, we have a Christ who takes his stand with us, who passes through the whole range of human experience, wears our flesh, bears our sorrows, and is qualified to stand for men before God. When we assert that he was conceived of the Holy Spirit, we have acknowledged his essential deity and we have a Christ who is great enough to bear the burden of the world's sin, to reconcile us to God, and to save unto the uttermost those who draw near to God through him.—Christian Observer, Rockbridge Baths, Virginia.

COLUMBUS, OHIO

The Columbus Cooperative Brethren Church enjoyed a merry Christmas season of worship and service. On Sunday morning, December 23, there were 74 present at Sunday school and all remained for the morning church service. During the morning worship the children sang a special Christmas song. The entire congregation enjoyed singing together a number of Christmas carols, led by Brother John M. Stover. Our pastor, Brother D. R. Murray, preached an appropriate Christmas sermon using as the basis for his remarks a large picture of "The Group Around the Manger-Cradle" which has been displayed on sign boards throughout our city. At the close of the morning service a Christmas treat was given to the children. A Christmas program was given on Sunday evening. The first part of the program was given by the children of the Primary Department. Then the young people in a very fine manner rendered the pageant "Keep Christ in Christmas." The church again this year distributed baskets to those in need. A young man, a member of our church, gave a gift of money which made it possible for the church to buy some clothing for a number of our Sunday school boys and girls. The children of our Sunday school need clothing more than food at present, for the relief agencies provide food and fuel. We all feel that this Christmas season has been a blessed experience in our Christian lives.

MRS. ORPHA MURRAY.

2892 Indianola Ave., Columbus, Ohio.

VALE, OREGON

The town of Vale is located in the eastern part of Oregon, twenty miles west of the Idaho line. It is the county seat of Malheur County and the headquarters of the Vale-Owyhee government irrigation project. While Vale itself is an old town, the country is now being developed and opened for settlement by the Federal Bureau of Reclamation and is being thickly settled by new people. I was sent to this field to investigate conditions and hold a series of meetings by the Northern California District Mission Board. We have living here, three families, the heads of which hold the office of deacon and deaconess in their respective churches. We also found members of the Church of the Brethren here who welcomed us and supported us in the meeting.

This is one of the most promising fields for the opening of a new work that I have ever seen. A splendid group of Brethren already here, a fast settling community and a wide open field longing for the preaching of the Whole Gospel. The greatest hindrance at the present time is finances. Those that are here long for the church and will make sacrifices for it but they must have some help in starting. They shall apply to the National Mission Board to hold them a tent meeting this spring while the board is in the Northwest. It certainly is an open field and should be further investigated.

I found here one hindrance which had been carried over from another church. God graciously guided and that difficulty has now been removed and all things forgiven.

I am now in a meeting with Brother Williams at Harrah, Washington. We ask an interest in the prayers of the brotherhood for this Northwest field.

C. E. JOHNSON.

Policemen of Los Angeles, California, have been experimenting with individual radio sets. The set is built into a regulation belt and enables the officer on his beat to get the reports that are broadcast to the cruising cars.

IN THE SHADOW

MCCARTNEY—Mrs. Sarah McCartney departed to be with her Lord, November 28, 1934, at the home of her daughter, Mrs. Chas. Lenhart, near Conemaugh, Pa. Sister McCartney was in her 89th year. A charter and the oldest member before her decease of the First Brethren Church, Conemaugh. Services were conducted in the church with her former pastor, Geo. H. Jones, who assisted the undersigned in the services. Sister McCartney was fairly active until about a fortnight before her death which was the result of a stroke of paralysis. Her beloved husband preceded her in death just six years. She held the office of deaconess in the Conemaugh congregation for many years, and was a resident of Conemaugh for over 60 years.

W. H. SCHAFFER.

HORNER—Mrs. Anna Shiley Horner, daughter of Tobias and Mary Shiley, was born in Carroll County, Illinois, Sept. 4, 1870, and passed away Nov. 4, 1934, at Lanark, aged 64 years and 2 months. She is survived by her husband, Fred L. Horner, ten children and ten grandchildren. At an early age she joined the Evangelical church, but on moving to Lanark became a member of the First Brethren church and has remained a loyal and faithful member. She fell asleep in the hope of her Lord.

Services were held in the Lanark church by the pastor, G. T. RONK.

HAMMER—Mearl Matthew Hammer was born at Ada, Ohio, April 22, 1890. He died at his home in Dunkirk, Ohio, on August 8, 1934, at the age of forty-four years, three months and sixteen days. On January 31, 1914 he married Miss Bessie Musgrave. To this union was born one daughter, Evelyn Mae, who now remains at home with her mother. In the month of May of 1914, Mr. Hammer made his confession of the Lord Jesus Christ as his personal Savior, and then united with the Brethren church of Williamstown, Ohio. To his family, his church, and his God he remained faithful until he was called up higher to another service. His going was a shock to every one who knew him, for he departed this life as the result of an accident while working. The funeral services were held in his home church by the pastor.

Besides his wife and daughter, Mr. Hammer was survived by five sisters, namely: Mrs. Effie Steiger, Ada, Ohio; Mrs. Lillie Toops, South Charleston, Ohio; Mrs. Elsie McDaniels and Mrs. Fannie Palmer, Xenia, Ohio; and Mrs. Vedah Anspach, Lima, Ohio; also three brothers, namely: Don and Roy, Xenia, Ohio; and Charles of Oshtoke, Michigan. Also there was a host of friends and neighbors who missed him at his going, yet they mourned not as those who have no hope, for they all knew Brother Hammer as a Christian in every respect.

CONARD SANDY.

WEBB—Ida Webb was born February 19, 1898, and was separated from this life, December 4, 1934, at the age of 36 years, 8 months and 15 days. She leaves a father, mother, two brothers and two sisters. She was a member of the Brethren church at McKee, Pennsylvania. Funeral services at the home in Duncansville, by her pastor.

R. I. HUMBERD.

PAUL—Mrs. George Paul was born November 10, 1854, and died August 22, 1934. She resided at Martinsburg, Pennsylvania, but held her membership at McKee. She had been bedfast for several months prior to her decease and friends from far and near frequented her bedside. Although she had no children of her own she opened her home to two girls—Mrs. Lizzie (Hudson) Ritz, of Altoona, and Mrs. Mary (McGoy) Geary of Trenton, New Jersey. Her husband preceded her in May, 1925. Both were well known because of their extreme generosity to the church. In the absence of

her pastor who had left for National Conference, Rev. David Hoover of New Enterprise, a nephew of Mr. Paul, conducted the funeral, assisted by Rev. D. L. Schaffer of the local Lutheran church. R. I. HUMBERD.

CARBERRY—Mrs. Sidney Carberry died at her home at Raystown, Pennsylvania, December 14, 1934. She was born at Saxton, October 16, 1881. She leaves a husband, three sons, one daughter, two grandchildren, three brothers and one sister. Sister Carberry was a member of the Raystown church. This is the third time death has entered this home within fifteen months. She was a sister of Sae Davis who so faithfully worked among the churches of the Bedford district. Funeral services were held in the Brethren church by the undersigned, assisted by Rev. S. I. Brumbaugh of the Church of the Brethren. R. I. HUMBERD.

NESBITT—George Wm. Nesbitt was born in Fremont, Ohio, Nov. 10, 1866, and died in Monroe, Mich., Sept. 27, 1934, some twenty hours after he had sustained a broken back and internal injuries in an automobile accident. He was a son of George R. and the late Alice Brown Nesbitt, and was in his forty-eighth year. His father, who is eighty-six and blind, makes his home with the son's family. Surviving are the wife, and three children. Mr. Nesbitt was active in the early years after the organization of the Fremont Brethren church, and had served for twenty years in public welfare and safety capacities, having been a deputy state inspector of public buildings and factories, and at the time of his death he was employed as FEHA division safety engineer. Funeral services were held from the Hayes Memorial M. E. church here, the pastor assisting this writer. WM. S. CRICK.

MASON—Little Joyce La Vonne Mason entered the heavenly kindergarten on October 4, at the tender age of two years, ten months and twelve days. Playing in her home, she suddenly choked on a bit of mome in meat she was eating and died before she could be gotten to a hospital. She was the daughter of Dale and Dolores Bliss Mason, who survive with both maternal and paternal grandparents, four uncles and an aunt. Funeral services were conducted from the home of the mother and her parents by this writer. WM. S. CRICK.

NASH—Dora Nash, daughter of John and Barbara Ellen Hisey, was born in Adams County, Indiana, March 27, 1869, and departed this life to be with her Lord on Dec. 15, 1934, bringing her age to 65 years, 8 months and 18 days. She was united in marriage to John F. Nash on Dec. 26, 1888. To this union were born two sons and one daughter, the two sons having preceded her to the Great Beyond. Sister Nash was converted and united with the Brethren church Dec. 10, 1899 under the pastorate of L. W. Ditch. She has always been a loyal worker. Sister Nash spent most of her life in Adams County. The last 14 years she lived in Mercer County, Ohio.

She leaves to mourn her departure her husband, one daughter—Grace Leistner, six grandsons, one brother—Frank Hisey of Portland, Indiana; one sister—Mrs. Ella Bebout of Ashtabula, Ohio, and a host of other relatives and friends. Funeral was conducted in her home church by her pastor, assisted by Rev. Clark of the Protestant Methodist church. JOHN PARR.

RAGER—Clyde C. Rager was born to Albert and Lodema Rager on June 25, 1883. All his life was spent in Wabash county. He was united in marriage to Laura Bruchart on May 5, 1900. To this union were born two sons: Lawrence of near Crawfordsville, and George at home.

On April 12, 1913, he was received into the Brethren church in North Manchester by Rev. J. L. Kimmel, from which time he lived a consistent Christian life. In 1928, he removed his membership to the Roann Brethren church. He has been active in the work of the church, here, having served for several years on the Official Board.

Mr. Rager's death came very unexpectedly at the Wabash county hospital where he had been apparently recovering from an appendix operation.

Surviving him are the widow, two sons, his aged father, six sisters and three brothers.

His many friends who attended the funeral service and the very many beautiful floral pieces bore testimony of the esteem in which Clyde was held.

Services were conducted by the pastor at the Roann Brethren church. GEORGE C. PONTIUS.

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THE BRETHREN EVANGELIST

The Happy Dawn

*Light of the better morning,
Shine down on me!
Sun of the brighter heaven,
Bid darkness flee!
Thy warmth impart
To this dull heart;
Pour in Thy light,
And let this night
Be turned to day
By Thy mild ray!
Lord Jesus, come;
Thou Daystar, shine;
Enlighten now
This soul of mine!*

*Streaks of the better dawning,
Break on my sight!
Fringing with silver edges
These clouds of night!
Gems on morn's brow,
Glow, brightly glow,
Foretelling soon
The ascending moon,
Wakening this earth
To second birth,
When He shall come
To earth again,
Who comes to judge,
Who comes to reign.
—H. Bonar.*



**PUBLICATION
DAY
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The Last Sunday
in January**

**Special Offering
to be taken for
NEW EQUIPMENT**

This is a part of the regular
conference program of offerings.
Let every church in the brother-
hood cooperate.

Signs of the Times

by
Alva J. McClain

BOOKLET on "Bible Truths"

I am glad to announce that the little booklet, promised several months ago, is completed and in the hands of the publishers. The type is being set, and the printing should be finished next week.

Perhaps I should repeat briefly what was said previously about the character of the work. It will contain 28 chapters, and each chapter will treat one doctrine or general subject. The question and answer method is used, and each answer is a carefully selected passage from the Bible. In addition to the printed passage, I have selected several other references which are given for supplementary study under each question. The chapters vary in length, from 7 to 24 questions.

The booklet has been prepared for a threefold purpose: first, as a little handbook of doctrine for members of the church; second, for catechetical memory work in the Sunday school; and third, as a guide for use in adult Bible classes.

THE Subjects Treated

Since a number of inquiries have come in regarding the subjects which are treated in the booklet, I can best answer by giving the list of chapter headings.

1. The Bible
2. God
3. Jesus Christ
4. The Holy Spirit
5. The World
6. Angels
7. Satan
8. Sin
9. Salvation
10. Spiritual Blessings
11. Christian Duties
12. Christian Worship and Work
13. Christian Relationships
14. Christian Attitudes
15. Precious Promises
16. The Great Commission
17. The Gospel
18. Baptism
19. The Washing of Feet
20. The Communion
21. The Lord's Supper
22. The Church
23. Death and the Intermediate State
24. The Second Coming of Christ
25. The Kingdom
26. Resurrection and Rewards for Believers
27. Resurrection and Judgment for Unbelievers
28. The New Heaven and Earth

THE Name and Price

The name of the booklet is "BIBLE TRUTHS". In quantities of 50 or more, the price will be ten cents per copy. In quantities of 10 to 50, it will be twelve and one-half cents per copy. Less than 10, fifteen cents per copy. Send orders either to me or to the Brethren Publishing Company, Ashland, Ohio. It is purposed to sell these

booklets without personal profit to the author.

CHURCH Advertising

I am convinced that the churches do too little advertising in their communities, and that the little we do is too often ineffective in method.

I have before me a little ad put out by Brother William Schaffer, pastor of our church at Conemaugh, Pennsylvania, which is an excellent idea. It is about the size of a calling card. On one side is a complete calendar for 1935, and an invitation to attend their church on "each Sunday through the year". On the back is a very clear and tactful message to the unsaved.

I don't know how much these cost Brother Schaffer and his church, but it occurred to me that if a large number of our churches would use such a card, they could be printed very cheaply. The only change necessary would be to set in the different names of the churches.

Every one wants just such a little pocket calendar. Each year I hope somebody will send me one. Thanks, Brother Schaffer. I will probably look at this little card more often during 1935 than anything else except the Bible, and every time I look at it I will see in large letters, "FIRST BRETHREN CHURCH OF CONEMAUGH, PA."

That is good advertising.

WHAT is the Solution?

In 1931 the President of the University of Minnesota in an address delivered to the Inland Empire Teachers' Association, said:

"Twenty-five years ago I began my educational career. One of my most effectual addresses had three main points. They were as follows:

1. Give us more money for public education and we will abolish war.
2. Give us more money for education and we will wipe out crime.
3. Give us more money for education and we will eliminate poverty.

"But look at my early speech. In the last twenty-five years we have had the greatest war in history. Today there is a serious crime wave in which 86 per cent of all crime is committed by youth under twenty-five years of age, and 81 per cent by those under twenty-one years of age. Today, 6,000,000 are unemployed. (In 1935 the number is over twice as many). Education has not solved these three major problems."

I have not quoted the above excerpt for the purpose of showing that education is an evil. What the world needs is not less education, but more of it. BUT IT WILL HAVE TO BE EDUCATION OF A DIFFERENT KIND. It will have to throw off the intellectual shackles of materialism and evolutionism, and enthrone the Lord Jesus Christ at its center. You have only to examine the utterances of modern educational leaders to discover the unlikelihood of anything like that happening.

LISTENING for a Voice

For weeks the American people have been waiting for the speech of the President which had been promised to deal with the crucial problems which are troubling all of us. The other day he spoke. His voice was pleasant and cheerful as usual. But what

did he say? Nobody seems to know. What does he intend to do? Nobody is certain. What will he tell Congress to do? Even the members of his own party do not agree.

Probably the President himself does not know. Therefore, like the ancient Delphic Oracle, he makes a general statement which is sufficiently ambiguous to permit all of us to read into it whatever our particular desire may be. In the meantime the President, through his vast army of helpers, will watch the public reaction and comment on his speech. Then he will move to the Right or the Left, as the need may require, and say "This is what I meant when I made my speech."

I am not writing this as a criticism. Doubtless, President Roosevelt is doing the best he knows. My point is that we need not dream too wildly about an ideal world as long as we must depend on human politicians. We need a Ruler who will not judge after "the hearing of his ears" (Isa. 11:3).

The Lord of Glory, when he comes to reign, will know what to do, and he will know how to do it.

MORNING ACT OF FAITH

I believe in God, the Father Almighty, Maker of heaven and earth.

I believe in Jesus Christ, the Son of God. Therefore I am in him, having redemption through his blood and life by his Holy Spirit. He is in me. All fullness dwells in him.

To him I belong by creation, by purchase, by conquest, and by self-surrender.

To me he belongs for every moment's need.

There is no cloud between my Lord and me.

There is no difficulty inward or outward which he is not ready to meet in me today.

I believe that I have received not the spirit of fear, but of power and of love and of a sound mind.

The Lord is my keeper. Amen.—The Presbyterian Survey.

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GEORGE S. BAER

Editor

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Glimpses at Significant Scriptures

Sixth
Series

"Ye Must be Born Again"

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God . . . Marvel not that I said unto thee, Ye must be born again" (John 3:3, 7).

We cannot imagine how the necessity of the new birth could be put in clearer or stronger terms. There can be no doubt as to what Jesus meant to say, nor as to the necessity of meeting the conditions he laid down. Yet, notwithstanding the clarity of the statement and the essentiality it expresses, there are those who seem to be uncertain or unconvinced as to the necessity of being born again. And it is all very strange, for Christ's requirements are not superficial and arbitrary, but fundamental and based upon the very constitution of things. Its necessity is as true to the nature of spiritual realities as gravitation is to the physical universe.

The natural man cannot understand the things of the Spirit, and must be recreated in order to do so. Paul grasped that truth, for he said, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). It would be as reasonable to expect the dragon fly grub in its slimy home in the stagnant water to appreciate the freedom and light of the regions above where the beautiful dragon fly flits about on delicate wing reflecting the brightness of the sun from its gorgeous body, as to expect the carnal mind of man to understand and appreciate the things of the Spirit. "Because," as Paul tells us, "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God" (Rom. 8:7, 8). They do not even try or have desire to please him, nor do they have any real appreciation of his truth. For they are dead spiritually. "For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6).

And the carnal man cannot do anything about it, when left to himself. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. 13:23). He is too much satisfied to desire to do anything about it. There is no hope for him except through being given a new nature, a new life implanted in the soul. The old nature is in love with the world and the things of the world until a new life and a love for the things of God are born in the soul. "Marvel not that I say unto you, Ye must be born again." There is no other way.

As Dr. Biederwolf reminds us, in his little book of sermons, entitled, "When the Song of the Lord Began", men are like Grillus. You remember that Circe, with her powerful magic, turned him into a swine, and shut him up in a sty and fed him swill and other things that swine do like. Ulysses came along and offered to turn him into a man again. But Grillus said, "No, the life of a hog is so much pleasanter."

"But," said Ulysses, "do you make no account for eloquence, poetry and music?"

"No, I would rather grunt than be eloquent like you."

"But," said Ulysses, "how can you endure this nastiness and stench?"

"It all depends," said Grillus, "on the taste, the odor is sweeter to me than that of amber, and the filth than the nectar of the gods."

And so does the old nature love the things of this world and refuses to look up until it is changed, though the things of God are sweeter than honey and the honeycomb. But those who have been

born again are given a knowledge of God, and the more they understand God, the more they love him and the things that pertain to his kingdom and the less do the things of this world appeal to them. He who tries to get by the allurements of the world by human effort alone is like Ulysses who got by the enchanting sirens by stopping the sailors' ears with wax and then having them to bind him to the mast. A better way, and the only really successful way, is to have the attractions of this world replaced with something better. That was the method of Orpheus, who sailed by the sirens while they sang their sweetest music, and his sailors never turned their heads to listen because he held their rapt attention by singing a sweeter song than the sirens ever knew. When the spirit of the Lord Jesus comes into a life, that life is filled with a new affection that expels the old love for the things of this world. Then it is that the heart both desires, and is able, to receive the things of the Spirit, even as Paul said: "Now we have received, not the spirit of the world, but the spirit which is of God: that we might know the things that are freely given to us of God" (1 Cor. 2:12). When we have come to that point, we no longer marvel, but rejoice that the Lord said, "Ye must be born again."

The Overcoming Life

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5:4).

The overcoming life is the desire of every serious-minded follower of Christ, but many do not possess it. Vast numbers live beneath their best and beneath their high privilege. Otherwise the Christian profession would not be subject to such serious discount by thoughtful men and women of the world and the church of Christ would not go forward in such a limping, halting manner.

The overcoming life is possible only to those who are born of God, and such will overcome. And it is to those who are in present possession of that God-given life that the apostle refers in our text. That life must be a present reality. The words, "is born of God" have the significance of "continuing to be born of God," or "is up until now born of God." The perfect tense is used, and that implies not a single past act done once for all, or completed and standing alone, but one that continues in effect to the present moment. John is talking about those who are now in possession of the new birth, who are living in vital contact with God.

Such are the overcomers of the world. They recognize the conflict that is ever being waged between the spiritual and the carnal, between the forces of light and the forces of darkness, and they do not hesitate to accept the challenge and to take sides with the right against the wrong, and with the heavenly against the earthly. They set themselves against the inordinate love of the things of this world—its riches and honor and power and fame and pleasures. They refuse to have any part in its indulgences that are sordid and defiling, its conduct that is cruel and heartless and its methods that are selfish and dishonest. The line of demarcation between the children of the world and the children of God is kept clear and distinct. There is no compromise nor yielding, but courageous attack and ultimate conquest and victory. This is their attitude not for an occasional spurt of an hour or a day, but continuously. It is the manner of life.

This overcoming life is to be possessed through faith, or by means of faith. That is the source and secret of victory; even our faith. It is faith that brings the inexhaustible resources of heaven to the Christian's aid. It is faith that makes contact with power

that is invincible. And such faith is both an act and a content. It not only believes, but it believes something definite. Both the act of believing and the thing believed are necessary to give power to faith. He who believes, but has nothing definite to believe or to lay hold on is but the victim of superstition. On the other hand he who has gathered together a perfect body of doctrine, but has not made it a personal possession and vital faith, is not one whit profited thereby. It takes both the act of faith and the content of faith to give power and victory. Such faith is invincible, and persisted in enables one to be daily overcoming the world.

Being Spirit-Filled

"And they were all filled with the Holy Ghost" (Acts 2:4).

That is one of the most significant things that is said about the early church, and most significant and promising would be the outlook, if that could be said of the modern church in every assembly or congregational gathering. Nothing is more needed at the opening of this new year. The Jerusalem church is our example and challenge.

The members of that church were all filled with the Holy Ghost, and not the leaders only. The members doubtless had their differences, just as members of a church do today. They had their different capacities, their different tastes and dispositions; they had their different likes and dislikes, but they were all alike in that they were filled with the Holy Ghost. There was impulsive Peter and he was filled. There was uncertain and doubting Thomas, and he was filled. The hot-headed sons of Zebedee were there, and they were filled. None of them failed to receive the promise of the Father. They were all filled. And that is one of the secrets of the unusual power that that little group wielded. Every one possessed the power and everyone was active. In the average church of today there are so many dead heads that the average per capita power is very small. Let us pray that God may give us greater unanimity of spirit endowment. If we pray till we get the answer, the church will have a power it has never had before.

The coming of the Holy Spirit upon the whole church would give clearer spiritual vision. We are so dull of vision. Our eyes are so blinded with the scales of temporal values that we cannot see the beauty and attractiveness of spiritual realities. The infilling of the Spirit will take away the foggiess and enable us to see clearly. Then we will not covet the things of earth more than the things of the kingdom of God.

The coming of the Holy Spirit will make us wholly sanctified, or set apart for the Master's use. Large numbers of Christian people are divided in their loyalties, serving two masters, with the result that the church is very little benefited by them and their testimony is practically nil. The crying need today is for men and women wholly given over to the will of God. A thorough infilling with the Holy Spirit will bring it to pass.

EDITORIAL REVIEW

There is no unemployment in the Lord's work. There is labor for all. Why stand ye here all the day idle? is the challenge.

The man who disowns God will be disowned of God. The divine power is all-sufficient, but it holds no man against his will.

Abraham's rise from obscurity to high honor, Joseph's rise from slavery to national leadership, Daniel's rise from a captive to a premier of Babylon, Paul's rise from enmity to Jesus to a unique position among the apostles,—all these show what God can do for men who have great faith and are willing to obey him to the word.

Brother L. G. Wood writes of an interesting Watch Night service at his church in Fort Scott, Kansas, and they maintained a custom of more than sixty years' duration of ringing the bell at the passing of the old year. It began, of course, before the building belonged to the Brethren people, but our people have kept up the custom.

The Men's and Boys' Brotherhood department is to be found in this issue, containing another installment of Brother Charles Mayes'

Bible studies. Again we urge, put the "Brotherhood" on the map in your church and cooperate with the national organization's program. If you have any questions write to any one of the officers named in the heading of that department.

A Sunday School Institute is announced this week for the Northern Indiana churches, to be held at Nappanee on January 22. Prof. M. A. Stuckey is to be the special speaker of the day.

Dr. J. C. Beal, upon his return to Ashland on Monday, reported a very good day with his people at Canton on Sunday, at which one more soul accepted the Lord Jesus as Savior, and installation services were held and the rededication of the church after extensive redecoration. The interior is said to present a most beautiful appearance. By the way, the Canton church has called Brother Grant McDonald to be Brother Beal's successor and the call has been accepted.

Brother N. V. Leatherman sends us a copy of his annual report to his congregation at their New Year business meeting. It is a well ordered report and shows splendid progress and commendable aims. During the year twenty souls were added to the church and the large financial budget was fully met. We learn from a personal communication that Brother Leatherman received a unanimous call for another year of service for the Berlin, Pennsylvania, congregation.

From Brighton, Indiana, comes a report of a change in pastors having been made at the close of the last conference year, Brother C. D. Whitmer having brought his pastorate to a close at that time after a number of years of very faithful service. The occasion was also Homecoming Day, which was fittingly observed. Brother Walter Gibson is the new pastor and has recently closed a revival meeting with six confessions, five of whom will unite with the church by baptism.

Brother C. C. Grisso has established most pleasant relations with the good people of Smithville, Ohio and the work is going steadily forward. Sunday evening services, mid-week prayer meetings and a Junior organization have been launched with satisfactory results and the Sunday evening chart sermons are proving an attraction. The congregation did well with their Home Mission offering, and the Christmas season was attended by most fitting celebrations; the outstanding event being the dedication of a young man for Christian service. Brother Grisso says he will have some time for evangelistic work during the months ahead.

Brother J. L. Gingrich's newsletter appeared last week without comment through our oversight. In fact, we had intended holding the article out until receipt of the companion article by the pastor, but it slipped through our fingers. We hope, however, that the pastor's report will soon be forthcoming, giving details of the results at Cumberland. At Raystown, Pennsylvania, five confessions were received as a result of the five days' meeting preceding the communion service. A splendid work is being done at Cumberland, where Brother C. H. Wakeman is the aggressive pastor. They are in need of a church building of their own in order to make the largest use of the opportunities that face them.

David Paul Sheldon, younger son of Rev. and Mrs. Chauncey B. Sheldon, passed away very suddenly on January 6, 1934, in Columbus, Ohio, where Brother and Sister Sheldon were visiting relatives of Mrs. Sheldon. David Paul was born July 11, 1931 at Bellevue, French Equatorial Africa, being 3 years, 5 months and 25 days old when taken to be with him who said, "Suffer the little children to come unto me." The funeral will be held on January 8 at 2:30 in the Ashland Brethren church with Dean A. J. McClain and Prof. A. L. DeLozier, members of the Foreign Board, in charge. Brother and Sister Sheldon had only arrived home on furlough on December 4th with their family. We need not ask for prayer, for prayer will go up spontaneously from every church in behalf of these dear people, that great grace may be given them to bear their heavy sorrow and to find in their dark hours the fellowship of Christ able to sustain and to comfort. Our hearts go out to them in most heart-felt sympathy.

The Proclamation of the Whole Gospel for an Age Like This

By J. L. Gingrich

"Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy" (Psa. 107:2).
 "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Please note the three suggestive words in the above text—Holy Spirit, Power and witnesses. The word witness and Martyr have the same content in the original conception. The witness is one who is willing to testify to the truth even at the expense of his own life. Hence Jesus is referred to as the faithful witness in Revelation 1:5. Jesus admonishes in Revelations 2:10 "—be thou faithful unto death and I will give thee the crown of life". The first century boasted of such noble souls and characters. The Gospel of Christ was proclaimed. The Church continued to grow and the blessed Name of Christ was glorified. If the early centuries needed such preaching, testifying and witnessing and if the Lord blessed such preaching, why should we change the content of our message today?

The Christian life is the out-living of the in-living Christ. Not I but Christ lives and reigns within. One's creed determines how he lives and how he will proclaim the blessed Gospel of Salvation to such an age like this or any other age. It is very important how we think. Jesus asked the important question, What think ye of Christ? He wasn't satisfied until the Disciples were set right in their thinking. While it is true that doctrine is the root, it is also true that practise is the fruit. By their fruit and not their root are men judged. The world may be woefully ignorant of the Bible but it is constantly reading the Gospel written by God's true believers. If the world can't see Jesus in us, where will it find him? The sinner may never come to accept our Savior as his Savior but do not forget the sinner knows where we belong. It didn't take the damsel long to tell Peter where his place was when his Lord was on trial.

One of the most effective means of proclaiming the Gospel to the people of this Age is to live it. The saints are to rebuke the sinners. It is extremely embarrassing to have the order reversed and be rebuked by those whom we are to rebuke. God warned Abraham to keep out of Egypt, which stands as a type of the world. In Egypt Abraham went and conducted himself unbecomingly to the "Father of the faithful". It must have made him think to have the ungodly chastise him and send him back where he belonged. According to Romans 12:1, effective witnesses present their bodies to be used of God in preaching the Blessed Truth. Often spirits are willing but the bodies rebel. Present your bodies that the Spirit may use—lips to tell the story; feet to carry the message; hands to perform deeds of mercy; hearts to love the sinner.

To proclaim the whole Gospel we must be Christ-like. Let this mind be in you, which was also in Christ Jesus. To render good for good is man-like. To render evil for evil is beast-like. To render evil for good is devil-like. To render good for evil is Christ-like.

There are three kinds of preachers today. First there is the Sinaitic type who believes in God but is ready to share with any person's conviction. This type is broad-minded enough to put Christ on an equality with other,

so called, great teachers. They are never embarrassed. They adhere strictly to the letter regardless of the spirit. A witness of this caliber is cold, unsympathetic, formal and pharisaical. His God is the God of the Old Testament.

The second type of witness belongs to the Calvary group. This preacher believes in the deity of Christ and the blessed Cross. He feels that without the shedding of blood there is no remission of Sin. In this group will be found the self-emptying and self-sacrificing preacher who hides behind the Cross, but not too far behind. The Cross and its significance in the reconciliation of all sinners to God occupies a very large place in his preaching. St. Paul asserted, "God forbid that I should glory save in the cross of Jesus Christ". His is a God of love, revealed by a loving Savior. It is not God's wrath but his goodness and love that leads to repentance.

The third type of preacher is the Jerusalem type who recognizes, along with the Father and the Son, the Holy Spirit. He is in a very real sense a Trinitarian. This type is dominated, controlled and permeated by the Holy Spirit. He knows that the Holy Spirit alone can make all things plain. This preacher of the Whole Gospel for such an Age as this will obey the Lord's will in the Great Commission and with the same motivating spirit, which characterized the late James Gribble, will write his own name in the Great Commission.

The Christian's fourth dimension is Man. Father plus the Son plus the Holy Spirit equal an undying love for his fellow man. A true witness for Christ for today is a mind through which Christ thinks; a heart through which Christ loves; a voice through which Christ speaks; a hand by which Christ helps. A clean God with a clean religion can never use a dirty man. I have observed that a man addicted to unclean habits loses all his testimony and influence. Lot tried to pose as serious before his family **ONCE** and appeared as one who mocked.

In Christ the Christian has a perfect standing before the Father. In the Christian Christ should expect a perfect walk before men. Jesus said, "Ye are the salt of the earth ..." and "Ye are the light of the world". Every Christian should possess a penetrating and illuminating influence. The salt in the ocean prevents the ocean from becoming a veritable cess-pool. The true child of God in this age keeps the world as good as it is—at least helps in keeping it from becoming unbearable. The preacher of righteousness must be a power to transform and attract for Christ. A living Christ within produces a steady light without. Knowledge must be translated into conduct and character.

In conclusion, may we be admonished to inject more enthusiasm into our churches. Before the Church will wage an aggressive, offensive warfare against sin and Satan certain things must happen in many places. We must have an intense love for Christ as well as a love for lost souls. God impress upon our minds that the blackest thing in all the world is sin. The blood of Christ

is sin's antidote. There is a great need for a passion for lost souls. Jesus wept over Jerusalem. The great evangelist cried, "Give me Scotland, or I die". Have we wept for lost souls? Have we a vision of the lost world? Have we a vision of Calvary and what it cost to redeem men? Can we pray the following prayer,

"Lord, lay some soul upon my heart,
And love that soul through me,
And may I humbly do my part
To win that soul for Thee?"

Johnstown, Pennsylvania.

The Place of Science in the Modern World

By Prof. Edwin E. Jacobs, Ph.D.,
President of Ashland College

Having just returned from attending the annual meeting of The American Association for the Advancement of Science in Pittsburgh, I am naturally much impressed with the strides which science has made since I first attended its meeting in Cleveland in 1909. That it has made gigantic strides is known to every one, especially in this country, where every citizen has profited by its advances.

So sweeping and radical have some of its discoveries been, that I do not hesitate to say that in certain ways at least, they are as important as the discovery of America by Columbus and will have as far-reaching results. Laws and facts long sought for have been brought into the light so that in some cases we are no longer working in the dark but seem to have reached rock-bottom. Blessed are our eyes for they see and our ears for they hear.

Some of these discoveries have not yet seeped out to the common man but are locked up in the scientific laboratories but they are bound to become common property so that in years to come, high school boys and girls will know what now is known only to the few. And this is desirable for there is a purifying and rectifying power about truth that is bound to make our thinking clearer.

Science has blazed many new trails so that between the first meeting I attended and this last one, not only have the already established sciences been greatly enlarged, but new ones have been developed. When August Comte, about a century ago, outlined the then new science of Sociology, he called it the "crown of all the sciences", since it would be both the highest and the last of all the branches of human knowledge, but since that day great advances have been made.

Now all of this is good, but the melancholy part is, that while science is impersonal and unbiased, yet in the hands of unregenerate and unscrupulous men, it yields itself to evil as readily as to good. It has, first of all, been used against its mother-religion—something like the eagle which hatched a serpent's egg along with her own, only later to succumb to its poisonous fangs. Then, too, it has been used with evil purpose in war, crime, and torture, so that while it feeds us, keeps us well, solves our transportation and communication problems along with thousands of others, it has also been used to our hurt. In fact, this present depression, in the minds of some can be attributed to applied science in its invention of machines.

Now what about all of this boasted progress? Let us first of all be perfectly sure that we shall never escape the science of the day in which we happen to live. If I gathered anything from the Pittsburgh meeting, it was that science is alert, keen, ambitious and not at all sharing the spirit of the depression which some of us feel in other fields today. It is buoyant and has unbounded confidence in its own future. It can not be stopped by anything and the only boundary it seems to know is the boundary of its own incapacities and these are being reduced each year.

But its offices should be turned to the good of mankind. It should make whatever contribution it is capable of to morality and right. It should help and not hinder mankind. It should not, in its impersonal precisions, doom him to fate and to defeat by its irrevocable dogmas. The outlook for human life should be brightened by its findings. It should be the handmaiden to all progress, not only scientific but progress in right thinking and right living, and thus help in the fight for righteousness. Enlightened Christianity, I am confident, has no enemy in science when its interpretation is in the hands of the genuinely Christian scholar.

Ashland, Ohio.

Here a Little and There a Little

By Dr. A. D. Gnagey

For many years Editor of Church and Sunday School Publications and Pioneer in the Making of Brethren Sunday School Literature

The Old Testament is God's story of men. Permit me to remove **ten** of them and that venerable book will be mutilated beyond recognition.

A Christian, a **real** Christian, not only prays, he is a pray-er, just as a singer is one who sings.

I am not sorry to be old, but I shall be sad enough to have a fruitless old age.

The Christian religion is the earnest endeavor to do right, the constant **desire** to do right. In a true sense such an achievement cannot be fully realized except through Christ and his church.

No heart is pure that is not passionate; no virtue is safe that is not enthusiastic. Right well did Begbie appropriate these words of Seeley and make them into the motto of his amazing book, "Twice born men."

Ideas travel faster than electricity and are more powerful. Ideas rule the world. Once the ideas and the ideals proclaimed by Jesus prevail, then it is that Christ will rule the world, and not until then.

Of a great preacher whose biography I have been reading it was written: He had a chaste and beautiful style, a nice choice of words, a sense of the music of the English tongue. That is an important part of a preacher's equipment, but that alone will **not** make him a preacher. He might have all these and yet fail. Back of that choice of words, chaste and beautiful style must be a **life**, a **personality** that speaks, not in beautiful words, only but in beautiful **life**, **conduct** and **character**. Literary merit is not an end but a means.

Who, what minister or layman, could not wish to write these words in his private journal: "The hearts of all men are in the hands of God, and I pray that he will do

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The Unparalleled Grace of God in Christ

By Albert L. Lantz

TEXT—For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich. II Cor. 8:9.

When the apostle pressed any duty upon believers, he did it by placing before them the example and spirit of Christ. When he admonished them to love one another, it is because Christ loved and laid down his life for us all. When he exhorted to humility it was urged because Christ—"Who being in the form of God, thought it not robbery to be equal with God: and made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men" (Phil. 2:7-8). When urged to patience, we are reminded to consider Jesus that "endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds" (Heb. 12:3). When urged to benevolence and liberality, then the apostle directs us to the facts as recorded in the text. "For ye know the grace of our Lord Jesus Christ; that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

CHRIST'S ORIGINAL RICHES—cannot be applied to any period of Christ's life while he was here on earth. The text has no meaning whatsoever, if Christ did not have an existence previous to his birth in the little village of Bethlehem. All fair minded people will concur to this statement when viewed in harmony with, and in the light of, the doctrine of his glory and Godhead; also, when we acknowledge the supreme Divinity of Christ, then the subject is perfectly clear and satisfactory.

The Great Prophet Declared this—"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace. And "shall call his name Emanuel (God with us.) (Isa. 7:14; and 9:6).

Jesus thus said of himself—"I came forth from the Father, and am come into the world: again, I leave the world and go to the Father" (John 16:28).

Jesus said to Philip—"Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father" (John 14:9).

The Apostle taught this of him—"One God and Father of all; who is above all, and through all, and in you all" (Eph. 4:6). "God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory" (I Tim. 3:16). Therefore, Christ's original riches must refer to his Divinity and Godhead. As such he was rich in all the attributes of Deity. He was endowed with **Omnipotent power, infinite knowledge, immaculate purity, and immutable truth.** He was not only great, but **the Greatest**—He was not only high, but **the Highest**—He was not only glorious, but **The Transcendently Glorious Lord and Christ: the King of kings and Lord of lords.** Therefore, the eternal Son of God was rich in his proprietorship and dominion over all things.

Jesus Christ the Son of God "WAS and IS", the Proprietor of the universe. This was founded in his right as creator of the world. "All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men" (John

1:3-4). Is it not true that we count a man who has accumulated large sums of money, rich? **Note the Contrast**—"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1). Turn to I Corinthians 10:26 and you will read practically the same words. Someone has well said—"Visit every world through the immensity of space, go from planet to planet, traverse the whole solar system, and then pass beyond through every system, and everywhere you are in God's great dominion," **Why?** Because, "The earth is the Lord's and the fulness thereof" (Psa. 24:1), and, he upholdeth "all things by the word of his power" (Heb. 1:2-3). The seventh angel sounded through the seventh trumpet, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

As the owner and creator of all things he was rich in glory, honor, majesty and Power. All things reflected his own image. Practically all things, save fallen angels and Satan yielded him their tribute and praise. Myriads of voices extolled him together. All things were of him, by him, and for him. The flower of the field is fragrant with his perfume. The streams murmur his goodness. The breeze wafts his praises. The sun, moon, and stars radiate his brilliance and splendor. Every creature in earth and heaven seemingly sings forth his honor and glory. As the great center of the universe, all things roll around his throne, he receives reverence in all worlds. These riches of God in Christ were, and are, underived, eternal, and they are inexhaustible.

CHRIST'S VOLUNTARY POVERTY—The text designates that Jesus not only was rich, but, **he became poor.** This could not be a mere "happen so." It was not accidental. It was the result of Christ's own voluntary acceptance and engagement with the Father on account of, and as surety of, a lost and ruined race that must of necessity be redeemed. Hence, the first step in his poverty (he became poor) was the assumption of our nature. The condescension was inconceivable from a human standpoint.

An unknown author has well said of Christ becoming poor—"An Archangel becoming a worm, is a change of one creature into another; but the other was the union of eternity with a span, infinity with nothingness, grandeur with meanness, power with weakness, glory with degradation, consummated bliss with wretchedness and woe; God dwelling in the nature of worthless man, made in the likeness of sinful flesh."

Can you not see the philosophy in Jesus taking upon himself the form and nature of sinful man, being made a little lower than the angels for the suffering of death (that you and I might live), crowned with glory and honor, that he by the grace of God should taste death for every man? "For it became him, from whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering" (Heb. 2:9, 10).

Jesus not only became poor, **but he assumed our nature in its very poorest form.** Behold his parentage, his birth-

place, his occupation, his circumstances, no silver or gold. "The birds have nests, and the foxes have holes, but the SON of man had not where to lay his head." At death he was stripped of all his garments, and upon his vesture did they cast lots, and sitting down they watched him die, and as they passed by they reviled him wagging their heads (Matt. 27:35-44). He was born with nothing, he lived without anything, he died without any article of dress. So poor was he that his body was laid in a borrowed tomb. Yes, he was the poorest of the poor, but thank God "WE" through his poverty were made rich. O Spotless Lamb of God was he! How can you refuse him? He's looking, looking on you.

The blessed Christ also was poor in **Reputation**. Solomon said—"A good name is rather to be chosen than great riches." Did you ever try to think how poor the Christ of God was in this respect? In his humility he was so Divine that he was without blemish. Yet he was called a glutton, an imposter, a wine-bibber, and a companion of publicans and sinners. He was represented as a false prophet, a deceiver, a madman, a sinner, and as in fellowship with Beelzebub the prince of devils. He met up with slanders and revilings everywhere, until he could conscientiously say, **Reproach hath broken my heart.**

At last he was put to a cruel death, bearing our reproach, and having taken all else besides. They nailed him to the cross, there he died having conquered death, and hell, and the grave for our redemption. You and I can never soar high enough to judge of Christ's original riches, and we will never be able to fathom the depth of his mysterious poverty. Great is the mystery of our eternal riches in Christ. Let us seek after the riches of eternity.

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

Spokane, Washington.

Here a Little and there a Little

(Continued from page 6)

with me what he pleases, not permitting either friend or opponent to bring anything to pass which is not in harmony with his plan for me and for the church. Thy will be done, O God, hear me! Thy will be done! My life now must be short, at longest, and I am satisfied that my true rest can only be found if I am what and where the Lord would appoint."

In a copy of *Bibliotheca Sacra*, Oberlin, Ohio, dated January, 1900, Professor H. M. Scott, after pointing out the defects of some modern theology, concludes that in the domain of theology the doctrine of the divine Christ and devotion to him seems to be the article of a standing or falling church; and likewise, that in the field of obedience and life the doctrine of missions at home and abroad appears to be the mark of a living or dying church. That, at least, is something to think about.

SIGNIFICANT NEWS AND VIEWS

"BUY ONLY LEGITIMATE STUFF"

"More than a year after the repeal of the Eighteenth Amendment the bootlegger remains such a menace to Government revenues and the legal trade that Secretary of the Treasury, Morgenthau, is reported to be preparing an appeal to consumers to buy only legitimate stuff." So says a press report, and reveals a truly deplorable state of affairs. The Government revenues are men-

aced! The "legal trade" is threatened! Could anything be worse? Of course the bootlegger has always been with us, and has always been a menace to human life and health and happiness. During the Prohibition era he plied his nefarious trade almost without interference. The rotten poison he sold to poor fools who bought and drank to spite the dregs killed thousands, and made thousands more insane or blind. He destroyed lives, wrecked homes, multiplied unspeakable crimes and openly defied all authority, but he was not then "a menace to Government revenues and the legal trade," so we did not get very much excited about it. But now we must do something, and so we appeal to consumers to "buy only legitimate stuff." To be sure, that will make you drunk, too, but if the Government gets the revenue, it will be all right; the drunkard's family can fall back on the Public Relief Fund.—Dr. C. M. Elderdisse.

A PLEA FOR SABBATH OBSERVANCE

The Presbyterian Synod of New Jersey adopted the following strong resolution upon the importance of the Sabbath Day and the vital necessity of its observance:

"The Synod would lay upon the minds and consciences of the pastors, officers, and other members of our churches the absolute essentiality of the Christian Sabbath.

"We urge all our pastors to read from their pulpits those sections of our Constitution and Discipline which state our position as a denomination on the proper observance of the Lord's Day.

"An additional form of temptation to a disregard of The Day is found in programs planned to bring children together in large numbers, on the Sabbath day, and at hours that conflict with the usual hours for Sabbath school and church worship, as well as scores of radio programs of a nature to divert all thought of the listener-in from the sanctity of the day.

"If our people once realize how manifold and utterly pagan are the voices and the agencies of sports, amusements, periodical literature, Sunday papers, and even unnecessary and indiscriminate visiting on the Lord's Day, they will at least be given pause.

"The synod reminds all our people that if Christian people do not uphold and support the sanctity of the Lord's Day, NO ONE WILL."

PLESIOSAURIAN SKELETON

A huge skeleton of the Plesiosaurian geologic era, found in the Black Hills of South Dakota, by Charles C. Haas and his son, Arthur, is being prepared for exhibition in the Adams Museum. It is arousing considerable interest among paleontologists throughout the country. The skeleton, that of an animal resembling a giant lizard, is said to be the only one of its kind in the country. Only a few other specimens of the Plesiosaur ever have been found, according to information received by Haas. The skeleton was found in granular formation in the foothills near Whitewood. From the tip of its nose to its tail the animal was thirty feet. It was estimated the creature, when alive, weighed twenty tons.—Evangelical Messenger.

PROUD SENNACHERIB

A brick has recently been unearthed at Tell Yarah in Mesopotamia with this inscription: "Place of Sennacherib, the great king, the mighty king, king of the universe, king of Assyria. The palace which has no rival, for the dwelling of his lordship in the midst of Nineveh, he has built anew." Says the *Sunday School Times*: "One can but think of the contrast—a brick from Sennacherib's palace, with its empty pride, and, Jerusalem, almost three millennium's later entering into a new period of history which is to be its greatest."—Methodist Protestant-Recorder.

THE PROFIT OUT OF WAR

Newspaper headlines are shouting about the millions made by private men out of the last—or the first?—world war. The President has announced that "the time has come to take the profits out" of the military adventures of the American people. And a munitions executive has replied according to *The Christian Science Monitor*:

"The doughboys ought to get more than \$1.00 a day. It's about time somebody did something so that people would want to go to war from a mercenary point of view as well as a patriotic one."

Mr. Roosevelt's reasons for announcing "the time has come" and

his appointment of a special board, including Bernard M. Baruch and General Hugh Johnson, to draft a plan, remain a minor mystery. Such a "plan" has been in existence for years, drafted just after the war by Mr. Baruch and others, and as for a committee to investigate—there is a Senate investigating committee already doing a pretty fair job of discovering the meaning of private and unrestricted armament manufacture and sale.

Thus the **Christian-Evangelist** writes and proceeds with further comment. These periodic exposures of the profits of war would be more heartily welcomed if they had ever accomplished anything. This one will likely go the way of the others. The big difficulty lies in the fact that the war profits are shared in one way or another by too many national legislators and others of influence in public affairs.

THE POOR

Jésus said that we have the poor with us always. If ever that ought to have proved false, it would be now and in America, when the Government itself has been so energetic about social reform and care of the needy through public funds. Yet the New York Times has as its usual list of "One Hundred Neediest Cases" for which it collects funds, and the Cincinnati **Enquirer** has its "Fifty Neediest Cases," and Cincinnati is raising a mile of dimes for poor children. So it goes. Social reforms will never eliminate the need for personal, kindly attention.—Christian Standard.

THE HOLY EUCHARIST

It is told of a certain King of England, that he once went to Westminster Abbey to attend a quiet celebration of the Holy Eucharist in one of the side chapels. At the same time there was a very large congregation assembled to hear a great preacher in the nave. When the services were over, the King was asked by a friend, who has been listening to the preacher, what he thought of the sermon. "I didn't hear it," said the King, also explaining where he had been. The friend said it was a pity his Majesty had missed the great sermon. "Well," said the King, "I have no doubt it was a sermon worthy of the occasion, but I would at any time rather meet my Saviour in the side chapel than hear another man talking about him in the nave."—Rev. F. St. John Corbett.

MISSIONARIES EXECUTED IN CHINA

From Wuhu, China, comes the tragic story of the kidnaping and execution of Mr. and Mrs. J. C. Stam, American missionaries to the interior. The report says the missionaries were beheaded, following the ancient Chinese custom, after being paraded through the streets of the village. The brigands declared that because the missionaries were helping the Nanking Government to build roads in China they must die. The little three-months-old daughter of the couple was spared. This horrible incident makes the reader sick at heart, yet China is perhaps no worse than other countries in respect to her lawlessness. Kidnaping and brutal massacres are all too common, and our own land is cursed with frequent incidents similar to this—only in Christian America we lynch the victims instead of beheading them. God help us to cleanse our Augean stables of crime!—Christian Advocate (Nashville).

"CHRISTIAN SCIENCE" AGAIN

On divers occasions we have expressed our opinions regarding the cult known to the world as "Christian Science". The following facts in a recent case are worthy of our readers' attention. They are gleaned from our contemporary, "Revelation". A woman who was injured in an automobile accident recently declined medical attention, and summoned a paid healer to pray over her, and read Mrs. Eddy's book, "Science and Health". She did not improve under this treatment and sued the driver of the automobile for \$10,000. Here are some of the words with which the trial judge charged the jury.

"The case is a very extraordinary one," said the judge. "The plaintiff was trained as a trained nurse and worked in hospitals. She has seen people die, even from gruesome things, as cancer ... Yet she comes under the influence of a cult that teaches that this is all a great delusion and that those dying of cancer are out of tune with the Infinite and with God.

"She adopts the teaching of a woman leader of a cult who is now dead and in her grave. She was no Messiah and no God, just a woman of bones, flesh, and blood, and yet this plaintiff will die, as you and I, with hundreds of thousands of others, has seen fit

to put aside real science ... to adopt the belief that pain and illness are things of the imagination and not of reality."

This is a plain statement of the case. The judge also pointed out to the jury that if this woman relied on Christian Science she had no place in a court of law. The result was that judgment was given for the defendant and the woman ordered to pay \$75 damage to the owner of the automobile. This is one of the most sensible judgments we have seen recorded against this foolish sect. The astonishing thing is that anyone can be deluded by its silly pretensions.—The Christian Evangelist.

"Lord, Teach Us To Pray."

JANUARY

FIRST SUNDAY—

"The Gospel must first be published among all nations"—(Mark 13:10)

1. Pray for the success of the new merged magazine to be launched in the near future.
2. Pray for the annual business meetings of local congregations.
3. Pray for Bible teaching efforts in Church and Sunday school.
4. Pray for the Brethren Church at large and her work.

SECOND SUNDAY—

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth"—(2 Tim. 2:15).

1. Pray for the Secretary of Publications, the Sunday School editor, the Evangelist editor, and members of the Board.
2. Pray that the "spirit of grace and supplication" may rest upon the Brethren churches, and the whole Body of Christ.
3. Pray for the solution of problems in various congregations, which may be hindering the work.

THIRD SUNDAY—

"Not slothful in business; fervent in spirit; serving the Lord"—(Rom. 12:11).

1. Pray for the business affairs and financial success of the Publishing House, and also for the publication offering to be received next Sunday in all the churches.
2. Pray for the pastors and officials in all the congregations, and especially for your own.
3. Pray for all Bible School teachers, and especially for those ministering in your own congregation.

FOURTH SUNDAY—

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus"—(2 Tim. 1:13).

1. Pray that the testimony of all our publications may continue sound in the faith, and be unhindered in circulation.
2. Pray for the dissemination of the Truth through tracts and books, and especially for the testimony of the Brethren Church.
3. Pray for evangelistic meetings which are now in progress.

PERSONAL REQUESTS FOR PRAYER

We are opening a new Brethren work in Johnson City, Tennessee (a city of 25,000) where we have several Brethren families. Pray for this new work.

HILL McCONAGHY.

W. I. DUKER,
President
Goshen, Indiana

E. L. MILLER
Vice-President
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N.

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"The Summer Bible School"

What is it?

Its purpose.

Methods

"This one thing I do."

Founded by Rev. A. L. Lathem, Chester, Pennsylvania.

Notice the Fundamental Principles—ever the same—then examine the new facts.

The "SUMMER BIBLE SCHOOL" is a school for the definite, purposeful, practical study of the Bible, and is planned so as to systematically focus the Scriptures upon the Lord Jesus, whom they are intended to reveal.

It takes for granted that the most necessary and at the same time the most interesting BOOK in the world is the Bible.

Therefore, there is no need of handcraft to stimulate interest—none is used, map-drawing excepted.

To think, to add interest to a Real BIBLE School, through the use of handcraft is akin to the thought of brightening sunlight through the aid of a tallow candle.

If the attitude of the pastor (who should always be the principal and teachers toward the BOOK is what it should be, there need be no anxiety as to how the pupils will feel.

The programme of "the Summer Bible School" is as clear cut as that of the public school.

The course of study is comprehensive enough to create a soul thirst for the Word and to lay the basis for its intelligent and profitable study throughout life.

TWELVE GRADES ALSO ONE KINDERGARTEN AND TWO POST-GRADUATE YEARS

It provides twelve sessions of five weeks each of systematized Bible Study, following public school methods—one Kindergarten and two Post-Graduate years.

Pupils graduate from "the Summer Bible School" the year preceding their graduation from the High School.

DIPLOMA

(College Credits)

Pupils, upon completing the course of study satisfactorily, receive a diploma. Credits are given at colleges for work done.

Certificates of promotion are now given to Eighth Grade Pupils passing them from the Grammar Grades into the High School.

Certificates are also given for five years' faithful work to adults past the school age, who prove themselves satisfactory students.

(For Diplomas, Certificates, etc., communicate with Oval & Koster, Indianapolis, Indiana).

PURPOSE

The plan and purpose of this course of study is to correlate the Word of God to the Lord Jesus Christ, whom it is designed pre-eminently to reveal to a lost and sinful world as the only possible Savior.

"THE WAY OF LIFE"

Scripture Memorizing

To attain this end, a book entitled "The Way of Life" containing thirty-seven les-

sons together with some other matters of interest was prepared.

In this department the "Way of Life" is designed to be the guide throughout the course. It traces the "Golden Thread" of the coming Lord as set forth by the old prophets and reveals him in the full burst of his Glory when he came.

It also sets forth from the Scriptures the necessary relationship which must exist between ourselves and him, in order to Salvation; also the principal duties and privileges which belong to us as Christians.

Over thirty devotional and doctrinal chapters, distributed throughout the course, to be memorized, sustain the "Way of Life."

HISTORY

In the earlier grades the History of Divine Revelation, also of the Hebrew people and the leading characters of the Old Testament, also of Jesus and the Apostles and others are set forth in question and answer through booklets prepared for the purpose.

At the age of thirteen, and on, using "Blaikie's Bible History" pupils are made familiar with the lives of the principal Bible characters and the history of the people of Israel.

GEOGRAPHY

The Geography of Palestine receives attention at the very beginning through the use of maps, and later the Geography of Palestine by A. L. Phillips is used as a textbook.

Beginning with the ninth grade, Rand & McNally's Bible Atlas is a text book to the end of the course.

It will be seen that this is a comprehensive system and articulated according to the plan of God's Word.

STAR AND REPORT CARDS

Interest may be further stimulated by using in addition to stars:—crosses, crescents, suns, moons, hearts, harps, and crowns, etc., special values attaching to each. These emblems also come in different colors.

Each card should have its fastener and they all should be posted in a conspicuous place in the classroom.

COMBINATION STAR AND REPORT CARD

See sample of the use of stars and report cards, etc., at the close of the appendix.

ANNUAL REPORTS

Each school should print a report of its work for circulation through the neighborhood. It encourages the pupils, advertises the school and creates interest.

NOW INTERNATIONAL

"The Summer Bible School" is now well established. It is known of throughout al-

most the entire world and is in operation in almost all states of the United States, also in different parts of Canada, South America, Korea, Manchuria, Japan and India. It has commended itself and is its own best advertiser.

This type of school is adapted to all churches and to pupils of all ages.

EFFECTS OF "THE SUMMER BIBLE SCHOOL"

The development of a people who know the Bible.

An elevated spiritual tone.

An increased loyalty to the Master.

A larger attendance upon public worship.

A greater liberality in giving—God's plan.

More Godly and consistent living.

The development of real Christian character.

Coming directly from God's Word. His revelation is accepted as the supreme authority for governing life and is far more generally obeyed.

REFLEX INFLUENCES

Neither is this influence limited to the individual church. The whole community is benefited.

NON-SECTARIAN

This school being non-sectarian, all denominations attend.

Christian Public School Teachers and Teachers Qualified for Teaching Through Special Training at the Moody Bible Institute or in Similar Christian

Educational Institutions

To carry out this system properly the public school teacher or the teacher trained in Bible teaching institutions, qualified to give proper training, is necessary because he or she knows how to teach. Necessarily, the teacher must be a Christian.

TEACHERS PAID

It is only right that the teachers should be paid a reasonable salary. Here as everywhere else, the laborer is worthy of his hire. Much cannot be expected of unpaid teachers. Many schools make the mistake of using voluntary service.

The work is the most important in the world and should have liberal financial support—too much cannot be spent for the children and the work cannot be of too high a grade.

LOVE

In order to succeed Love must control.

"GOD SO LOVED"

John 3:16—The loftiest expression of divine revelation. We must love in order to be efficient.

REAL STUDY AND WORK

"The Summer Bible School" is a Real School just as much as any public school.

Children appreciate a real thing quite as much as older folks. It enthralls them to do Actual Work. They are capable of appreciating real values.

DOCTRINAL POSITION

"The Foundation" is being securely guarded and every precaution is being taken to see to it that the teaching fostered by the movement is in harmony with the Fundamentals of Christianity. In other words, the conservatism of the movement is assured.

In this same connection notice the principles underlying "The Foundation" and its work.

1. That the Scriptures throughout are the inspired Word of God.

2. That mankind are universally sinful and can be saved only through Christ.
3. That the Lord Jesus Christ is the only Begotten Son of God.
4. That the Lord Jesus was born of a virgin.
5. That he was crucified for our sins and thus made a complete atonement for all who in heart accept him as their Savior.
6. That he rose from the dead on the third day with the same body with which he descended into the tomb.
7. That he—the Lord Jesus—is coming again.

These articles of faith are to be subscribed by the members of the Corporate Board in charge of the "Funds" every three years. Anyone unwilling to subscribe becomes ineligible to membership of the Board.

**Studying the
SUNDAY SCHOOL LESSON
at the Family Altar
By William S. Crick**

PETER'S LESSON IN HUMBLE SERVICE

(Lesson for January 20, 1935)

Lesson Text: John 13:1-17; Golden Text: I Pet. 5:5.

MONDAY

The Model of Humble Service. John 13:1-17. We Brethren folk place great stress upon this chapter as the record of the Master's institution of a Church ordinance. And correctly, for it does set forth the Christian symbol of cleansing which is the very essence of the doctrine of sanctification through the repeated application of the Cleansing Blood. BUT, is there not the prerequisite of humility as the very basis and condition of our being cleansed from day to day from the defilement of sin? If the believer is too proud to confess his sins, he certainly is not in the condition necessary to receive the "forgiveness of sins and the cleansing from all unrighteousness" (I John 1:9, 10). Let us not, in our zeal to perpetuate an apostolic rite, lose sight of the necessity of "having the MIND of Christ" as well as the mode!

TUESDAY

The Duty of Humble Service. John 13:12-17. "You ought (Greek: "owe it as a debt") to wash one another's feet". May we not sense in this command the truth of the petition in the "Our Father"—"Forgive us our debts as we also have forgiven our debtors"? Jesus' teachings stress the necessity of our exemplifying the right attitude, relationship and conduct toward our brethren, if we are to be recipients of God's benefactions. "For if ye do not . . . neither will your Heavenly Father. . . ." How much of distress and anguish is caused by our arrogance and self-importance, and how we need the lesson of kneeling before our brethren and performing this humble service—remembering that it is our duty mutually to confess our sins that come between us that we may have them cleansed away.

WEDNESDAY

The Spirit of Humble Service. Matt. 18:1-6. Repentance is a necessity for entrance into the Kingdom of Heaven, and humility, such as that of a little child is a prereq-

uisite of greatness in the Kingdom! "Where is boasting then?—it is excluded!" (Rom. 3:27). "By grace are ye saved through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast!" (Eph. 2:8, 9). While it may seem that the humble are defenseless and are the prey of the proud and domineering, Jesus says: "But whosoever shall occasion the fall of one of these little ones that believe on me . . ." what a terrible declaration—"it were better for him that he be drowned, executed!" How much better to be the humble spirit who is trampled upon than the arrogant spirit who does the trampling!

THURSDAY

The Cost of Humble Service. Phil. 2:1-11. "Can I not serve God without humbling myself?" one may ask. The Master himself could not. "He emptied himself of his glory and took on himself the form of a servant, and became obedient!" In bringing many sons—and daughters—to glory, the Author of our salvation himself was "made perfect by the things he suffered" (Heb. 2:10). "If any man would come after me, let him deny himself and take up his cross and follow me!" (Matt. 16:24). Jesus' saving ministry was effectual due to his progressive humbling of himself. He stooped to be born as a babe, and that in a manger. He was willing to be numbered with the transgressors even in his baptism, and the same classification was climaxed in his execution between two malefactors. "Therefore, God hath highly exalted him!" "He that exalteth himself shall be abased—but he that humbleth himself shall be exalted!" (Luke 18:14).

FRIDAY

The Phases of Humble Service. I Pet. 5:5-11. Thus reads the Golden Text: "Be ye clothed with humility—for God resisteth the proud, but giveth grace to the humble!" The grace of humility is to characterize every relationship. 1. The younger are to pay deference to the elder. 2. Submit to one another. 3. Humble yourselves under the mighty hand of God. 4. "Be clothed with humility". Have not we BRETHREN lost sight of a great old Tunker touchstone when we have failed to condemn pride as a

cardinal sin? It may have been that the demand for "dressing in the order" was an exaggeration of obedience, but nevertheless, pride and arrogance are costing the cause of the Blessed Lord more today than many so-called "grosser sins". Just consider, for instance, how much personal pride in clothes, homes, furnishings, etc., rob the Lord and his work of the title!

SATURDAY

The Primacy of Humble Service. Matt. 20:20-28. Let us apply the principle and command of John 13:14, 15 to the matter of following Jesus as our Example in humility. "For the Son of Man came not to be ministered unto but to minister and to give his life a ransom for many". Is our concept of membership in his church that we are to rule, dictate, dominate, or else excommunicate? If we are to be like Jesus, we must seek the place in the Church's manifold fields of endeavor where we can serve the most to Christ's glory, not where we can attract and reflect the most glory to ourselves. The principle of Gentile glory has been manifest in the Church to the great detriment to the Church's edification. It was laudable for Salome to be concerned deeply for her sons, and to seek a place for them close to the Master—but her motive seems to have been their glory—not service and unselfishness.

SUNDAY

"Friend, Go Up Higher!" Luke 14:7-11. How much nobler it is to be asked to "Go up higher" than to be commanded to "Step down"! The principle: "Many that are first shall be last, and the last first" is declared in three different connections: 1. In the matter of forsaking things in this life for Christ's sake. (Matt. 19:30; Mark 10:31). 2. In the matter of self righteousness and personal pride in long-time service. (Matt. 20:16). 3. In the matter of mere "professors" instead of actual "possessors". (Luke 13:30). Simon Peter evidently learned the lesson of golden humility, and that Church which seeks to exalt him as the "Vicar of Christ" and justify a dominating "clergy" has not grasped as Peter did the meaning of Jesus' teaching on humility! BUT, are not we Protestants likewise missing the point?

<p>ROBERT D. CREES, President Kittanning, Pa.</p> <p>WM. H. SCHAFER, Associate President Conemaugh, Pa.</p>	<p style="font-size: 1.2em; margin: 0;">CHRISTIAN ENDEAVOR AT WORK</p> <p style="font-size: 0.8em; margin: 0;">C. D. WHITMER, Editor, South Bend, Ind.</p> <div style="display: flex; justify-content: space-around; font-weight: bold; font-size: 1.1em;"> BRETHREN RINGING Y CHRISTIAN CHURCH CONSECRATED ENDEAVOR EXTENSION VANGELISM </div>	<p>MILDRED DIETZ, General Secretary and Treasurer 312 Cumberland St., Berlin, Pa.</p>
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Watch Your Words

"Good talking, which plays a really vital part in daily life, can be learned," declares Grenville Kleiser, a well-known American author who writes especially about public speaking and English usage.

The chief rules which should be learned and diligently applied if one would cultivate correct and pleasant speech are listed by him as follows:

1. The first and vital condition of attractive talk is clear and well-ordered thinking. Mentally classify your ideas. Accustom yourself to think logically.
2. Talking should not be a verbal nor a

vocal contest, but a mutual exchange of ideas. Monologue soon becomes monotonous.

3. Never give unsolicited advice. Advice which costs nothing is usually worth what it costs.

4. Do not let your desires and feelings overcolor your views, nor lead you into exaggerated statement. A flexible attitude of mind is more likely to win an opponent to your way of thinking.

5. Keep your voice low; think before you speak; repress unseasonable allusions; and let common sense hold the reins.

(Continued on page 15)

Young Men's and Boys' Brotherhood

of the Brethren Church

N. V. Leatherman, President
Berlin, Pennsylvania

W. H. Schaffer, Sec'y-Treas. & Editor
115 Oak St., Conemaugh, Penna.

Finding Great Facts About God

By Chas. W. Mayes

Introduction:

In the last lesson we found from the Bible that God has completely revealed himself in Jesus Christ. (John 1:1, 14).

Therefore, if we are to study about God we must study what the Bible tells about Jesus Christ.

I. The Pre-Existence of Christ?

1. The Bible teaches that Christ has always existed for time and eternity. He never had a beginning. He always WAS and IS. Read John 1:1. We learn from this passage Christ already was "when the beginning began." This is difficult to think. But the solution will be easier when we remember that, "The Word (Christ) was God." (John 1:1).

2. John the Baptist offers a testimony concerning this great truth. Read John 1:15.

3. Christ offers a testimony concerning this great truth of his own pre-existence.

Read John 8:56-58. Notice that Christ did not say, "I was," but he said, "I am." Christ can always say, "I am," for the past and present and future are all like the present to him. Before Abraham was ever born, Christ could say, "I am."

Read John 17:5. This statement reminds us that Christ who said it in his prayer, was with the Father before the earth was ever created.

4. The Pre-Existence of Christ is revealed in many other places, (especially in the Old Testament, which we will not con-

sider here). But we will look at three more passages.

Read 1 Cor. 10:1-4. Who was the Rock?

Read Phil. 2:5-7. What do you find here that Christ did before he came to earth to be our Savior?

Read Col. 1:17. Since the verses before indicate that "HE" here refers to Christ, what is his relation to all THINGS?

II. Importance of the truth of the Pre-Existence of Christ.

1. It gives us confidence in what Christ tells us in the Bible. We know that he has a RIGHT to speak with authority.

2. We are reminded that Christ loved us even before he came into the world to die for us.

3. The Pre-Existence of Christ is absolutely essential to his position of Lord. Read John 8:23-24.

4. The pre-existence of Christ reminds us that we have a Savior who is more than a man. Read Heb. 2:17. Notice that the Bible tells us that he was made like unto us. That is, he took the form of man although he existed before. See also John 1:14.

A great preacher was once preparing a series of writings about the Lord Jesus Christ. Someone said to him, "Have you finished the book about Christ yet?" "No," he replied, "How could I ever finish a book telling of him who never had a beginning and will never have an end?"

fifty he was called to his life work.

On March 31, 1799, Dr. Vanderkemp landed at Cape Town. From there he made a long journey by ox team and wagon to Caffraria. The country was infested with wild beasts, and his life and the lives of his associates were often imperiled by Bushmen equipped with poisoned arrows, and more to be feared than the leopard and the lion.

When Vanderkemp told the king of the Caffres his mission, the king replied that the time of his coming was unfavorable, as all the country was in a state of confusion. There was a long delay before the missionary received permission to remain. Finally the king yielded, and confessed that he was glad that God had put it into the hearts of the missionaries to come into his country.

Dr. Vanderkemp reached the station assigned to him in October, 1799. Having selected a spot for a house, felled a few trees, and cut some thatch for a building, he knelt down on the grass and prayed that from under the roof of that house the seed of the gospel might spread northward through all Africa.

The doctor opened a school and preached the gospel. For a time the king himself attended the school with the children. At length a Hottentot woman, with her three children, was baptized.

The king, being a slave to superstition and ignorance, tried to take the doctor's life. All who had indicated their attachment to Dr. Vanderkemp were in danger. Those near the station decided to leave the country and to seek a place of greater security. The leaders of the enterprise knew that it would be unwise to make a direct attempt to escape; so they resolved to go under the guise of hunting elephants. They invited the doctor to accompany them. He objected at first, but when he saw that they were intent on leaving, he consented to go, and in this way to continue his labors among them.

For four months this company of sixty people wandered through unexplored country. Arriving at Graaf-Reinet, Dr. Vanderkemp gave himself to mission work among these Hottentots. The congregation grew, and the persecuted people were finally given a piece of ground for a settlement near Algoa Bay.

When the colony passed from the rule of the English into the hands of the Dutch again, the missionaries and their people were given a new station, Bethelsdorp, which was in a more healthful location. Here a village was built, with the church in the center. The people became industrious and the children were trained. The population of the settlement grew to a thousand, and many who had been enemies to the missionaries now came to receive instruction from them.

One of the last services which the doctor was able to render to the Hottentots was to testify at Cape Town concerning the great cruelty which these oppressed people were continually receiving at the hands of the Boers. Dr. Vanderkemp died while preparing for a new mission in Madagascar. He had devoted the last thirteen years of his life to the service of his Master, in one of the most unselfish fields within the knowledge and reach of God's people of Dr. Vanderkemp's day.

A beautiful soul makes a beautiful face; good means good-looking.

Send Foreign Mission Funds to
LOUIS S. BAUMAN

Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER

Home Missionary Sec.-Treas.
Berne, Indiana

Pioneering in South Africa

By David Page

The London Missionary Society was formed in 1795, and it was not long until the directors were turning their attention to South Africa. While they were wondering where they could find a suitable man to lead the way into those trackless wilds, God was preparing an answer by raising up for them, in the person of John Theodosius Vanderkemp, of Holland, a pioneer who would be worthy of the enterprise that they had in mind.

He was born in 1747, in Rotterdam, where his father was a minister of the Reformed Dutch Church. After a liberal training in the University of Leyden, he entered the army, where he served for sixteen years,

rising to the rank of captain. Leaving this service, he went to Edinburgh to pursue his studies in the university there. Returning from Scotland, he entered upon the practice of medicine.

During the war with France he was in charge of a large hospital, where he ministered to the bodies and the souls of his patients. At the close of the war he completed a commentary which he was writing on The Epistle of Paul to the Romans. In this way God was training a man for the work in South Africa. Reading an address which the London Missionary Society had published, Vanderkemp became interested in the subject of missions, and at the age of

The Imprisoned Bible

By Will Herman

Today the Bible is translated into several hundred languages, but each translation is the work of many years. In most cases it is the life work of a student of languages and the Bible, the work of a missionary, or the joint efforts of many scholars. Each translation has an interesting story behind it. The story of the translation of the Burmese Bible and its imprisonment is one of the engrossing tales which you can find by investigation.

In Burma's population of six to eight million people, in 1813, there was not one Christian. This was at the time when Adoniram Judson and his young wife arrived at Rangoon, the seaport of Burma, they were part of the first group of American missionaries to foreign countries. The opportunity of converting an entire people to Christianity appealed to the zealous missionary couple.

Immediately upon their arrival, they set to work to learn the Burmese language. And they studied the religion of the Burmans, Buddhism, which teaches that there is no God, no heaven, and no Savior. It was a tremendous task which the young couple had undertaken.

They worked and studied for four years. At the end of that time, Mr. Judson had completed his translation of the gospel of Matthew into Burmese. He labored another six years before the entire New Testament had been translated. He was persistent, and with the help of his wife the task was completed in December, 1823.

Now would have begun the work of teaching and educating the Burmans in the religion of the true God, but it was not to be. Before the Judsons could get well started war clouds gathered, and within a year Burma was at war with England. Suspicion rested upon the missionaries, and Judson, together with another missionary, was thrown into prison, charged with being an English spy. For nineteen months they suffered in prison.

The personal property of the Judsons was seized by the king's order. Mrs. Judson, however, managed to hide several items of value, among them the Bible translation. This was buried in the earth beneath their home.

When the rainy season came, Mrs. Judson knew that the document would rot in the earth. She thought of an ingenious plan. She wrapped the Bible in cotton and sewed it within a pillow. It was not a comfortable pillow, for that might be coveted by a Burman. No, this was as hard and mean-looking a pillow as was ever seen.

The pillow was taken to prison and given to Mr. Judson, and he, in chains, guarded it to the best of his ability. After seven months, the prisoners were thrown into an inner prison. Their belongings were all taken from them, and the hard, mean-looking pillow fell to the lot of the keeper. He was more than happy to exchange it for a nice, soft pillow which Mrs. Judson offered. So once again the manuscript was rescued.

After eleven months the prisoners were once again moved, and again the pillow was taken. This time no exchange could be effected. The jailer cut the pillow open, threw away the cotton, and prepared to remake the pillow. But inside that cotton

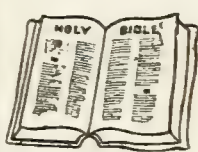
roll was the precious Burmese Bible Translation! A faithful servant of the Judsons found it several hours later and kept it for them! So the imprisoned Bible came to light, and was finally the instrument responsible for the converting of the several million Burmans who are Christians today.

German Missionary Societies

The New York Times in its issue of December 23 carried a story from Germany that occasions anxiety in all Lutheran churches and has aroused the sympathy of the American and International Foreign Missions Councils. The Times correspondent reported that funds given to German societies for work carried on by them in Africa, India and China would not be released by the German banks because of their situation in relation to foreign exchange. There is a strict embargo against sending money out of the Reich. The secular press has remarked upon this with reference to business commodities.

One hopes a way will be found whereby an exception can be made to the currency regulations in favor of funds collected by the societies and deposited in the banks. The missionaries sent out from Germany are carefully trained for their work in the fields to which they are assigned and they have exercised great influence. During the period of the World War and for several years following the Treaty of Versailles they were excluded from stations they had established. Economic conditions also harassed them severely. Nothing testifies more sincerely to their zeal for the Gospel than the extent of the recovery of support from 1925 until now. It will be a calamity for Christianity if the work in which they are engaged must be abandoned.

It is proper to suppose that the Hitler regime has not enforced its monetary restrictions upon the Church of Germany because of other than economic necessity. Reichsbishop Mueller in 1933 placed extensive foreign missions among the objectives of the new ecclesiastic organization of which he is the head. We dare say that if international regulations are in part responsible for the currency situation in Germany, they are contributing in some degree to antagonizing the spread of the Gospel. Peace and plenty are not bestowed from God in such circumstances.—The Lutheran.



NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a
Great Correspondent*



PASTOR'S REPORT TO THE BERLIN BRETHREN CONGREGATION, JAN- UARY 1, 1935

To the Members of the Berlin Brethren Congregation; Greeting in the Name of Our Lord Jesus Christ:

Another year of grace has gone into the past. A new year of our Lord is at hand. What the future holds we know not. While the future good is to be anticipated, not lightly, not idly; but reverently, may we ever be awake to the blessings and responsibilities of the ever-present NOW. We stand upon the past. We look to the future. But now, is when we live and move and have our being in God, in Christ Jesus, in our work and labor of love for him. Always what we do today makes history, as well as determines our future good or woe. So living is a mighty serious, as well as joyous responsibility. This is true for us individually. It is likewise true for us collectively here as a church today. In our class in the History of the Brethren, we have been learning something of those determining factors that have made us what we are today. The Brethren church is emphasizing more and more our citizenship in the future heaven. Let us know our present relationship with God in our present calling in heavenly places in Christ Jesus.

Now because of the largeness of the scope of these conceptions they appear abstract and somewhat untouchable. So to be more specific let us think of just a few of the things at hand, and for our more immediate future. God has blessed us as a congregation this last year. We mention here only a few of the results for the year.

1. Our regular services have been maintained. Our choir with few exceptions has been in its place ready to assist with its share of the service in leading the congregational singing, and rendering inspiring anthems. The attendances has kept up reasonably good. In most instances we believe the Holy Spirit has accomplished something of his purpose in us.

2. Our auxiliaries have held to their programs, worked in harmony with the church, and promoted our interests in a helpful and constructive manner.

3. Our week of Bible Lectures, given by Dr. K. M. Monroe from Ashland College and Seminary, met a need and accomplished more than can possibly be envisioned or estimated by the human senses.

4. Our special classes for the Young People, for the W. M. S., and for the church as a whole, together with our Bible studies, has also born its fruit.

5. Our evangelistic services brought to the Lord twenty souls who have their names added to our records.

6. Our financial reports reveal that a very large budget has been fully met, in the midst of distressing times.

7. Our special offerings reveal a healthy attitude maintained towards all the general interests of our denomination, and particularly the District, the National and the Foreign Mission work of the church.

8. Our relationship together has the appearance of harmony where the Brethren are at peace with one another.

Brethren, these results are not mentioned for boasting, but for the purpose of encouragement. Doubtless we can each cata-

log enough failures and short-comings in our efforts, to keep us in a spirit of humility. May our Lord help us this year to overcome more and more of these short-comings, and improve over the results of this last year, if he tarries. To this end may we make a few recommendations.

1. Let us INTENSIFY our work by yielding more to the truth of the Word, the person of Christ as Lord, and the leadership of the Holy Spirit.

2. Let us discern the possibilities for our church and community by bringing into our midst, Christian leaders of note for Bible lectures, looking towards the establishment of a Bible conference in our community.

3. Let us this year determine to promote a daily Vacation Bible School for our children.

4. Let us develop special Bible classes for our young people and give them a program of active Christian work.

5. Let us take more seriously our Young People's Camp, Young People's Rallies and Conferences with a viewpoint of developing a deeper spiritual interest in their lives, and at the same time safe-guarding them from the many harassing temptations of the world.

6. Let us increase our interest in evangelism consonant to our field and needs.

7. Let us make this a year of prayer in keeping with the denominational interest as asked for by our General and District Conferences.

8. Let us agree upon some statement of conditions by which our inactive members shall learn our mind of their danger, and by which they shall know when they sever their relationship with their church.

9. Let us continue to give diligence in attending our General and District Conferences, not merely as a personal pleasure; but as essential to our congregational unity with the rest of our denomination.

These things we commend for your devoted consideration and action, each in their own proper time and place. And in them all may our Lord richly bless you and make his face to shine upon you.

Your pastor,
N. V. LEATHERMAN.

FORT SCOTT, KANSAS

The following note is a clipping from our daily paper, the Fort Scott Tribune, which was run in the evening issue of New Year's Day. It was the comment of the reporter himself.

"The bell at the Brethren church, corner of Fifth and National, pealed out its usual welcome to the new Year, Monday night. The church, which was formerly the Congregational, constructed in the early 70's, has never failed to ring out the old and usher in the new year, during the last 60 or more years."

If it be true, and I expect it is, it is quite a record for bell-ringing. We always have a watch-meeting and ring the bell at the 12 mark. We had a very nice time, this year. We had a social gathering at 9:00 P. M. and made the last period as sacred as possible, by the singing of songs, in the light of a few candles, followed by Scripture reading and a message by the minister, and closing by the "Our Father" in concert. We had 40 present at this meeting and it seemed very impressive to all. The bell

rang for three minutes and "1935" was written on the Black board, and "Happy New Year" and good night was the parting salutation and all retired to their homes.

L. G. WOOD.

DOINGS OF BRIGHTON BRETHREN CHURCH, INDIANA

It is a pleasure to report concerning the Brethren church to the readers of The Brethren Evangelist. At the end of the conference year Brother C. D. Whitmer, who had served us faithfully for several years, preached his closing sermon. On that day Homecoming was observed, and at the noon hour an appetizing dinner was served to the congregation. After an hour of fellowship we listened to a fine speech by Congressman David Hogg, also to some fine music. We also had the pleasure of having with us the venerable soldier of the cross, Rev. I. D. Bowman, who gave us two very able sermons. Brother Bowman was on his way to Conference and stopped over with his daughter, Mrs. Elvin Groves.

We were very fortunate in securing Brother Walter Gibson as pastor for the coming year. On December 2nd he commenced a two weeks' campaign for lost souls and for the revival of the church. He preached a very forcible, plain Gospel and was well supported by the young people. Miss Telle, the music instructor of our school, led the choir consisting of a fine group of young people. Also the Church of the Brethren cooperated in a fine way lending their talent of music and service throughout the meeting. We believe the labor was not in vain, as six young people were saved, five awaiting baptism. One

PRAYER

(Author unknown)

*I do not undertake to say
That literal answers come from Heaven—
But this I know that when I pray
A comfort, a support is given
That helps me rise from earthly things,
As larks soar up on airy wings.*

*In vain the wise philosopher
Points out to me my fabric's flaws
In vain the scientists aver
That all things are controlled by laws.
My life has taught me day by day,
That it availeth much to pray.*

*I do not stop to reason out
The how or why. I do not care;
Since I know this, that when I doubt
Life seems a blackness of despair,
The world a tomb; and when I trust,
Sweet blossoms spring up in the dust.*

*Since I know in the darkest hour,
If I lift up my soul in prayer,
Some sympathetic, loving power
Sends hope and comfort to me there,—
Since balm is dropped to ease my pain—
What need to argue or explain?*

*Prayer has a sweet, refining grace—
It educates the soul and heart;
It lends a halo to the face
And by its elevating art,
It gives the mind an inner sight
That brings it near the Infinite.*

*From our gross selves it helps us rise
To something which we yet may be;
And so I ask not to be wise,
If thus my faith is lost in Thee—
Faith that with angel voice and touch
Says, "Pray, for prayer availeth much."*

will go to the Methodist church. We feel that others would have come, had the meetings continued. The church in general is moving forward. Pray for us in this dark hour, that we may work faithfully for our Lord and Master, Jesus Christ.

MRS. SAM. C. GOOD,
Correspondent.

SMITHVILLE, OHIO

Possibly a good new year resolution for Brethren pastors would be to write more often for the Brethren Evangelist. I am certain that our good editor would hail such resolutions with delight. We are just one large family of Brethren and we do enjoy hearing from each other through the church paper. We can truthfully say now, since we have been on this field for some months, that we have cast our lot with a group with whom it is pleasant to work. We are happy to say that the most pleasant relations exist between pastor and people, and all alike seem to have a "mind to work". There seems to be a growing interest and a slow but steady growth in all the departments of the work. Since the very beginning of our pastorate we have attempted to revive some phases of the work which had been abandoned for several years.

First, there had been no Sunday evening service. This we have started, and while we have not as yet brought this service to the desired place, yet we have maintained it with splendid audiences. At this service we are using a large chart from which we are tracing the "Plan of Redemption" through the Bible. We will be giving no less than fifteen messages in this series. Others than members are being interested in these studies which makes us hopeful for our Sunday evening service and the outcome as to the seed that is being sown.

The mid-week service had also been dropped. For the present we are meeting in the homes, and the attendance is about normal for a mid-week service for these times. A new Junior Christian Endeavor society has recently been organized which promises much. Mrs. Grisso is the leader of this group of youngsters. Other groups such as Senior Christian Endeavor and S. M. M. have been reorganized and are functioning in their several fields. New song books, "Tabernacle Hymns, Number Three" have been purchased and are being used to the delight and praise of all.

We should not fail to mention the efforts of our splendid choir which has recently taken on a new lease of life, which adds much to our worship service on each Lord's day. On Lord's day evening, December 23, this choir of twenty-five voices, under the direction of Mrs. Harvey Amstutz, presented the deeply devotional and spiritual Cantata, "The Story of Christmas". The pastor assisted in this service by the use of the stereopticon during the singing of the anthems, and also read the scriptural setting. Other great Christmas hymns were also illustrated as an introductory service. Thus the entire Christmas story was given in Scripture, song and picture. The entire service was very well received by a large audience. The offering for "White Gift" on this day was commendable. In the morning worship hour, after the children had presented a very excellent program, the pastor spoke from the theme, "Gifts of Substance, Self and Service." At the invitation one

splendid young man responded to the call for life-service, and will further his preparation for such. He is already a teacher in one of our larger classes in the Bible school.

At the Thanksgiving season our Home Mission interests were given the right-of-way. This church is interested in our home mission work. Our children, yes, and some older ones too, use the "banks". I believe the "banks" yielded thirty-seven dollars this year. The entire offering was \$161.00.

At a recent "Church-Night" the annual reports were encouraging. As to finances, there seemed to be sufficient in all the treasuries, which if evenly distributed we could close the year with a clean slate and a little to spare.

We are laying our plans for our spring evangelistic campaign. The pastor has been asked to lead in this effort. We are anticipating "a season of refreshing from the presence of the Lord".

As a church, we are made to feel, as we read the reports that are coming through the Evangelist, that we have reasons to rejoice for the many victories that are being won in these times for Christ and his Church. Yes, victory is certain for any church and people that will remain true to him and his Word in all things.

Now, finally, I might add that the writer has some time that could be shared with some church in evangelism between this and spring. I would be glad to reply to any inquiry for such from any church not having fully decided upon your evangelistic meeting for this year.

We extend the season's greeting to our friends everywhere. Our prayer is for all alike, that our Heavenly Father may abundantly bless and use all as never before in carrying forward the great task he has committed to us. That he shall make us not unprofitable servants, but "workmen that need not to be ashamed". That we may be used to the glory of his name and the rich advancement of his bride in our midst.

I am your servant, in the Hope of his appearing.
C. C. GRISSE.

WATCH YOUR WORDS

(Continued from page 11)

6. Avoid telling unduly long stories or lengthy personal experiences. If you cannot abridge a story, omit it.

7. Do not interrupt another, nor show impatience. Wait quietly for your turn to speak. Resolutely avoid the selfish habit of monopolizing a conversation.

8. Don't make a reputation for being a "funny" person. The habit of telling too many numerous stories is weakening, and will put you in the class of light-weights.

9. It is not well to carry an argument to extremes. When you observe that your listener does not wish to be convinced, change the subject.

10. Sedulously avoid controversial debate about religion or politics.

11. Practise self-discipline, in your daily talking. Promptly correct in yourself faults such as slovenly articulation, incorrect pronunciation, unduly high pitch, loudness, monotony, inflexibility, over-emphasis, vagueness, verbosity, circumlocution, and wordiness.

12. Be modest in manner and statement. Egotism is always objectionable. Resist the desire to be prominent in talking.

13. Talk deliberately, not in spasms. Pauses and rests are as necessary in speech as in music. Give the other person a chance to express his ideas.

14. Don't talk to the limit of what you know on a given subject. What is left unsaid is sometimes as eloquent as what is said. Cultivate terminal facilities.

A RICH PREACHER

An old German preacher had undeservedly gotten famed for being rich, because he lived like most of the preachers of all denominations in all lands have to live—temperate in all things, economical, on small salaries.

One day out in the country he met the assessor, who at once began to examine him:

"Is it so, Mr. Pastor, that you have capital?"

"Yes," said the preacher, "in a way I am a rich man."

"In that case," said the assessor, interestedly, and pulling out his book, "how much is your possessions?"

"I'm enjoying good health," said the preacher, "and health is better than riches."

"Well," said the other, "what more have you?"

"I have a good wife and that's worth more than pearls."

"Congratulations," said the assessor, "but don't you own more?"

"Yes, I have healthy, well-shaped, intelligent, well-behaved children, and it's a gift from the Lord which makes me rich."

"You own anything else?" asked the assessor.

"Yes, I own citizenship in heaven and the Spirit gives the assurance in my heart that I'm a child of God."

"Don't you own any other fortune?"

"No, otherwise I own nothing," said the preacher.

"Mr. Pastor," said the assessor, "you are a rich man, but your fortune cannot be taxed."

Rich and not paying taxes! "That beats all." Let's go and get rich.—Selected.

REMARKS ON REMARKABLE TEXTS

By Prof. John W. Horine

N. B. Use your Bible as you read.

Ex. 7:12. "Aaron's rod swallowed up their rods"—as the true religion was to swallow up all the heathen cults of Egypt.

Ex. 7:19. Jewish legend said: "To produce the plague, Aaron took his rod, and stretched out his hand over the waters of Egypt. Moses had no part in performing the miracle, for God had said to him, 'The water that watched over thy safety when thou wast exposed in the Nile, shall not suffer harm through thee.'"

Ex. 8:8. Pharaoh now first owns the power of the Hebrew God.

Ex. 8:19. "This is the finger of God," that is, "this work is done by the immediate and over-ruling power of God." Elsewhere God's face, hands, feet, ears, arms—even his back—are spoken of. These are all anthropomorphisms.

Ex. 8:26. "And Moses said," etc. The ox was sacred to the Egyptians and an object of worship. In the eyes of the Hebrews this was "the abomination of the Egyptians." But the ox was required to be sacrificed according to the Hebrew ritual. Were that to be done in the sight of the Egyptians, the

latter would certainly stone the Hebrew worshippers.

Ex. 9:23. "Fire" is lightning.

Ex. 9:27. Pharaoh's first confession of sin, but a lip confession.

Ex. 9:31. Late January, or early February.

Ex. 10:1. Bishop Hall interprets: "For I have withdrawn my grace from him and his servants, that their heart should not relent at my judgment; yea, I have punished their former sins with hardness of heart, and obstinacy in sinning."

Ex. 10:9. A good text for a festival sermon. Note the flocks and herds and compare verses 24-26. In our liturgy the offering is also a part of the Offertory.

Ex. 10:10. "And he said unto them"—with irony and scorn.

Ex. 11:4. "About midnight, I will, by my destroying angel go through the midst of Egypt."

Ex. 11:7. "Not a dog move his tongue." No least cause for alarm.

Ex. 11:8. "And he went out from Pharaoh in hot anger." In Num. 12:3, Moses is said to have been the meekest of men. He was tried ten times before this display of temper and tongue. There is such a thing as righteous indignation. "Hot" anger is right. Even Jesus scorched the scribes and Pharisees with burning words, and Paul verbally burnt up his enemies and those of Christ.

Ex. 12:6. A simultaneous sacrifice.

Ex. 12:7. Each door an altar.

Ex. 12:15. "Seven days": the sacred cycle. "Cut off from Israel"—excommunicated.

Ex. 12:16. "A holy convocation"—to speak and hear the many mercies of Jehovah.

Ex. 12:35, 36. Apparently the Egyptians were disposed to be rid of the Hebrews at whatever cost, and as apparently, the Hebrews were not slow to press their advantage. They did not hesitate to "ask" for the jewels and raiment, and the terrified Egyptians hastened to "let them have what they asked,"—as Bishop Hall puts it,—"to hire the Israelites unto a more speedy haste, for their own safeguard." Of course, the Rabbis had much to say about this "despoiling" of the Egyptians. The Egyptians, the Rabbis said, bestowed on the Hebrews so many precious articles because of the vanity of the Pharaoh and his people. "They desired to pretend before the world that they were vastly rich, as everybody would conclude when this wealth of their mere slaves was displayed to observers. Indeed, the Israelites bore so much away from Egypt that one of them alone might have defrayed the expense of building and furnishing the Tabernacle."—The Lutheran.

Door chimes that warn the passengers when doors are about to close, and a ventilating system that changes the air at frequent intervals, are among the devices installed in an aluminum subway car that has been tested on transit lines in New York City. All doors are controlled from the cab by the motorman, who, with mirrors, can see the whole length of the train. Push buttons enable the motorman to change destination signs and to control the ventilating equipment.

As proof that you have a sense of humor, laugh at yourself occasionally.

OUR LITTLE READERS

THE MENED VASE

Jose awoke early and looked at the rising Mexican sun. It seemed as happy as the boy, for it was smiling on the waters of the canal. Jose hurried to dress in his best white trousers and blouse and flung a colored scarf over one shoulder. Then he called to his sister, Juana, who was still asleep.

When Juana finally came from the house in her white cotton dress and bright shawl she seemed to be the only one in all nature that did not smile. "I don't want to go to the city," she complained while they were eating their breakfast of baked meal cakes. "I want to stay at home and finish the lace that I am making."

"Oh, but today we are to take the pottery to the American senor."

Still Juana did not smile. She plodded along slowly in her bare feet, helping Jose to put their father's clay pottery in the flat-bottomed boat. The last time that they had been to the city market with pottery to sell they had met the American. He had been sauntering along among the people seated on the ground under huge umbrellas, for that was the way they sold their wares. And there he had found the children with their father's clay vases and dishes. The American was very rich and was making a collection of all manner of pottery. He told the children that the next time they came to the city they must bring the pottery to his home, for he wanted first chance to buy their best dishes.

There were so many boats on the canal this morning that they traveled side by side. Juana was still cross as they floated toward the city. So she was not careful as she helped with the boat. Suddenly bumb! crash! the children's boat jammed into a flower boat on its way to market.

When the boats were again separated, Jose explained: "Oh, the pottery! What if it is broken?" He unwrapped the pieces, and one by one found them unharmed. Then he came to the last piece. It was the finest of all—the one that the American would be sure to want. It was a big vase for flowers and had a woman's face on one side. Slowly Jose's fingers moved over it. The bottom was all right, the middle wasn't cracked, the head was there. But, oh, the face was spoiled, for the lips had been broken!

"Oh, what will we do?" both of the children asked at once.

It was some time before Jose spoke. "I have some clay here in the boat that I was to take to the senor. He wanted to examine it to see what the dishes were made from. I will try to mend the lips," he said.

"But it won't get dry and harden so soon," Juana declared.

"No, but it is the best I can do," Jose replied. Finally they came to the senor's home and showed him the clay dishes. "I don't care much for these," he said when he had looked at the pieces. "Haven't you any more?"

"I have one more," Jose answered. "It was the nicest of all. But the lips got broken and I tried to mend it."

"Let me see it," the senor demanded.

The boy brought it. "Please, senor," he

explained, "I couldn't get the lips right. They were straight before, and I couldn't get them just right."

The American looked at the vase. "I will buy this one," he said.

"You will buy it?" the children asked in bewilderment.

"Yes," the American answered. "Don't you see what you have done, boy?" he asked. "You have mended it with a smile. A smile that will mend a quarrel, will mend a broken heart, will mend more things than all the clay in the world."

So that day which had started to be spoiled was mended, too. And so will the New Year—if it has seemed cloudy and disappointing, a smile of hope and good cheer will change it. You can mend it, if you will, with a smile.—Adapted.

Nothing so imperils our faith as losing sight of Jesus, the Saviour.

ANNOUNCEMENTS

NORTHERN INDIANA SUNDAY SCHOOL INSTITUTE, AT NAPPANEE

The Brethren churches of Northern Indiana will hold a Sunday School Institute, Tuesday, January 22, at the First Brethren church of Nappanee. Sessions will begin at 10:00 A. M. Prof. M. A. Stuckey will speak in the afternoon and evening. Noon and evening meals will be served for the delegates in the church. Pastors are urged to notify Rev. G. L. Maus of the approximate number of those attending from each church and as soon as possible. Every church and Sunday school should be well represented.

L. E. LINDOWER.

THE TIE THAT BINDS

WHITMER-KELLOGG—On September 16, 1934, Mr. Paul A. Whitmer, son of Rev and Mrs. C. D. Whitmer, 217 E. Dubail Ave., South Bend, Indiana, and Miss Mary Kathryn Kellogg of Ardmore, Indiana, were married at the First Brethren church of South Bend, in the presence of four hundred guests. The ceremony was performed by the father of the groom. Mr. Whitmer is a loyal worker in the church at South Bend, being connected with the Church Orchestra, and Miss Kellogg is a member of the Ardmore Brethren congregation. She is a very talented young lady, she being a Sunday school teacher and a talented musician. Mr. and Mrs. Whitmer are residing at 2209 S. Leer Street, South Bend.

C. D. WHITMER.

THOMPSON-COLIP—On December 27, 1934, Mr. Allen Reid Thompson of Muncie, Indiana, and Miss Dorothy May Colip of 2910 Miami Street, South Bend, Indiana, were quietly married at the residence of the bride's parents at 2910 Miami Street. The groom is a graduate of Ashland College and is now a teacher in the High School of North Salem, Indiana, and the bride is a graduate nurse of Evanston, Illinois (Northwestern University). The bride is also a niece of Rev. C. D. Whitmer, who performed the marriage ceremony.

Mr. and Mrs. Thompson left immediately for their new home in North Salem, Indiana, where Mr. Thompson takes up again his duties of school.

C. D. WHITMER.

PIERCE-BOLLINGER—On September 1, 1934, Mr. Harry Pierce of Ardmore, Indiana and Miss Mabel Bollinger of Ardmore, Indiana, were quietly married at the home of Rev. C. D. Whitmer. Mr. Pierce is a prominent member of the Ardmore Brethren church. Mr. and Mrs. Pierce left immediately for a few days' wedding trip at Chicago World's Century of Progress. They are now residing at Ardmore.

C. D. WHITMER.

SHEDD-RICHMOND—Mr. Beverley Shedd of Ardmore, Indiana, and Miss Marion Richmond of South Bend, Indiana, were quietly married at the home of Rev. C. D. Whitmer. Said couple went immediately for their home which was all in readiness for their occupancy. They are at home in South Bend.

C. D. WHITMER.

BASSETT-HORNER—Harry William Bassett, son of Harry Bassett, and Ruth Edith Horner, daughter of Mrs. Maude Horner, both of Johnstown, Pennsylvania, were united in matrimony by the bride's pastor, the Rev. Jos L. Gingrich, at the parsonage on Saturday morning, December 8, 1934. The groom, a successful school teacher, is a member of the Third Brethren church. Attendants to the couple were Rogers, brother of the groom, and Goldie, sister of the bride. The impressive ring ceremony was used. We join their many friends in wishing them much happiness and joy in their continued Christian experience.

J. L. GINGRICH, Pastor.

KAUFFMAN-SHEARER—Miss Margaret C. Shearer and William B. Kauffman, both of Waynesboro, Pennsylvania, were united in marriage at the First Brethren church of Waynesboro in the presence of the bride's mother, November 29, 1934. The ceremony was performed by the undersigned, pastor of the bride. The groom is a member of the local Church of the Brethren. They will make their home in this city. These folks are very highly esteemed and have the best wishes of their many friends for a happy married life.

W. C. BENSHOFF.

IN THE SHADOW

STONER—Sister Urilla Stoner peacefully passed to her reward, after only a very brief illness, at the age of 78 years and one month. Two sons, two daughters, four grandchildren, three brothers, two sisters and many other relatives survive her. Sister Stoner was the oldest member of a large family, and a sister to Rev. Clarence I. Shock, greatly beloved in his day by the people of the churches which he served as pastor. Her one daughter is the wife of Brother John Eck who is present with unvarying regularity in our General Conferences. Forty-five years ago she became a member of the Eversole Church of the Brethren. In the beginnings of the New Lebanon congregation under Dr. Shively, she came with her husband into this church as charter members. In her church relations, as a wife, a mother, a neighbor, she manifested the finest of Christian qualities; she was loyal, dependable, quiet, kind, gentle in her manner, always considerate of others—A woman greatly beloved of her family, enjoying the confidence and respect of many friends and highly esteemed in the church. In her death the church has lost a highly deserving member. A concourse of people that filled the church was present to pay their last tribute of respect to Sister Stoner. The service was in charge of the pastor. May God comfort and sustain those whose hearts are most deeply and keenly sore over her departure.

WM. H. BEACHLER.

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The Brethren Publishing Co.

Ashland, Ohio

THE BRETHREN EVANGELIST

The Obligation Rests Upon All

By Dr. J. C. Beal, Secretary of Publications

We are planning a forward step in our publications. The "Merger" is just ahead. Our aim is an Evangelist of artistic beauty and mechanical perfection; a Sunday School literature the equal of the best in design and adherence to the truth; a production of publications of such worth as will sell on their merits.

In contemplating this end we find ourselves facing a real need. That need is

Equipment

New type to add to the beauty of our publications and also make them more readable; a new job press to make possible not only the handling of our publications but also to meet the competition we must face.

You WANT the BEST. We want TO GIVE you the BEST. We don't want to go in debt for this needed equipment. Will you help us meet this need? A small gift from you on Publication Day will meet our need. A small sacrifice on the part of all will turn the trick.

And we pledge you your gift will go only for equipment. It shall not be applied on any present indebtedness of the company, neither for operating expense. The obligation to make possible our aim rests upon all. We are but your servants.

Ashland, Ohio.

The Scope of Christian Stewardship

A Study of a Stewardship Hymn

(This splendid article by Dr. Paul J. Dundore was first published in "The Reformed Church Messenger" and because of its merit was preserved in The Editor's files for publication in "The Evangelist" and is here released with slight adaptation.—Editor.)

Take my life, and let it be
Consecrated, Lord, to Thee.

Take my moments and my days;
Let them flow in ceaseless praise.

Take my hands, and let them move
At the impulse of Thy love.

Take my feet, and let them be
Swift and beautiful for Thee.

Take my voice, and let me sing,
Always, only, for my King.

Take my lips, and let them be
Filled with messages for Thee.

Take my silver and my gold;
Not a mite would I withhold.

Take my intellect, and use
Every power as Thou shalt choose.

As an encouragement in the observance of Stewardship it may be well for us to study some of our Stewardship hymns. The above hymn, written by Frances Ridley Havergal, has always been a favorite hymn of mine.

At the time of the Reformation, Luther introduced congregational singing which added much to the worship of the sanctuary. He wrote hymns which expressed the principles of the Reformation movement. The Roman Church could combat the doctrines Luther propounded but felt helpless before the hymns Luther wrote. The Reformation principles, to some extent, were sung into the hearts of the people.

The study of Christian Stewardship includes the study of the hymnology of the Church as it bears on this subject. We have a few hymns on the subject of Stewardship which possess real merit but, at this time, we wish to limit ourselves to the study of this one hymn.

The hymn, as it appears in some hymnals, has 12 couplets. Often it appears with but the first 8 couplets. For the sake of brevity we shall consider the first 8 couplets only. The first couplet sings of the Stewardship of life; the second, the Stewardship of time; the third and fourth couplets, the Stewardship of the body; the fifth and sixth, the Stewardship of talents; the seventh, the Stewardship of money; the eighth, the Stewardship of the mind. In the hymn we have then, a rather complete presentation of the subject of Stewardship.

1. The Stewardship of Life

Take my life, and let it be
Consecrated, Lord, to Thee.

We think of our Christian life as a commitment. Such a commitment calls for a full and hearty trust in our Savior. Such a trust is not based on the assent of mind to a certain truth, not on the recitation of certain creeds, nor on the mere acceptance of certain doctrines. We may illustrate this trust in Christ thus: we imagine our-

selves to be on the bank of a beautiful lake which we wish to cross. The boat at hand is old and dilapidated. We hesitate to commit our lives to such a craft. The owner assures us that the boat is perfectly safe and we become convinced of the fact. That is belief. But we cannot get across the lake unless we get into the boat, unless we commit our lives to it. That is trust. We must commit our life to God and have firm and unwavering trust in his guidance and protection.

Two people unite themselves in marriage. There is a commitment of life. In an ideal marriage relationship such a commitment of life gives rise to oneness of ideals, aspirations, a kinship of life. The commitment of a life to Christ brings with it the life of Christ. A committal of the soul to the Christ brings the soul in vital contact with God, with the source of life, eternal life.

Where there is a real committal of life to God in response to a firm trust, Stewardship ceases to be a problem any longer.

* * * * *

Paul in, speaking about the liberality of the Macedonians, says, "They first gave themselves to the Lord." Let us commit our life unto God, permit him to take our life and mould it as a potter moulds his vessel and then we will be faithful in the exercise of Christian Stewardship.

2. The Stewardship of Time

Take my moments and my days;
Let them flow in ceaseless praise.

We need to consecrate our time to the service of the Master. Many persons do not find time to attend worship in the sanctuary. They are busy here and there and fail to have time at their disposal to attend to the things that pertain to their own personal salvation and to the welfare of God's Kingdom. Such people are more busy than God intends them to be.

Life is brief, but precious. Time is a segment cut out of eternity but in the period of time allotted to us we must work out our soul's salvation. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." We sing, "Take my moments and my days," but often we do not let go—and our singing is a mere farce. How can Christ take that which we are keeping hold of? We experience moments when heavenly flashes of illumination lead us to see the need of consecrating our time to God. Often we fail to pay heed. It is no help to the aviator to see the flash of light in the field below in thick darkness, if he does not instantly steer accordingly. Even so we must surrender our time to the Master, entrust it to him and say, "Lord, these my moments and my days shall flow in ceaseless praise for Thee."

3. Stewardship of the Body

Take my hands, and let them move
At the impulse of Thy love.

Take my feet, and let them be
Swift and beautiful for Thee.

It is an obvious fact that our hands do not always move at the impulse of God's love. Often they are directed by other impulses. Far too often they become partners to crime, fraud and dishonesty. The movement of our hands expresses the inner thoughts of the heart. It is interesting to note how Jesus used his hands. He used them to heal, to bless. As he parted from his disciples at the time of the Ascension he lifted them in an act of blessing. They moved at the impulse of unselfish love.

Our feet likewise should be consecrated to the service of the Master. "How beautiful are the feet of them that bring tidings of good things!" Our feet should bear us to the homes of the sick and aged; to the poverty-stricken souls whose bodies often are under-nourished; they should lead us to unsaved souls to bring them the glad tidings of salvation; they should lead many to the meat-market and grocery store to pay honest debts. What a blessing if our feet would be trained to move, swift and beautiful, for the work of the Master!

These two couplets call our attention to the body as a whole. We speak about the religion of the body as well as of the religion of the soul. Man must exercise Stewardship over his mortal body as well as over his immortal soul.

There are three creeds concerning the body: (1) **This is my body for me.** This is the creed of paganism and of the pleasure seekers. This is my body for me. I have the privilege to gratify my longings and desires. The creed is widespread.

(2) **Then there is a creed of tyranny. Your body for me.** The lust of the flesh finds its own body not sufficient to satisfy its cravings and therefore it seeks the bodies of others. This is the creed of the sensualist. Often an industrial magnate is merely concerned about the toil of the body and thinks of a man as a mere commodity.

(3) **My body for You.** This was the creed
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GEORGE S. BAER
Editor

J. C. BEAL
Secretary of Publications

*Send all moneys to the
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An Offering for New Equipment

That is what the Publication Day offering is for this year. We are in need of new equipment and we are asking an offering for that very purpose. An annual offering for the publication interests of the church is a regular occurrence in the National Conference program of special days, but this year we have a very special need, and we are coming to you with some very frank statements as to that need. You have a right to know what the offerings you give are spent for, and we are telling you what we want to spend them for before you give them.

Other writers are telling of other needs, but the big need that the editor of this paper is keen about is NEW TYPE FOR HEADINGS. The great body of the type of this paper is cast new every week by our typesetting machines, but they are not equipped to set large type such as are used to set the headings of articles. These are set by hand from individual type, which, after the paper is printed, are distributed back into the cases and used over and over again. These type faces have a way of wearing out and must be renewed after a period of years, the length of the period depending on a number of things, but particularly on the kind and quality of the type.

Our workers have taken good care of our type and have made it last longer than the same type would have lasted in most printing shops, but it has become badly worn and it takes a long time to make it ready to print even passably well. Some of it is so worn that it cannot be used at all and must be discarded. Gradually the amount of usable type suitable for publications has become so small that it is sometimes found necessary to delay the completion of the headings of one publication until another has been printed so that type from its headings may be taken to finish setting the heads of the publication that should be ready to put immediately on the press. It is nobody's fault in particular that this situation exists. Type is expensive and none of us were disposed to make demands for new type as long as it could be avoided. But the time has come when it can no longer be put off and we must face the necessity of renewing a considerable portion of our type.

Perhaps it would be appreciated by some if we would be a little more specific in stating our needs. We can speak for the two publications for which this editor is responsible, and they are the two publications for which new type faces for headings are most needed. Those two are **The Angelus** and **The Evangelist**. For **The Angelus** we need fourteen fonts of new type of varying sizes, and the cost of that amount of type will not be less than \$75. It doesn't take a printer's eye to see that the type used in the **Angelus** is badly worn and broken. Nice type for a Sunday School paper counts a lot. You like to see your own Sunday School paper dressed up in about as nice type as that used in papers distributed by your neighboring church schools. The type we have been using compared favorably with that used in other papers, but it is no longer usable. It must be renewed and that very soon.

For the **Evangelist** we have been getting along by mixing in some job printing type, but we are much in need of new type, and new type will be a necessity when the merged paper is launched. At least calculations it will take twenty-six fonts of new type to add to what we already have and the cost will not be less than \$110. If the House is allowed this much for the purchase of new type we can get along, but these figures are the very bedrock of economy. We want to make you the very best magazine in appearance as well as in contents that is humanly possible with the means at our disposal, but we cannot even get started right with anything less than what we have suggested above.

In addition to these needs in individual type, there is need of a new set of mats for our typesetting machines to enable the making

of a size of type that we do not now have and ought to have. One example of the need of such type is the publication of obituaries and marriage notices. Some of our readers have complained that the type we now use is too small, and we admit that it is. We would not use it if we had a size larger type. This could be made on our machines if we had the mats. We need these six point mats very much for many purposes, and their need will be more keenly felt when the merger of publications is effected. The new mats needed will cost approximately \$135.

The above needs added to those mentioned by other writers will mean greater efficiency and success if they are met, and some of them cannot long be put off. But meeting them unaided would involve the Publishing House in an additional burden of debt which it could not well assume at this time, but spread out over the entire brotherhood it would mean no burden to any one. Your makers of church literature are the servants of the church, and they can succeed only in proportion to the cooperation received from the congregations and individuals of the brotherhood. If you will lend a hand in furnishing the needed equipment, we will endeavor to make it redound to the very most efficient and satisfactory service possible. Please show your cooperation by a suitable offering on Publication Day.

Laymen and Ministers in Partnership

The church would profit greatly by a closer cooperation between laymen and ministers in the work of the kingdom. They ought to be as partners in a common cause, but there is very little evidence of the existence of such a partnership. The laymen are generally inclined to look upon the work of kingdom building as primarily, if not exclusively, the task of ministers, and all too many ministers are yielding to that assumption and shouldering the task with little or no effort at sharing it with their laymen.

Paul in his second epistle to the Corinthians (6:1) says we are "workers together with him," that is, with God. But the implication is that we are workers with one another and also with God. That is the attitude that ought to exist between laymen and ministers. They ought to be indeed fellow-workers, sharing with each other their peculiar problems and tasks, each showing the spirit of cooperation and helpfulness, and each permitting their peculiar talents to be harmonized and organized for a more effective accomplishment of the will of God.

A certain laymen's league headed up at Boston has as one of its objectives the bringing about of a better mutual understanding and cooperation, to bridge the 'great gulf between minister and layman' and to overcome "the inefficiency of the churches." The claim of this organization of laymen, many of them noted leaders in various walks of life throughout the country, is that ministers and laymen by better cooperation, "the one contributing spiritual and idealistic leadership, and the other technical and practical skill, can work out problems otherwise incapable of solution." No one will dissent from that statement, nor deny the value of a higher degree of cooperation between ministers and laymen in the work of Christ and his church. Working toward such an end might not be a bad objective for laymen's organizations in many of our own churches. The minister should work with the laymen and help them to develop in their spiritual lives and activities, and they in turn should help him by freeing him of many of the chores which they can do as well as he.

One outstanding layman who has made personal investigation,

claims that he "finds a terrible wastage of time and labor on the part of ministers. They do not do the important things as they should and in effect degrade their calling." But he does not blame ministers so much as the church conditions that have developed and taken possession of them. He concludes that the great need is "to relieve the minister of the multiplicity of small duties which might be taken over by people in his congregation, leaving him free to do those things which belong to his proper calling as a minister." He does not find the minister lazy. He rather discovers that he "puts in a seventy-five hour week." But not enough time is given, he thinks, to the preparation of sermons and to the development of the appreciation of spiritual realities and spiritual character among his people. He cannot be asked to spend any more time than he is now spending in his work, but he might find it possible, if he would make his laymen his partners, to save hours that are now being spent on unimportant details. This is worth our consideration, and it seems to us especially appropriate in view of the growing emphasis on the place and work of men and boys in the church. It may enable us to re-discover the truth that the apostles discovered long ago; "It is not reason that we should leave the word of God and serve tables," but rather that wise, Spirit-filled laymen should be chosen and "appointed over this business."

Movies Extend Desecration of Lord's Day

A Sunday Films Fight is under way at Hagerstown, Maryland, and our own church pastor, Brother Frank G. Coleman, who is president of the Washington County Ministerial Association, is in the leadership of the fight. The motion picture interests recently gave a dinner to a group of prominent men at a hotel and attractively presented their claims as to the benefits to be expected from Sunday movies and then began propagandizing on the screen and distributing ballots to the people to learn their attitude. The theater owners, of course, claim a large majority of sentiment in favor of Sunday shows.

But their claims are being challenged by the church forces of the county under the leadership of the ministerial association in cooperation with prominent laymen. The following resolution was passed by the forces opposed to the desecration of the Lord's Day: "That we send each pastor in the county petition forms and urge that he place one in the hands of each Sunday school teacher for the purpose of having them signed in protest against this movement (for Sunday movies); that the age of the petitioners shall be of the Junior department age and up; that each pastor shall call for the further cooperation of the people by absenting themselves from the play-houses during the week days as an indication of what will happen if they go through with this movement."

Brother Coleman informs us that the forces of righteousness were hoping for 10,000 signatures and that at the time of his writing he had in hand about 8,000 signatures. These signatures will be sent to the state legislature to discourage legislation designed to make possible the Sunday desecration that the theater owners desire.

We commend the good people of that community for their efforts in behalf of righteousness, and it is to be hoped that there is enough of the spirit of Christian loyalty on the part of the church folks in that county to convince the movie interests that, for their own business welfare alone, it is unwise to commercialize the Lord's Day after this fashion. And if they cannot be convinced, yet perhaps a majority of the good people of the community can be made to see that the evils that will follow as a result of a wide-open Sunday will far outweigh any so-called benefits. The only benefits will be a harvest of Sunday theater goers, and the theater owners will be the reapers. The evils will show up in many forms and the churches will be the greatest losers. Sunday theater going simply does not go along with vital godliness and aggressive church life. A church filled with members who attend Sunday movies, or who have not enough spiritual zeal and Christian loyalty to defend God's day against desecration, cannot expect to be prospered of the Lord. In many communities churches have learned this to be true from sad experience. May the Hagerstown community win the victory in Christ's name.

EDITORIAL REVIEW

Brother Raymond E. Gingrich, of the Fair Haven, Ohio, church, informs us that he has been called and has accepted the call to the pastorate of the church at Ellet, Ohio, where Brother Grant McDonald has resigned, according to previous announcement in these columns, to become Dr. Beal's successor at Canton.

In the Whittier, California, Christmas church calendar we notice the names of five persons received into the membership of the congregation "last Sunday evening." A young people's Conference and Fellowship was announced for December 29-30 with Rev. A. L. Lynn and Rev. Polman among the visiting speakers known to us.

Brother J. Milton Bowman, in connection with his work as pastor of the church at Sergeantsville, New Jersey, is attending the Eastern Baptist Seminary in Philadelphia, spending from Tuesday to Friday of each week at the seminary and going home over the week-ends. The Lord is blessing him both in his school work and in his church work.

A Correction for your Brethren Annual. A communication from Brother E. M. Riddle of Waterloo, Iowa, informs us that the Brethren Annual contains an error in reference to his address and that of another Elder in that city. To Elder H. H. Reitz, whose name was omitted, belongs the address "917 Hawthorne Ave., Waterloo, Iowa," while Rev. Riddle's address continues to be as before, "1117 Randolph St., Waterloo, Iowa."

From Elkhart, Indiana, comes word that the work there is being conducted according to a well-planned program and that progress is being made, under the able pastoral leadership of Brother H. F. Stuckman. Six souls have been added to the church since the launching of the program. During the pastor's absence in evangelism, our correspondent, Sister Nicholas, did the preaching for Elkhart.

From Conemaugh, Pennsylvania comes a newspaper clipping stating that the Brethren church at that place of which Brother W. H. Schaffer is pastor, closed its year with all bills paid and a commendable balance in the treasury. It was said, as an increasing number of our churches are saying, that all funds were raised by outright gifts and not by commercial projects carried on by church organizations. The year meant advancement in church attendance and in membership.

Brother H. F. Stuckman reports a revival meeting he conducted for the little country church of Gravelton, near Nappanee, Indiana, where six confessions were received and five persons have been baptized into the church. There is an encouraging revival of interest in this church, which may well be considered a reward for the perseverance of the faithful few through the years. A splendid contribution has been made by this little church to the leadership of the fraternity, the names of the individuals being mentioned in Brother Stuckman's letter.

The Rittman, Ohio, church has experienced a successful revival under the evangelistic leadership of Brother R. Paul Miller. There were thirty-nine to take their stand for Christ, seven confessions and thirty-two reconsecrations. The pastor, Brother Everett Niswonger, is greatly encouraged over the results of the meetings and feels that the future of the church has been improved greatly. Both pastor and evangelist are agreed that the time is near at hand when this splendid growing church ought to go on a full-time, self-supporting basis. They have a good field and with continued consecration on the part of the membership we are confident they will soon have their pastor living in their midst giving full-time service.

Brother W. S. Crick has been writing the Sunday School and Family Altar department for almost fourteen months and many have read and appreciated his helpful suggestions. The editor has especially appreciated his good thoughts and his very excellent copy. We are sorry that we must lose him from that department, but he has asked to be relieved because of the press of other duties. We have been glad for this opportunity to present Brother Crick to the brotherhood in a larger way and we dare say that many of

(Continued on page 8)

Publication Day Offering for New Equipment

A Gift from Every Member of Every Church Will Give Victory

ASK AND RECEIVE

*Ask, and it shall be given unto you;
Seek, and ye shall find;
Knock, and it shall be opened unto you:*

*For every one that asketh receiveth;
And he that seeketh findeth;
And to him that knocketh it shall be opened.*

*Or what man is there of you,
Whom if his son ask bread,
Will he give him a stone?
Or if he ask a fish, will he give him a serpent?*

*If ye then, being evil,
Know how to give good gifts unto your children,
How much more will your Father which is in heaven
Give good things to them that ask him?*

Matthew 7:7-11

Sunday School Needs and Our Printing Outfit

By Dr. Charles A. Bame, Sunday School Editor

No suggestion concerning this part of our work and the Lord's could make me happier than that our Brotherhood should be given an opportunity to manifest its interest in the needs of our printing. To be bluntly frank, I have never been satisfied, since I came into the Brotherhood, now twenty-four years since, with the "face" of our printing. I have never liked it: It looks weak. It always did.

In this I do not say that I know a great deal about printing save that I know that I like the looks of some printing and do not like the looks of some other. That is nothing new. I have said that as frankly when a member of the Publication Board as I now say it to the Brotherhood.

However, when I became more familiar with things, I knew that very largely, it was because of a very definite reason: most of our outfit is quite old. It is antiquated and outmoded. So, when we take up a paper from some very modern shop like, say, the Methodist Book Concern and see all the latest types of type, all the newest kinds of cuts and all done by experts, it is easy to know why it looks better. It ought to.

Ours Should Be Improved

Now, it is absolutely impossible for our plant as it is now operated, to produce a page like those we see from many other plants. It is just as impractical, it seems for us to hope to make the profits that will enable us to buy the materials we need. As I remember, my department has been "budgeted" \$140.00 per year for almost every year (six) for "cuts" and other necessities. The fact is however, that I have not spent \$14.00 a year because we were continually operating at a loss and I have done the best I could with what I could find here.

Of course, it must be known that such a condition must

finally come to an end. Sometime, either the plant must close down for lack of new equipment or it must renew it. To close it down has never been in my plan or idea. I am glad also, that it has been discovered that it will be cheaper to renew our equipment and make our own output than to hire it done as was suggested and even investigated. I shall be very happy to know that the Brotherhood appreciates the value of a publishing plant of our own, making materials and supplies with Brethren ideas and principles from the a, b, c's down to the x, y, z's.

Sunday School Needs

First and neediest of all things is readable type. Type that will please and allure perusal rather than tire one. New type headings and more space to put it in is the first great necessity. After I had ordered my first letter-heads soon after coming into the office I now hold, I was told that the type I had used was in this very plant, perhaps fifty years! That was a "joke" on me. It showed how little I knew about type. Of course, I had the retort that I did not pretend to know and had no reason for knowing. That could have been challenged because I had been a member of the Publication Board for many years. It was the first National office given to me.

Cuts

Second, more and newer "cuts". Cuts are expensive, as most of our preachers know, or they would not be using the old ones most of them do use for their own faces. For that reason, we are using many of the "cuts" we now use. Our income has been too meager and I have been very "tender" in my feelings about going into debt further on that account when the older ones could be made to do. But "cuts" also have a way of wearing out. They do not live even as long as type. Their surface becomes sleek and then they print black instead of a picture. One can go through our list of cuts in our pictures of them and find on almost every page, "out", which means "worn out". There are notable "gaps" in our Bible cuts for which we must substitute pictures which were made for other scenes and persons even, which no one wishes to do. It is not very easy to substitute Old Testament cuts for New Testament scenes, but we have even been guilty of doing such a thing as that. I hope to remedy that to some extent before this offering has been made. **We can not make Primary and Junior Sunday School Helps without cuts!** It is to be hoped that we shall be able to improve measurably in this field since our orders are increasing there.

Typewriters

We need three new typewriters immediately. For more than five years now, I have been wearing out my own for the Brotherhood. That, in the face that I have taken two cuts in salary instead of a raise as I was promised when I accepted this work. I did have one in my office that would make some marks by hammering instead of touching but it has now been appropriated by another in the offices and I have the one he discarded. This can not be long delayed. We need three new ones.

Subscribers

Finally, we need subscribers for our publications and

sacrificing givers to this Publication Day Offering. Note what the new Business Manager says he will do with every dollar of it and when you visit the plant again, your head will be held a bit higher for what you have enabled us to do. Will you not be generous in the light of the expansion idea and the great needs so apparent? Let us make Brethren Literature look as young as the youngest of the going denominations of our country!

The Best Sunday Paper -

An Adaptation by Our Church Paper Editor

The religious weekly is the best Sunday paper that can come into the home. Among the reasons we note the following:

First, the cost. **The Brethren Evangelist** comes delivered into the home for four cents per week. The regular Sunday newspaper costs ten cents, two and one-half times as much as the denominational paper. Any Brethren who cancels his subscription to **The Brethren Evangelist** or pleads his inability to take it because of the cost and continues to buy the Sunday newspaper, shows a very inconsistent attitude. The church paper is published at a very moderate cost.

Second, the content. It deals with the subject of religion and morals; of Kingdom problems and activities; of denominational plans and programs. It speaks of God, and eternal life, and the facts of salvation and redemption. It shows how the soul may come into closer fellowship with the Eternal, and brings for the reader's benefit helps and suggestions for the devotional life. It unveils to the eyes of the mind and soul the great hopes which brighten and illumine the darkened pathway of human life. It strikes at sin and iniquity, and carries warnings of the disappointments and sorrows which lie in the pathway of the disobedient and wayward. It is to the church paper that the Christian should turn for his Sunday reading, rather than to the secular paper, not all of which is bad, of course, but most of which is secular, foolish and frivolous, the reading of which helps to secularize one's thoughts and turn them from the consideration of the more permanent and abiding realities of life. In fact, the Sunday newspaper is not suited to the spiritual aims of Sunday.

Third, the challenge—to higher ideals and living, and the pursuit of the finer and the finest things of life—to great conquests in the Master's name, for the driving out of evil, for the enthronement of God, for the establishment of the principles of righteousness in all the relations of life and for the redemption of all men everywhere. How little of this can be found in the Sunday newspaper whose great object is to amuse, and whose chief emphasis is upon the secular and the sensational.

The church paper should have the right of way on Sunday among the publications that enter the home. It is distinctly a Sunday paper, whose reading makes for a consecrated, informed and religiously cultivated people. Has your name been renewed for **The Brethren Evangelist** for 1935? If it is at all possible for you to continue as a subscriber, or your friends to become new subscribers, we feel it would be a great mistake for you or them to be without the gracious ministry of this paper. You are necessary to its continuance. No church paper pays for itself and the smaller the constituency the more certain this is to be so, but an adequate subscription list will help

to cut down the heavy loss involved in such a publication.

If you must make a choice between **The Brethren Evangelist** and a newspaper, do not make the mistake of discontinuing the former. It is vastly superior to any newspaper,—Sunday or week-day—and it costs less per week.

The message expresses the thoughtful observations of many church paper editors, and of two in particular—the editor of **The Evangelical Messenger** and your own editor, whose adaptations and additions have made it his message to the Evangelist family.

When you have decided to renew your subscription, pause a moment, turn your thoughts upward and offer this little prayer:

Lord God of all grace, I pray for all who mould the public opinion of our country, but especially for the religious press and for our own church press in particular. Illuminate the minds of all who cooperate in the making of our church literature and bless with special guidance those on whom the responsibility rests the heaviest for guiding the thought of the brotherhood through the medium of our church paper. Thou knowest how grave and critical are times like these. Give wisdom to our editors and writers and loyalty to our people that our church publications may bear a faithful witness and that their influence may be greatly extended. In Jesus' name. Amen.

WHAT NEXT? - -

By Oma Karn

The author of the Book of Revelation was bidden to look into the future. When he looked, what he saw was "a throne set in the heavens with a rainbow round about the throne." The vision as portrayed by the divinely inspired pen of the seer of Patmos is aglow with celestial color and replete with prophetic meaning. It is, of course, symbolic of Christian faith. The throne represents the power and the majesty of God. The rainbow is to remind his people that his providential care is over them. It points back to a promise made in the morning of earth's history to eight shivering, bewildered individuals who were sole survivors of a period of fear, panic, and destruction. "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth . . . and the waters shall no more become a flood to destroy all flesh." The object in creating the token was to destroy fear and establish confidence. The token was to become permanent in the heavens. It was to exist throughout "perpetual generations." It was to be visible only when cloud shrouds the earth.

A cloud, not of the heavens, is shrouding the earth today. The spirit of man has been, and still is being tried by the fierce beating of a storm of adversity. In every civilized country on the globe millions of men and women are watching for a sign in the sky of economic conditions that will herald the return of prosperity. "Will better times ever return?" Doubt. It contains the source of the greatest anxiety of the present time. The uncertainty of what is to come next.

"What comes next" is bound to exceed our worst apprehension unless we, as Christian believers, take steps to recover the vision we have all but lost. Long ago one put on record a warning against the seriousness of losing vision. "Where there is no vision the people perish." The

(Continued on page 8)

"God Loveth a Cheerful Giver"

Or Obeying the Lord in Stewardship

By Fred C. Vanator

Thomas Hood once penned these lines:

Gold! Gold! Gold!
Bright and yellow, hard and cold,
Moulten, graven, hammered and rolled,
Heavy to get and hard to hold;
Hoarded, bartered, bought and sold,
Stolen, borrow'd, squandered,
Spurned by the young, but hugged by the old,
To the very verge of the churchyard mould;
Price of many a crime untold:
Gold! Gold! Gold!

To this may we be permitted to add these words:

Gold! Gold! Gold!
'Twill never pay the price untold,
Nor take the place of the story old
Of him who came, love to unfold,
And show the way to glory.
But—Truly we must learn to give
Of that same gold, if we would live
The life that tells of sacrifice
Of him who paid the bloody price—
And tell it through our Gold!

If we will turn to the verse which forms our scriptural title (II Cor. 9:7), we shall be confronted with a very definite thought. We are told that one gives as he purposeth in his heart. Here we find that there are three manners of giving: 1. Grudgingly; 2. Of necessity, and, 3, Cheerfully. The literal rendering of the word, "grudgingly" is "from grief." When it grieves one to give it means that one is not giving as the Lord would have it. "Of necessity" usually means that the giving is simply to keep up appearances. But "cheerfully" is the sign of one who delights in the very act. The Rabbis were wont to say that "cheerful kindness, even if nothing was given, was better than a morose gift."

The cheerful giver gives bountifully, willingly and joyously. His cheerfulness insures a liberality; his willingness signifies that his heart is enlisted and that the service he renders is worthy; his joyfulness tells us that it does not grieve him, but with the opportunity to contribute comes keen enjoyment. Some one has said that those who give grudgingly are "like those who give their teeth to the dentist: the desire to give disappears at the threshold."

In dealing with this subject one wishes he might say something that is radically different in order to attract and hold the attention of the readers. But, strange to say, the old, old sayings which go with the subject constantly come to the mind and we find that it is a matter of the impressions which have been wrought by these old, old sayings that gives the earnest Christian the desire to obey the Word of God with reference to his stewardship. And so, after all, it is another case of, as Paul says, of "calling to your minds in pure remembrance."

I came across this very fine thought, gleaned from my clipping files. It was clipped from an old tract issued by the Congregational World Movement. It is entitled, "I am a Steward of the Manifold Grace of God." After defining the term, "Steward" as one who has charge of the household or estate of another, it goes on to say:

1. The obligation of stewardship is not dependent upon my consent. It is committed to me by my Creator. Its validity lies in the fact of life. It is declared both in Law and Gospel.

2. I find great happiness in my stewardship, for where my treasure is there will my heart be also.

3. To be a faithful and wise steward I exercise constant care in the expenditure of the income entrusted to me. As a trustee of God I keep accounts—a Budget. I will render unto God the things that are God's.

4. This budget provides a definitely proportionate part of my income for the altruistic work of the furthering of the Kingdom. This includes among other great causes the support of my church in its local, national and world-wide ministries in his Name.

5. I find by experience that a tenth of my income is not too much to meet the obligations and achieve the joys of my stewardship. It is, therefore, my careful habit at the beginning of each new year to dedicate not less than one-tenth of my income to distinctive Christian service.

6. "I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ."—David Livingstone.

This last paragraph is the one that is quoted from the words of David Livingstone. To him the words, "anything I have" meant literally "all that I have." It meant that his purse strings opened easily; that he was a "cheerful giver." When God asks for consecration he asks that it be "holy", which in reality is "wholly." When we think of the parable of the Talents, we at once think of the one who buried his talent. The Lord called him an "unprofitable servant." That servant did not spend his Lord's money; neither did he give it away: he just saved it. But the instruction was not that he save it, but that he USE it. When we use God's money he expects us to use it cheerfully. We are sure that half of the experience of giving is in the manner of the giving—cheerfully. But then it has other rewards. Not long ago a man said, "I have found that I have never been a bit poorer for anything that I have given; but I am sure that the more I have given, the larger my income has been." This is the common experience of everyone who gives according as God has decreed.

This matter of giving is a matter of education, at least in its beginning. Not merely a matter of teaching from the pulpit, by word of mouth, but it needs to be taught by practice, not only of the one who preaches it but by everyone who practices it. No greater testimony can be given to the value of "Cheerful Giving" than by the shining faces of God's Redeemed as they bring their "Tithes into the Storehouse of the Lord." Giving, to you, is "just what you make it." After all, it is a matter which every Christian must settle with his Lord.

Peru, Indiana.

The secret of power in service is to find out what God is trying to do and then put our whole strength into that. Are we ready?—C. C. Albertson.

What Next?

(Continued from page 6)

author of the Book of Proverbs knew what he was cautioning about. He and his people had experienced the folly of permitting self-seeking to eclipse spiritual vision. Like many of today the feet of the people had turned from the path to heaven to follow the broad highway of the gods of the earth—and their feet were only following their eyes—as history proves.

Earth-bound eyes are fatal to spiritual vision. The exile of Patmos was obliged to mount upward before he could witness what lay beyond the door which had opened into heaven. He had to withdraw from the things of earth. At the call, "Come up, hither," he looked aloft. What he saw summoned his feet to follow his eyes. He writes concerning this ascent: "And immediately I was in the spirit." Response to his action was ready and assured.

"Come up, hither," is God's trumpet call today to the suffering children of earth. "Return. Come back to your allegiance to me. Leave the fleshpots of Egypt for the manna of my unfailing providence. Come back to my Word of Truth, not to books about it. Restore again the waste places and raise the fallen altars. Draw nigh to me and I will draw nigh to you." It is not the first time in history that a call of this kind has sounded. "Return," was the Lord Jehovah's explicit message to backsliding Israel. The ultimatum came to people amazingly like ourselves. Israel refused to hear. Her civilization went into decay. Have we, as a nation, any reason to think we shall escape a similar fate unless we hear and heed?

"And immediately I was in the spirit." In the world of nature only the uplifted eye can look upon the rainbow. However radiant its coloring it is invisible unless we scan the upper air for its presence. So it is with the vision that opens heaven and its sure promises of security to our longing eyes. We must look for what we desire to see. We must stand ready to receive the vision—watching, expectant, waiting. Scripture narration of the Revelator's intimate association with God implies that he came into the close fellowship through being ready. "I was in the spirit on the Lord's day, and heard behind me a great voice as of a trumpet." He already had experienced marvelous manifestations of the power of God. He was ready, eager, for what was to come next.

Storm—then the rainbow. In nature one follows the other. First there is storm lightning and thunder, the fury of wind, and the beat of rain. Then the shining arch in the sky indicating that the storm is past. The natural and the spiritual are in close affinity. The individual who is cast down, who lacks courage to keep on struggling, should turn his eyes to the sky after a storm that has rocked the earth with its violence has passed. He should find there the answer to his question, "What next?" No future, however formidable it may appear to the natural eye, should dismay the heart of one trusting in the sure promises of God. Neither time nor conditions affect the efficiency of these promises. The token of the rainbow of nature speaks as clearly, and as comfortingly today as when, ages past, its creation brought hope and courage to the eight bewildered refugees on rocky Mount Ararat. Whatever conditions exist on earth God is on his Throne. The rainbow of offered salvation arches the stone. It invites faith, and trust, and peace of heart. He who sits on the throne is King of kings; he is Ruler of rulers; he also is our Father in heaven. Having just entered the

threshold of a new year, let us unite with the Psalmist in saying, "What time I am afraid, I will trust in thee."

Ashland, Ohio.

Editorial Review

(Continued from page 4)

The Evangelist family are now able to share something of the appreciation we have long had of his clarity of thought and effectiveness as a writer. His service has been done as unto the Lord, but we could not allow him to withdraw his pen from this department without saying just a word of the deep appreciation we have had of his work. Next week we will introduce his successor.

Brother C. A. Stewart gives us an interesting report of progress on his field at Bryan, Ohio, and the progress is in both financial and spiritual lines. In finances the church did more than on previous years for benevolences and for local projects, yet the books were closed with a considerable amount in the treasury. Tithing is said to be the secret of their financial success. That is God's method, and if widely practiced, it would solve the financial problems of the brotherhood. The church's spiritual influence is steadily widening and the attendance gradually increasing. There were twenty-six persons baptized and twenty-one added to the church during the year.

Brother Robert D. Crees gives us a copy of his pastor's annual report given at each of the churches of his circuit—Brush Valley and Kittanning, Pennsylvania. At the former thirteen new members were added by baptism, and interest in the work of the church increased. The Duplex Envelope System was used during the year with encouraging results for benevolences. We haven't heard much about this double envelope system for a long time. We are wondering if the churches that once adopted it are continuing its use, or has it lost in popularity? Its merits used to be frequently spoken of. Perhaps it was because it was then newer than it is today. At the Kittanning church twenty-seven new members were added by baptism and the church's giving and work were improved in various ways. At both places successful Daily Vacation Bible Schools were conducted. The Brush Valley Sunday school has changed from the use of "undenominational union material" to Brethren literature. We congratulate both pastor and people. That speaks well both for their loyalty and wisdom, as it does also for the type of Sunday school literature that Dr. Bame is making. They know, as every one knows, who has faced the problem squarely, that it is impossible to build up conviction in and loyalty to denominational ideals with non-denominational literature. And that goes for religious weekly papers as well as for Sunday school quarterlies. If you want to indoctrinate your people, use Brethren publications.

SIGNIFICANT NEWS AND VIEWS

GANDHI RETIRES

"News has come that Mahatma Gandhi has retired from the Congress and is going to devote himself to the revival of village industries. There is a general belief in this country that this means that Mahatma Gandhi has retired altogether from politics. Mahatma Gandhi has made politics a religious question and every move on his part is to be taken as a further step toward the goal of independence, for which India is aspiring. We take Mahatma Gandhi's retirement to be a temporary one, to result only in further strengthening the forces of the Congress to appear in a more purified form."—Indiana Opinion.

A SHORT READING LIST ON KARL BARTH

American Christians who have not understood the significance of Barth's teaching or the reasons for his wide influence may be interested in having a list of the major books in English which will give them that information. The first of these printed in this country was "The Word of God and the Word of Man," translated by Douglas Horton (Pilgrim). This was followed by "The Resurrection of the Dead," translated by H. J. Stenning (Fleming H.

Revell), and "Come, Holy Spirit" (Round Table Press). The latest of the four books of Barthian authorship available in America is "The Epistle to the Romans," translated by E. C. Hoskyns (Oxford). In addition to these direct translations of Barth's own writings, the following are available as revealing his mind and influence: "Karl Barth and Christian Unity," by Adolf Keller (Macmillan); "The Theology of Crisis" and "The Word and the World," by H. Emil Brunner ((Scribner); "The Barthian Theology and the Man of Today," by John McConnachie (Harper); "The Teaching of Karl Barth," by R. B. Hoyle (Scribner); "Karl Barth," by William Pauck; "Our Concern With the Theology of Crisis," by W. Lowrie (Meador); and "A Conservative Looks at Barth and Brunner," by H. Rolston (Cokesbury). The two best works in German by Barth which are not yet available are, "Theology and the Churches" and "Dogmatics."—The Presbyterian.

MORMONS ORGANIZE IN A Y. M. C. A.

Within a block of Carnegie Hall, where hundreds of Presbyterians met on a Wednesday, the Mormons organized the following Sunday, holding their meeting in a Y. M. C. A. building. Several congregations of Latter Day Saints are already in existence in New York. Now there will be a diocese, or "Stake," as they call it, in the metropolitan area. One wonders if the right hand of fellowship extended through the Y. M. C. A. is a sign that other fraternal contacts will be sought or offered.

This item from *The Presbyterian* set up an inquiry in our mind: Why should a Young Men's Christian Association extend the hand of fellowship to the Mormon church? Surely it is not the Christianity of the New Testament kind that can countenance such fellowship.

DON'T GET POCKETED

Boston has issued to its policemen uniform overcoats without pockets, on the plea that they look "smarter." A similar provision—or lack of it—for ministers, which would include undercoats, might solve the problem of a correspondent to the *Watchman-Examiner*, who, in requesting that paper to republish an editorial on "The Minister and His Pockets," wrote: "Here in our church several of us would be very grateful if you would again publish that article. Our minister is a fine preacher, but the way he digs his hands into his pockets while preaching worries our people almost to death." Our contemporary said in its editorial: "One of the rules on preaching that ought to be emphasized in the theological seminary is: 'Keep your hands out of your pockets!' If the minister cannot or will not, then let the minister's wife get busy with her needle and thread; and, if necessary, let every church insert an item in its budget to provide her with sewing material."—Advance.

THE BOYCOTT IDEA EXTENDED

One of the journals of the Roman Catholic Church published in terms of satisfaction the victory of the Roman Catholic bishop of the diocese in which Hershey, Pennsylvania, is located, over a school in which children of Catholic parents are among the pupils. This institution is supported by funds given it by Mr. Hershey and the religious instruction provided was not "Roman Catholic." The bishop, we understand, demanded jurisdiction over the education of Catholic boys and obtained it. His winning argument, according to the weekly that we receive, followed the threat that Roman Catholics would boycott Hershey's chocolate products unless his claim was allowed.

We pass over the right of Roman Catholics to maintain their own schools and to deny merit to any Christian teaching that is not given by their own priests and religions, remarking only that such regulations are the essence of sectarianism. We do, however, strongly criticize the hierarchy here in America, if they resort to boycotting established, legitimate, honestly and honorably conducted business enterprises in order to isolate their own members from Protestant institutions. No one's business will be safe from ecclesiastical restraint if the objectives of a religious group, not a majority but strong enough to affect seriously the income of a commercial enterprise can thus interfere with it. Such a process is not reasonable, nor just, nor American. Had Protestantism the mind to retaliate, it could wreck two thirds of the Catholic busi-

nesses in this country. We hope the Legion of Decency in the support of clean movies will itself stay ethically decent. It will not, if the views of a group of Catholic publicists are permitted to dominate the American hierarchy's policies.—The Lutheran.

"Lord, Teach Us To Pray."

JANUARY

FIRST SUNDAY—

"The Gospel must first be published among all nations"—(Mark 13:10)

1. Pray for the success of the new merged magazine to be launched in the near future.
2. Pray for the annual business meetings of local congregations.
3. Pray for Bible teaching efforts in Church and Sunday school.
4. Pray for the Brethren Church at large and her work.

SECOND SUNDAY—

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth"—(2 Tim. 2:15).

1. Pray for the Secretary of Publications, the Sunday School editor, the Evangelist editor, and members of the Board.
2. Pray that the "spirit of grace and supplication" may rest upon the Brethren churches, and the whole Body of Christ.
3. Pray for the solution of problems in various congregations, which may be hindering the work.

THIRD SUNDAY—

"Not slothful in business; fervent in spirit; serving the Lord"—(Rom. 12:11).

1. Pray for the business affairs and financial success of the Publishing House, and also for the publication offering to be received next Sunday in all the churches.
2. Pray for the pastors and officials in all the congregations, and especially for your own.
3. Pray for all Bible School teachers, and especially for those ministering in your own congregation.

FOURTH SUNDAY—

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus"—(2 Tim. 1:13).

1. Pray that the testimony of all our publications may continue sound in the faith, and be unhindered in circulation.
2. Pray for the dissemination of the Truth through tracts and books, and especially for the testimony of the Brethren Church.
3. Pray for evangelistic meetings which are now in progress.

PERSONAL REQUESTS FOR PRAYER

Pray for a three weeks' revival and evangelistic campaign, beginning February 4th, in the Brethren church at Conemaugh, Pennsylvania, under the direction of Evangelist Leo Polman. W. H. Schaffer, Pastor.

Pray that God may move the hearts of the people to support the Publication interests by a generous offering on Publication Day, the last Sunday in January.

Pray for Mrs. Ora P. Shearer of Wooster, a member of the Ashland church, and who is seriously ill with blood poisoning. Mrs. Shearer is the daughter of Elder L. A. Hazlett.

W. I. DUKER,
President
Goshen, Indiana

E. L. MILLER
Vice-President
Martinsburg, Virginia

NATIONAL SUNDAY SCHOOL ASS'N.

MAGAZINE SECTION

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Ashland, Ohio

"The Summer Bible School"

What is it?

Its purpose.

Methods

"This one thing I do."

Founded by Rev. A. L. Lathem, Chester, Pennsylvania.

(Continued from last week)

ESSENTIALS FOR "S. B. S." DEVELOPMENT

Three things are essential for the Bible School development—

1. Prayer.
2. Earnest Effort.
3. Money.

The new questionnaire will add this insertion—"What will you contribute this year toward promotional work?" (Any amount acceptable).

BOOKS AND PRICES

It is evident to any experienced teacher that text books play a most essential part in conducting a school.

The books as indicated in the various grades are here listed with their prices.

THE BIBLE

"Way of Life"	\$.50
The Bible, the Christian's Sacred Book .....	.03
The Life of Jesus .....	.03
Catechism for Young Children .....	.03
Shorter Catechism .....	.03
Adam to Saul .....	.03
The Twelve Apostles .....	.03
Saul to Christ .....	.03
The Apostle Paul .....	.03
Geography of Palestine .....	.15
Blaikie's Bible History	1.50
Rand & McNally's Bible Atlas	3.50
Oliver's Teacher Training Course .....	.50
The Gospel by John (A Study) .....	.62
Character Building—True Stories, Legends and Anecdotes .....	.25
Combination Star and Report Card with Envelope .....	.04
"Beautiful Bible Stories" .....	.75
"Handful of Corn"	1.00
"The Acts" (A Study) .....	.85

Note:—"The Acts" (A Study just published, will be found a most helpful book on Evangelism and Homiletics, and while telling the Gospel Story in facts as wrought by the Holy Spirit through his own appointed workers—apostles and others.

Note:—

We have had a few cases in which purchasers of books have complained about being called upon to pay carriage charges (parcel post).

We feel sure that we should not have had those complaints if these purchasers had thoughtfully considered the low cost at which they receive books, and this we do in order to help the work.

This business is not run for the sake of a profit—no personal profit whatever comes to the President acting and the Financial

Secretary. All profit on books is used to further the cause.

It is necessary, therefore, to charge the purchaser carriage costs, i. e., Parcel Post.

We feel that it is not ethically right to increase the cost of the books as to cover cost of parcel post, because that would be making those nearby pay the bills of those who are far away.

Complaints have not numbered over a dozen, but we should like all to understand and be satisfied.

We feel we have been honorable, honest, and absolutely fair in every case.

Any order amounting to \$15.00 and above will receive a discount of 10%. However, this does not apply to separate orders amounting to \$15.00 or over, because we must take into account the handling. But the order to receive a discount must be an individual order, all of its contents ordered at one time.

We shall also have to insist that books are NOT to be returned.

BOOKS are NOT RETURNABLE—carefully consider before ordering what you actually need. It is better to send you a second order, than to take the risk of having the books injured by returning them.

Inasmuch as this work is a "Labor of Love" and the Director of the Association receives no salary for his work, and it is all for the building of the Master's Kingdom, and everything is done as cheaply as possible, it is desired that losses be kept down to a minimum.

A few books over is not a loss to any school, as there are always some children, who, if the matter is properly presented to them, desire to purchase the books for their own individual use.

CURRICULUM

Kindergarten

(Pupils three and four years of age)

- (1) The books of the New Testament.
- (2) The Twenty-Third Psalm.
- (3) Fifteen questions from "Catechism for Young Children."
- (4) The Lord's Prayer.
- (5) Bible Stories.

Primary

First Grade (age five years)

- (1) The Lord's Prayer.
- (2) First Psalm.
- (3) Twenty-two questions from "Catechism for Young Children."
- (4) Twenty-Third Psalm.
- (5) Books of the Old Testament.

(6) Special Bible Verses.

(7) Bible Stories.

Second Grade (age six years)

- (1) "The Bible, the Christian's Sacred Book"—first half.
- (2) "The Life of Jesus"—twenty-one questions.

(3) "The Beatitudes"—Matt. 5:3-12.

(4) "Catechism for Young Children"—fifty questions.

(5) Psalms 8, 15, 24. Review of Psalms 1, 23.

(6) Selections from "The Way of Life."

(7) Readings from "Beautiful Bible Stories."

Third Grade (age seven years)

(1) "The Bible, the Christian's Sacred Book"—completed.

(2) "The Life of Jesus"—fifty-four questions.

(3) Matt. 5:1-24.

(4) "Catechism for Young Children"—one hundred questions.

(5) Selections from "The Way of Life."

(6) Psalms 19, 27. Review Psalms 8, 15-24.

(7) Readings from "Beautiful Bible Stories."

Fourth Grade (age eight years)

(1) "Catechism for Young Children"—completed.

(2) Psalms 32, 34. Review of Psalms 19, 27.

(3) "The Life of Jesus"—reviewed and completed.

(4) Shorter Catechism—questions 1-15.

(5) Matt. 5:1-48.

(6) Readings from "A Handful of Corn."

Fifth Grade (age nine years)

(1) "Adam to Saul"—forty-three questions.

(2) Psalms 37:1-11, 46, 51. Review of Psalms 32, 34.

(3) "The Twelve Apostles of Our Lord"—pages 1-15.

(4) Matt. 6:1-23. Review Matt. 5.

(5) Selections from "The Way of Life."

(6) Readings from "A Handful of Corn."

(7) Shorter Catechism—questions 16-30; review questions 1-15.

Sixth Grade (age ten years)

(1) "Adam to Saul"—reviewed and completed.

(2) Psalms 65, 67, 72. Review Psalms 46, 51.

(3) "The Twelve Apostles of our Lord"—reviewed and completed.

(4) Matt. 6:23 to Matt. 7:1-14. Review Matt. 5, 6:1-23.

(5) Shorter Catechism—questions 31-50; review questions 1-30.

(6) Selections from "The Way of Life."

Junior High

Seventh Grade (age eleven years)

- (1) "Saul to Christ."
- (2) Psalms 84, 87, 90. Review of Psalms, 65, 67, 72.

(3) "The Apostle Paul"—questions 1-48.

(4) Matt. 7:14-29. Luke 2:8-20.

(5) Shorter Catechism—questions 51-75; review questions 1-50.

(6) Selections from "The Way of Life."

Eighth Grade (age twelve years)

- (1) Psalms 91, 121, 122; I Cor. 13.
- (2) Review Psalms 84, 87, 90. Matt. 7:14-29 reviewed. Luke 2:8-20.

(3) Nine Lessons from "The Way of Life."

(Continued on page 16)

Studying the
SUNDAY SCHOOL LESSON
at the Family Altar
By William S. Crick

PETER'S DENIAL

(Lesson for January 27, 1935)

Lesson Text: Mark 14:12-72; Golden Text: I Cor. 10:12

MONDAY

Peter Confident. Mark 14:27-31. Here, at the beginning of the dark day of the Crucifixion, we have contrasted Peter's presumption and the Master's assurance. Jesus KNEW what faced himself, and he grasped the Old Testament prophecies in the light of the Father's plan, which he knew in its entirety. Peter too had access to the prophecies, but he failed properly to interpret and apply them, and Peter made even the more tragic blunder of repudiating what the Christ definitely told him. When the Master warned him: "Verily, thou wilt deny me!" Peter replied (in effect): "O no I won't!" This is a vital lesson we all need to learn: When the voice of God speaks, it ill behooves any mere mortal to gainsay or dispute it. Too many professed followers today presume to be more certain of themselves and of the future than the Word warrants.

TUESDAY

Peter Cautioned. Luke 22:31-40. Jesus knows when his followers are to undergo sifting in the Devil's sieve, and—Praise his Name!—he prays for every one of us that our faith fail not! And he cautioned Peter, as he does every one of us: "Pray that ye enter not into temptation!" Instead of praying, Peter was napping; instead of watching Peter grasped his sword; instead of keeping close to Jesus' side, he is discovered to be "following Jesus afar off"! How many, many of our embarrassments, testings, and defeats have come because we have obdurately refused counsel and ignored warnings! "The Lord is not willing that any should perish, but that all should come to repentance!" (II Pet. 3:9). Peter probably had in mind his own tragic experience when he wrote this years later.

WEDNESDAY

Peter Confused. Mark 14:46-54. In the hour of crisis, Peter's boasted self-sufficiency, and his secret pride in his dexterity with his sword, proved only to be foolhardy presumption. Peter became so nervous that the stroke that was intended to split the head of the High Priest's servant, went wide the mark and merely clipped his ear! And then, Peter got into the wrong crowd. How cowardly he looks warming at the fire kindled by the soon-to-be assassins of the Master! What a pitiful spectacle the vociferous follower of Jesus made: a poor marksman, cold feet, and betraying brogue in his speech! Confused, frightened, embarrassed, he was made to feel and appear ridiculous. Let us heed the warning of the "Golden Text": "Let him that thinketh he standeth, take heed lest he fall!" "Many shall say to me in that day, ... and I shall say DEPART from me, I never knew you!" (Matt. 7:21-23).

THURSDAY

Peter's Denial. Mark 14:66-72. Peter's denial did not come when he was placed on the witness stand, nor when he was badgered by burly Roman soldiers, nor when he was forced into a corner and outnumbered and overpowered. All that it required was for a servant girl, a portress, to taunt him about being a friend of the prisoner at the bar. Surely such a self-confident disciple would not break upon being twitted by a mere girl—nevertheless that is just what he did do! He went down to defeat at the



Rev. W. S. Crick

whose helpful suggestions you have been enjoying, closes his work this week.

hands of a maid. Like the fiery prophet Elijah: he was not afraid of four hundred and fifty prophets of Baal, nor of King Ahab, and he told the Lord he wanted to die—but still he fled from the face of a woman who swore to destroy him. Still how many of us lose our Christian courage when we are "kidded" or "razzed" for our separateness. Brave is the follower who can withstand ridicule!

FRIDAY

Weakness of the Strong. I Sam. 17:41-49. Goliath lived some ten centuries before Simon Peter, but they both made the same mistake—trusting in their own misjudged, unaided strength. Goliath had a massive physique, he wore pounds and pounds of armor, spoke with a voice that fairly bel-

lowed his challenge, and nursed a super-developed ego. David "was but a youth, and ruddy and of a fair countenance", and he was armed only with a shepherd's sling-shot. BUT, he met his foe "in the Name of the Lord of Hosts"! With giant faith he shouted back to the Philistine: "This day will the LORD deliver THEE into MINE hand!" "And David slang ... and the giant fell upon his face to the earth!" "Not to the strong is the battle, Not to the swift is the race;—But to the true and the faithful, Victory is promised through grace!"

SATURDAY

Avoiding Temptation. Prov. 4:10-19. Did not our Lord teach us when we pray to say: "Lead us not into temptation"? And did not Jesus warn the impetuous Peter: "Watch and pray that ye enter not into temptation"? And the promise of the Apostle Paul that "God will not suffer you to be tempted beyond that ye are able ..." made that declaration following the warning of the Golden Text: "Let him that thinketh he standeth take heed lest he fall!" Here, the sage of the Old Testament added his counsel: "Enter not into the path of the wicked, and go not in the way of evil men—avoid it, pass not by it, turn from it and pass away (i. e. 'pass on')!" Allurements to sin, flirtations with the Tempter, are condemned. "Resist the Devil and he will flee from thee!" (Jas. 4:7).

SUNDAY

"Cleanse Me From Sin." Ps. 51:1-9. This is the sincere cry of the penitent when he has, like Peter, (even as you and I), become the victim of his own presumptuous sin, his senseless ignoring of warnings, his repudiation of sane counsel! "The Lord knoweth our frame, he remembereth that we are dust..." but sometimes we misjudge our strength,—or should we call it weakness? When we do go down in the struggle with the Tempter, what a wonderful boon it is to know that: "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness!" (I John 1:9). (Note:—And now, inasmuch as our request to be relieved of this ministry which has continued some fourteen months, has been granted, our sincere hope is that the Lord has used our humble contribution to his glory. W. S. C.)

ROBERT D. CREES,
President
Kittanning, Pa.

W. M. H. SCHAFER,
Associate President
Conemaugh, Pa.

CHRISTIAN ENDEAVOR AT WORK

C. D. WHITMER, Editor,
South Bend, Ind.

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MILDRED DIETZ,
General Secretary
and
Treasurer
312 Cumberland St.,
Berlin, Pa.

Bible Contests for Younger Endeavorers

By Katie Vee Clarkson

(The promotion of such contests as Miss Clarkson describes could be well adopted as a project for Young People's societies, the contestants to come from Junior and Intermediate groups.)

A group of boys and girls are "hiding God's word in their hearts" by the memorizing of Scripture passages recited, periodically in a contest. A. B. M. C. group

has been organized—a "secret society" which adds to the interest of the children, and has for its entrance requirements the memorizing and public reciting of a portion of Scripture assigned by the sponsor. Perhaps you may guess what the initials stand for, if you try hard enough.

A large chart was made, having in the centre an immense red heart with lines ex-

tending from it, similar to rays. On these rays are written the names of the boys and girls who participate in a Bible contest. At the centre of the heart is printed the Scripture motto of the group, Ps. 119:11.

Whenever a contest is held, a silver medal is awarded, which is provided through free-will offerings taken at such contests. Usually there are six or more contestants. As soon as there are six boys and girls who have won silver medals a gold-medal contest is held, in which these winners participate. Each contestant who takes part for the first time is awarded a bronze pin.

Every three months a contest is held at the time of the regular midweek service. The boys and girls conduct the service throughout. Other contests are held at neighboring churches. Judges are selected on each occasion, and to all three are given lists of the contestants' selections, numbered according to the order of participation. They are asked to mark the contestants on memory, voice, and general effect,—which includes delivery, expression, position, etc.,—but not on the length of the chapters. Memory should have the first consideration. At all times the purpose of the work should be stressed, and the boys and girls should be taught that the award is only a means to an end, that the greater blessing is the memorizing of the Bible passages. And they should be taught to be good losers, and to try and try again.—C. E. World.

If you had fallen into a pit, would you be afraid to climb a ladder let down to you? Then do not be afraid to confess a fault.

Prayer-Meeting Committee Responsibilities

By Inez Ludy

The plan of a Christian Endeavor society is to create Christian fellowship by playing together, working together, and worshipping together. The prayer meeting committee has a huge job before it in planning the majority of the gatherings of this group, the weekly prayer meetings.

This committee has the responsibility for appointing leaders for the meetings, selecting them a considerable length of time in advance. The committee should meet with the leaders of the month, some time ahead, to present to them the general outline of a meeting and to create the best spirit of worship and creative discussion.

The committee should be on the lookout for all forms of variety which might be included in the meeting to further the topic. Show appreciation for what is done by the leaders and by all the members of the society, be it ever so slight or so important a contribution.

It is the committee's responsibility to do all in its power to get others to take part in the meetings and to develop them from offering little additions to the place where they can take care of the most important details. Try to make each one, experienced or inexperienced, feel that he really belongs to the group and that a society feels the loss when he is not present.

The committee should promote attendance at the consecration meeting each month, and should work with the missionary committee to plan special meetings.

point in the picture. We saw the line of the trans-Andean railroad. Towering over us was Mount Aconcagua, highest peak in all the Americas, some 23,000 feet above the sea. Aconcagua spoils one for other mountains. There is old Popocatepetl in Mexico in all of its magnificence, but you can put Mount Washington on top of Popo and still be short of Aconcagua. Aconcagua's enormity is not only in height, but in spread. Endless ribs and knuckles obtrude, and the great lakes of snow in between. Aconcagua is probably fifty miles away, but so clear is the air, so dazzling white the snow in the sun, that the uninitiated would swear that the plane is in danger of crashing into its snow-sheathed rocky side.

There is something unequivocal and undebatable about one's position in a plane, when that plane is swinging through space, fifteen thousand feet above the sea, with jagged mountains under and about, with no single surface large enough for a safe landing; ahead of you in the pit are two pilots; under their hands are the controls of the three motors which are carrying you at the rate of one hundred and twenty-five miles an hour; there is a radio, which keeps the pilots in touch with the stations in Medoza and Santiago, also with that lonely station high in the Andes, where two men spend their four-month terms watching the skies and flashing the words down of warning or invitation. The American company which operates this line has had one fatal accident in the Andes. One plane disappeared, and no trace was ever found. Their record since then has been without a flaw, and they are taking every precaution to keep it so.

Now we are dropping. The heavier air pounds upon our eardrums, and announces that we are leaving the heavens and are returning to earth. Suddenly through the clouds we have a sweeping view of the city of Santiago, poured into the valley, wedged in between the mountains. The capital of Chile stands as one of the most picturesque and lovely of cities. Every street ends with a mountain, and every garden is crowned with a peak capped with snow. High enough above the sea, and directly under the mountains, its climate is cool. It is reputed to be one of the best places in the world to live.

Chile is an anachronism among the nations. There are twenty-seven hundred miles of it in length, with an average width of less than one hundred miles. Four million people live in this shoestring territory—this in spite of the fact that fully one-third of the country is entirely uninhabitable. This desert extends from Santiago all the way to the northern boundary. A more inhospitable waste cannot be imagined. My memories of that ride over the desert, miles upon miles of land where no rain ever falls, where there are no rivers, no springs, no single blade of green grass; of the desolate city of Antofagasta, and of its pathetic effort to have one little city park; of the miles of nitrate fields and of the blazing sun upon them—this is Northern Chile. Southern Chile tells a somewhat different tale, but even here, nature has not been over-friendly.

Chile's chief wealth lies in its copper and its nitrates. Its days of prosperity reached their peak during the war, when Chile was the chief producer of the world's nitrates. The great bulk of Chile's national income came from the export taxes which were as-

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The Pampas, The Andes, and Chile

By Hubert C. Herring

(Mr. Herring, leader in a prominent church missionary society, made a trip by air around South America. The following is an interesting description of a portion of that trip.—Editor.)

It takes six hours to cross the South American continent from the capital of Argentina on the east to the capital of Chile on the west. Six hours, that is, by air. I doubt whether there is any other ride comparable to it in the world. To take off from Buenos Aires at nine in the morning, circling out over the city and the Rio de la Plata, then due west across the pampas: the pampas are the prairies of Texas or of Wyoming, miles of flat grasslands, useful only for grazing; the heat of the day reflected on the hard-baked surfaces and tossing our plane about like a soap bubble at the mercy of a puffing boy; four hours and a little more—five hundred miles of this—and the plane settled down near the Argentine city, Mendoza, in the very shadow of the Andes.

These Andes are fresh and young. The

broken ribs of the world were turned about and set on edge but yesterday. There is nothing of the discouraged and worn-down character of old mountain ranges such as those which satisfy the mountain appetites of dwellers in New Jersey or Maine. The Andes seem to have been set in place as an afterthought. They rise so immediately, without warning. The pampas are flat, no hills to warn of mountains, and then of a sudden the ascent begins.

Our plane took off from Mendoza for the final flight to Santiago. It was a flight off—and up. We were given rugs for warmth. Beside each seat was a rubber tube through which oxygen was available for those whose hearts or lungs protested against the high altitudes. We climbed, steadily, noisily, leaving the fogs and clouds behind, up where the air is clear and the sun beats down upon the snow of the mountains. We were only fifteen thousand feet above the sea, and the mountains were under us and over us. Several thousand feet below us was the Christ of the Andes, a pin-

sessed against these nitrates. But just as in the case of Brazilian rubber, the export tax proved to be the ax which killed the goose and stopped the gathering of the golden eggs. The export tax on nitrates encouraged Germany and the United States to produce nitrates from the air. As a result, the Chilean nitrate trade languished and is almost dead. Copper, too, has proved to be an uncertain source of revenue. Chile's financial situation is probably the most hopeless of any nation in South America. Her political situation greatly resembles that of Argentina. A few large landholders own and rule the country. A dictator, Alessandri, is in power by their grace. Fascism threatens. Socialists and communists are active. Revolution is in the air. This picture, drawn before in this series of

articles, characterizes most of South America.

The Chileans pride themselves upon their Spanish blood. But to one whose eyes are accustomed to look upon the Indian of Mexico, there is apparent in Chile a plentiful intermingling of Indian blood. I should think that the Chileans would be proud of this Indian blood, but they are not. They envy Argentina with its unmixed European stocks. They are frankly contemptuous of Peru because of its darker Indian hues. The time may come, as it has already come in Mexico, when "old families" will boast of their Indian heritage and will count with pride the generations which lie between them and the sons of the Incas and the Mayas.—Advance.

time. Conditions were such that we were unable to have a choir. It finally developed that the major work of the Holy Spirit was within the hearts and lives of the congregation. In that sense, it was much more of a revival than an evangelistic meeting.

We have much confidence in the future of the Brethren church in Rittman, providing full time pastoral service is maintained. Anything less will cause the church to stand still from now on. A great opportunity faces this church. May they rise and possess it.

R. PAUL MILLER.

REVIVAL AT GRAVELTON

Those of you who know this little community, will be surprised to hear of her late activity. I presume many had believed this little church closed, but not so. Although they have had no regular services of worship for many years, they have maintained a live Sunday school. There was a day when Gravelton was a very active congregation, but with the changed conditions brought about by the automobile, and its closeness to Nappanee and Milford, she has found it a bit hard to carry on a full program. It was from this little church that Sister May Nish, who was active in the women's work of the church came, as well as W. I. Duker, Clarence Stewart, Roy Brumbaugh and the writer, all with a record of active service in the Ministry of the church.

They asked me to come to them for a meeting to begin on December the eighth, to continue for two weeks. We secured Brother Max Smoker of New Paris to lead us in the song service. He was busy at his work through the day, and drove each night to assist us in the meetings. I drove each evening from Elkhart to the church, eighteen miles away. People came to support our efforts, and the membership of about fifty stood loyally by us. We could have wished for better weather and roads, as we closed, but all in all, we had a very good time, and the Lord blessed us with the richness of his grace. Six splendid young people came forward, five have already been baptized, and are at work in the church: When one considers the condition under which all had to work, we felt well repaid for our effort. I enjoyed going back to my own people, and leading them in this effort. They gave me as fine support as they would a stranger, and I am sure we got along very well together. I appreciated Brother Smoker's self-sacrificing efforts, in song, and bespeak for him as well as myself the gratitude of our hearts for the response which came to our efforts.

H. F. STUCKMAN.

BRYAN, OHIO

A letter from the northwest corner of Ohio might be in order and others might want to know about us as well as we like to hear from them. We feel that we have an encouraging report to make. At least it is not one that we need to be ashamed of. We have not been spectacular in our work, but we have had a steady and healthy growth.

On New Year's day we had as usual our business meeting, and the reports show that we have had a mighty good year and many things that our church needs to thank the Heavenly Father for. In spite of the great financial stress that we have all been under we came through the year with all bills



NEWS FROM THE FIELD

Our Lord's Greatest Apostle was a Great Correspondent



REVIVAL AT RITTMAN, OHIO

Just before the Christmas season Brother R. Paul Miller conducted three weeks of evangelistic services at the Rittman church. These services proved to be a revival in the fullest sense of the word. The Spirit of God awakened the hearts of many who confessed their shallow Christian living and also renewed the strength of the faithful and consecrated. There were 32 reaffirmations and seven confessions, making 39 in all. But these reaffirmations have prepared the way for God's blessing of the Rittman church. For although a few went forward for dedications, others have told the pastor that it was actually their first real conversion. Great credit is due Brother Miller for hewing straight to the line. We have been having the largest church attendance and by far the best prayer meeting attendance since these meetings that we have ever had. The pastor cannot begin to express his appreciation to Brother Miller for his labor and his soul stirring messages which were both popular and chuck full of God's Word.

A men's Brotherhood has been organized since the meeting and appears to be the making of a full time pastorate in Rittman. The present pastor has been serving while in school. The field has been difficult and the problems many, but with a large body of splendid consecrated believers the success of this mission point seems assured. God has abundantly blessed the Rittman church, for which we thank him.

EVERETT B. NISWONGER, Pastor.

THE REVIVAL AT RITTMAN, OHIO

On Tuesday, November 27th, we opened a meeting at Rittman, Ohio. This church is located in a thriving city, which is largely supported by industrial plants. There seems to be plenty of work for all who care to work. The wages are not high, but the work is steady. The population seems to be just about the right number for the available employment.

This was our first meeting we had held in this city. Our church here, is well located, and in a growing section. The congregation is still under the Ohio State Mis-

sion Board, but it has been gradually assuming a larger proportion of the financial responsibilities of the work. There is little doubt but what the Board will soon be entirely relieved of this work.

There are some very fine people in this congregation. There is an especially fine number of young men, who are able to make this congregation most effective in its entire ministry.

The pastor of this church is Everett Niswonger, who will graduate from Ashland Seminary next May. He has had charge of this church since early in his college work, and has done a very fine piece of building at this place. He anticipates giving full time to the ministry at Rittman after his graduation. This will, without doubt, provide for the congregation the full time care which they so greatly need and deserve. Brother Niswonger is evidently an excellent preacher, from all of the comments heard during these meetings. He has the confidence of the men and women of his church, and the young people respond to his leadership in a very fine way. It is a pleasure to see these excellent young men from our Seminary doing such fine work at the very outset of their ministry.

We trust that these dear people will follow the pastor's leadership heartily, for it will mean great things for their future, if they do. There is a very fine field here, with almost unlimited possibilities. When once the congregation is thoroughly organized for reaching this town for Christ, they will find a surprising number of people willing to be reached and saved. Brother Niswonger drove down from Ashland, night after night and was present at every service. This meant great personal sacrifice for him, but it is a sample of the kind of interest that makes success.

It was a pleasure to be received into the homes of the congregation and enjoy their hospitality. It was also a very pleasant home we had with Mrs. Lydia Hoover and Brother and Sister Moomaw. We shall not soon forget all their kindnesses.

This meeting had many unusual characteristics about it from the very start. The attendance was really not large at any

paid and money in the treasury of every department. We did more benevolent work this year and had over two hundred dollars in the treasury which we expect to divide and give to different organizations that we feel are in need of funds. We only lacked ten dollars of making a 100 percent increase in our Thanksgiving offering. The church treasury has met all the local bills and had a substantial sum left. Besides we put a new roof on the parsonage.

But the financial side is not the best part of our work. We feel that we have made some spiritual gains. Our attendance also has increased. We have not made gains by leaps and bounds but nevertheless we have had a steady gain in attendance. We are now in the fifth year of our service in the Bryan church and we are happy that God has seen fit to use the church in Bryan to gather in others and the attendance has steadily increased. This is not a guess but the records show the truth of this statement. In spite of the fact that we are crowded for room we are told that our general average is leading all other churches in the town. There have been twenty-six baptized and twenty-one added to the church. New families have been reached which gives us contact with new people.

Yes, we have our ups and downs like all the rest. It is not all smooth sailing, but thank God, there is overcoming power in prayer and the Lord can use those who will come to him in full surrender.

The W. M. S. has met every goal and we think we have as good an organization of women as can be found. They often, like others, come to the rescue in a financial way when needed. They have one ice cream social each year and bake sales, but never serve meals for profit. Our people are tithers which explains the financial situation. It works. Try it and see. We also have two live girls' organizations. These are always active and doing things. Also a boys' organization that is by no means dead. If you think so, try to look after them on a camping trip.

We are now looking forward to a Bible conference under the leadership of Rev. John Solomon, a converted Jew from Philadelphia. The date has not been definitely decided. We are praying that this will be a great spiritual feast to Bryan. We ask the prayers of the entire brotherhood that God may be able to continue to bless the church here till he comes. This is by no means an easy field.

C. A. STEWART.

BRUSH VALLEY BRETHREN CHURCH Pastor's Annual Report for the Year 1934

The Lord has certainly blessed our church during the past year. Though our nation has witnessed a financial depression, our church has experienced a spiritual victory. May we give a few of the high spots of the year, that we may be more thankful to our Lord.

Thirteen new members were added to the roll by baptism, and one was lost by death, making a net gain of twelve. The pastor conducted three funerals in the community, and held one anointing service. We had a successful Summer Bible School, the gifts made by the children being sent to our Kentucky Mission Field. The school closed with a community picnic.

A victory revival was conducted during August by Rev. J. L. Gingrich, resulting in

accessions to the church, and a spiritual quickening of the entire membership. A Harvest Home Week of services was conducted by the pastor, concluding with Harvest Home Day in October, featured by a message brought by Rev. Claud Studebaker, and the reading of the history of the local congregation by the secretary, Mary Hooks.

Sixteen new electric batteries have been purchased, putting our lighting plant in first class condition. We have just closed our first year of using the two-pocketed "Duplex Envelope System", and have money in the Benevolence Treasury to be distributed by the church to needy fields and projects outside the local work. Our Foreign Mission Offering held up well, and we gave four times as much to Home Missions this year as last.

A constitution was adopted by the church in October, to guide us in the organization and coordination of our efforts for the Lord. We have voted to adopt Brethren literature in the Sunday school, in the place of undenominational union material. A plan has been devised whereby church bulletins can be mimeographed and issued weekly without expense to the church. Let us be thankful to the Lord for his blessings in 1934.

Respectfully submitted December 31, 1934.
R. D. CREES, Pastor.

ELKHART, INDIANA

We have before us "Our Task:" I, Evangelism (increased membership), II, Increased attendance at worship services, Sunday school and prayer service; III, Finances.

You will have noted our work for this pastoral year is not a "hit and run" program but is directed toward a very definite purpose. We are confident the results will be far-reaching.

Since the launching of our program six have been added to the church membership.

Reports from the various organizations are very encouraging and are cooperating with the church program.

Our revival effort this year will be in charge of Dr. Bell. We expect him about March 15th. We are not only expecting great things then but all our work and prayers are being centered upon the two weeks of intensive service.

The choir gave a very wonderful program—"The Herald Angels" at Christmas time. This organization is untiring in its efforts and never fails to serve.

Our pastor, Brother Stuckman, held a two weeks' meeting in his home church at Gravelton the two weeks preceding Christmas. During his absence the services were taken care of by the choir and the writer.

May we have felt the comfort that comes to those who know that God does care for his people, not only his people but me. May it help us to go forward in 1935 in faith. May this faith lead us to do our part of his work. God will give the increase in his season.

EDNA NICHOLAS.

CONEMAUGH CHURCH ENTERS YEAR 1935 WITHOUT ANY DEBT

Finances of Brethren Congregation Reported to be in Excellent Condition

Encouraging financial reports were heard at the first quarterly business meeting of 1935 of the First Brethren church, Conemaugh, held on Wednesday evening.

The church treasurer, Grover Snyder, re-

ported all bills paid in full and a commendable balance in the church treasury beginning with the first of this year. Reports also showed that during the year the Conemaugh Brethren gave their largest offerings to missions in the history of the congregation.

As has been the practice of this church for some years, all money is raised by free will offerings and neither the church nor any of its organizations conducts sales, festivals, suppers and the like. On the contrary, special days of prayer are observed during the year for benevolent and local needs.

The report of the pastor, Rev. W. H. Schaffer, revealed a consistent growth in church attendance and membership. The spiritual life of the church is being encouraged by prayer meetings in the homes of members and friends on week days.

A revival and evangelistic effort will be conducted under the leadership of Rev. Leo Polman, South Gate, California, beginning February 4, and will continue for three weeks.

Financial reports from all of the organizations of the church were approved and found to be in excellent condition.

Present officers of the Conemaugh church are George W. Smith, moderator; Melvin Wertz, vice moderator; Wilda B. Page, recording secretary; Ruth Snyder, assistant recording secretary; C. M. Price, financial secretary; Grover Snyder, treasurer; John Leidy, assistant treasurer; Jean Baird, pianist; Rose Snyder, assistant pianist and Mrs. Grover Snyder, missionary superintendent.—Excerpts from Johnstown Tribune, Pennsylvania.

WEST KITTANNING BRETHREN CHURCH

Pastor's Annual Report for Year 1934

Another year has passed into history. For the world it has meant untold financial depression, and government experimentation. For our church it has meant great spiritual achievements. Let us humbly thank the Lord for his help, and pledge to put him first in our lives this new year, for only through him can our church succeed.

Twenty-seven new members have been added to the church roll, all by baptism. Let us be thankful that not one member was lost by death during the year! Five members were transferred from the active to the absent roll, thus making a net gain of twenty-two in membership.

The service of anointing the sick with oil was called for four times during the year and the Lord heard and answered the prayers of faith. We believe more should make use of this privilege. One marriage was performed by the pastor, and we pray God's blessing upon the new home thus created. Thirteen children were publicly dedicated to the Lord, together with a consecration of the lives of the parents. We are happy to see in this increase over last year a desire of our people to make their homes more definitely Christian.

A Summer Bible School was held in the summer with an enrollment of 140 and capable staff of fourteen officers and teachers. Gifts made by the children were sent to the Kentucky Mission Field. A stirring revival was held by Rev. R. Paul Miller, resulting in the addition of some capable people to the church, and the quickening of

the spiritual life of the entire membership. The pastor conducted a week's Bible conference, using stereopticon slides to illustrate messages on "The Signs of the Times". In the Fall a Harvest Home Week of services was conducted, closing with Harvest Home Day, featured by a message by Rev. S. H. Buzard a former pastor, and the reading of the history of the local church by Ralph Hooks. All these special meetings were blessed of the Lord.

The church gave more financial support to the local work and to the institutions of the denomination than in the previous year. The Foreign Missions Offering of \$66.34 was an increase over the previous year, and the Home Mission Offering of \$85.20 also marked an increase. A new cement walk and steps were constructed outside the church by volunteer labor. Through the advertising help of local merchants, a plan for financing a weekly bulletin for the church has been devised, and already four issues have been printed. We feel that this will be a great aid in binding our members closer together, and also in advertising the work of the church in the homes of the community.

We have no need to feel discouraged as we look back on the visible record of the past year. The invisible results of the ministry of our church in this community will only be known in heaven. Help us to keep on witnessing. Let us forget those things which are behind, reach forth unto those things which are before, and "press towards the mark for the prize of the high calling of God in Christ Jesus."

Respectfully submitted,
R. D. CREES, Pastor.

The Scope of Christian Stewardship

(Continued from page 2)

of Jesus. His hands "moved at the impulse of love" and his feet "went about doing good." He gave his body on the cross in behalf of a sinful humanity.

Let us thank God for the broken bodies given for the sake of humanity! Latimer, Ridley, Cranmer, Huss, Savonarola, Zwingli, Livingstone and an almost countless host of noble, consecrated men and women. We should present our bodies as a living sacrifice unto God and say with Jesus, "not my body for me," nor "your body for me" but "my body for you."

4. Stewardship of Talents

Take my voice and let me sing,
Always, only, for my King.

Take my lips, and let them be
Filled with messages for Thee.

It is said that the voice is the last thing and the hardest thing to yield entirely to the King. Many will not object to sing a few Stewardship hymns to the praise of the King and to the edification of their own souls but they revolt when asked to limit their voices "always, only, for the King." We sing "Take my Voice!" And yet we will not let him have it. The worship of many congregations would be greatly enhanced if people with the gift of song would volunteer their services and augment the personnel of the choir. The words, "Always, only, for my King," may not call for a strict

interpretation. David longed to dwell in the house of the Lord forever and Paul enjoins us to pray unceasingly. Both men spoke about an atmosphere of worship and prayer which should ever be present with us and likewise our hymn speaks about an attitude of the soul. We should use our voice to praise God. Many fail to do so. Many fail to bear witness for Jesus. We may use our voice in many ways without committing sin but we must never lose the attitude of worship and witness bearing for Christ.

Our lips likewise should bear messages for God. What a blessing if we could give our lips wholly unto God! So often hasty words, or foolish words, or exaggerated words, or unkind words pass over our lips. Isaiah in the temple exclaimed, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." As the seraphim flew to the altar and took a glowing coal and, by touching the unclean lips of Isaiah, purged them with fire and made them clean, even so there is need that the live coal from off the altar of God be laid upon our lips and that we be purged and made clean. "O, Lord, open Thou my lips, and my mouth shall show forth Thy praise."

We should strive to ascertain our special gifts and then consecrate them to the Master's service. Whether our talents be many or few we must dedicate them to the service of our fellowmen and to the glory of God. Our talents are complementary to those of others, and as such are needed to build the temple of God. By using our talents for the edification of one another we help to fulfill the purpose of God.

5. Stewardship of Money

Take my silver and my gold;
Not a mite would I withhold.

The principles of the Stewardship of money teach us that God is the owner of all things, that man is a Steward, and that man must make an acknowledgment of his Stewardship. When we sing this hymn, we ask God to take our silver and our gold. It is an acknowledgment on our part that our so-called possessions belong to him. "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." We are slow to recognize this truth. "We are co-workers together with God." Especially is this true in regard to wealth. God has taken us into his confidence and the husbandry of the world is a partnership affair. We are apt to squander and waste money and too often we withhold it from channels productive of good. The Kingdom of God is not prospering as it should and the work is being retarded because we are not proving ourselves worthy partners with God in this gigantic enterprise. We give our money to the world instead of having God take it and use it for the upbuilding of his Kingdom.

The Saxons, a warring tribe of Europe and our ancestors, were practically compelled by Charlemagne to become Christians. They consented under one condition. That condition was only to be known at the time of baptism. When these warriors were put under the water as a symbol of consecration, they went under all except their right arms. They held them out, lifted them above their heads. They were their fighting arms. Their consecration to God was made with some reservation. In our consecration to God we often withhold our pocket book and check book. We consecrate

ourselves with some reservations. It is high time to be impressed with the fact that the proper Stewardship of money relates itself very vitally to our soul's salvation.

6. Stewardship of Mind

Take my intellect, and use
Every power as Thou shalt choose.

Let us never cease to thank God that he has given us faculties of mind and heart whereby we may rightly know him and heartily love him. But before one can consecrate his intellect one must develop his intellect in order to have something to consecrate. We are urged to make the most of ourselves. The granary must be filled before the poor are fed; knowledge must be gained before knowledge can be imparted. A man can only give in the measure that he has. The flow of the faucet depends upon the fullness of the reservoir; the speed of the automobile is determined by the power of the engine. Even so service to God and humanity depends largely upon the making the most of oneself. A sluggard or idler in human society is an unworthy steward of the potential resources of God entrusted to him. Make the most of yourself and then consecrate yourself to the service of God and humanity. Seek wisdom, not for selfish enjoyment but that rather by means of it, you may better serve your day and generation. Use your intellect to interpret God's will, your emotions to inspire you in his service and your will to choose his way.

May we resolve "to use every power as Thou shalt choose." Our intellect, our emotions, our will, our money, our talents, our body, our time, yea, life itself, use it Lord, as Thou shalt choose. They are Thine, O Lord. Thou hast given them to us for a time. We are to exercise faithful Stewardship over them. And what Thou hast given, Thou wilt use if we let Thee use them. May we sing this hymn again and endeavor to live in the spirit of it, for it echoes the whispering voice of God in the soul of man.

Selected Paragraphs

True religion is never for reward. It is for Christ's sake alone.

The greatest truths are the simplest, and so are the greatest men.—J. C. and A. W. Hare.

No difficult thing can be learned easily. Overcoming means brave, steady work.

The Christian who does not love his neighbor can talk as much as he pleases of his love for God, nobody believes him. How can they?

"Just for fun" is one of the most dangerous phrases in the English language. Wrong things done "for fun" continue wrong and hurtful.

Prejudice against others warps one's view of the truth. For this reason, prejudiced people can not think clearly or decide wisely, even if they have brilliant minds.

Kindness and good sense underlie all real good manners. Courtesy is a Bible virtue, and belongs to Christian living. Etiquette sometimes may be safely neglected, but courtesy never.—Young People.

Almost all birds can tell one person from another. The rarest bird in the Bronx Zoo, a storklike hornbill, will bite any keeper but an old German who calls him "Mein Chimmy" and scratches his bill. He has won the hornbill's favor by tactics that all bird lovers employ: he is quiet, yet cheerful, and avoids sudden moves.

"The Summer Bible School"

(Continued from page 10)

- (4) Twenty-eight pages from "The Geography of Palestine" (A. L. Phillips)
 - (5) Shorter Catechism—questions 71-90; review of questions 1-70.
 - (6) "The Apostle Paul"—completed.
 - (7) Kings and Prophets of Israel and Judah. (From "Bible").
- Ninth Grade (age thirteen years)
- (1) John 1:1-18; 3:1-21. Review Psalms 91, 121, 122; I Cor. 13.
 - (2) "The Way of Life," eighteen lessons, Isaiah 35.
 - (3) Shorter Catechism—completed.
 - (4) Geography of Palestine (A. L. Phillips)—completed.
 - (5) Bible History (Blaikie)—begun pp. 1-84.

Senior High

- Tenth Grade (age fourteen years)
- (1) Bible Atlas, pp. 1-6; 11, pp. 13-19; pp. 26, 46.
 - (2) Romans 8. Isaiah 40. Review John 1:1-18; 3:1-21; Isaiah 35.
 - (3) "The Way of Life"—Twentyeight lessons.
 - (4) John 14.
 - (5) Bible History (Blaikie)—continued pp. 84-192—reviewed pp. 1-84.
- Eleventh Grade (age fifteen years)
- (1) Bible Atlas, pp. 47-83. Review 14th year.
 - (2) Isaiah 53. John 15. Review Isaiah 40 and Romans 8.
 - (3) "The Way of Life"—completed.
 - (4) Bible History (Blaikie) pp. 192-351. (Omitting Kingdom of Israel). Review 84-192.
- Twelfth Grade (sixteen years and older)
- (1) A Study of the Gospel of John. Memory chapters 16, 20, 21. Review John 15. Special Chapter the Third—see Curriculum
- Ninth Grade.
- (2) "The Way of Life"—reviewed.
 - (3) Bible Atlas, pp. 94-129; pp. 134-142. Review pp. 47-83.
 - (4) I Cor. 15. Review Isaiah 53.
 - (5) Bible History (Blaikie) pp. 351-500. (Omitting interval between Old and New Testament). Review pp. 192-351. (Omitting Kingdom of Israel.)

POST GRADUATE AND TEACHER TRAINING COURSE

(First Year)

- (1) "The Book of the Acts" (A Study) chapters 1-14. Memory Chapter Acts 2.
- (2) Oliver's Teacher Training Course. Lessons 1-25.
- (3) Bible Atlas, pp. 7-11; pp. 21-25. Review principal features to p. 84.
- (4) Bible History (Blaikie) (The Kingdom of Israel or the Ten Tribes) pp. 267-299. Review of principal facts in Blaikie to p. 299.
- (5) General Review of the first half of "The Way of Life."

(Second Year)

- (1) "The Book of The Acts" (A Study) Chapters 15-28. Memory Verses Chapter Acts 20:17-35; also II Timothy, Third Chapter (throughout) and Fourth Chapter, verses 1-8.
- (2) Oliver's Teacher Training Course lessons 26-50.
- (3) Bible Atlas, pp. 84-93; pp. 143-154. General Review pp. 84-154.
- (4) Bible History (Blaikie) (Interval between Old Testament and New Testament) pp. 382-408. General Review of Blaikie pp. 300-500.
- (5) General Review of the second half of "The Way of Life." Bible Atlas—Changed to conform with new edition of the Atlas.

IN THE SHADOW

LUTHER—Loren R. Luther, son of Charles F. and Argatha M. Luther, was born in Vernon County, Iowa, April 11, 1896, and departed this life at the age of 38 years, 8 months and 17 days, at his home in Fort Scott, Kansas. Loren was a world war veteran and served in Battery "F", 305th Field Artillery.

He is survived by his mother and two sisters: Mrs. Val. Williams of Fort Scott, Kans., and Mrs. Carry Sims of Wichita, Kans., and one brother, Larry Luther of Fort Scott, Kans.

Funeral was conducted from the Cheney Chapel, on Sunday, December 30, 1934, by the writer. Burial was made in the Mulberry cemetery. L. G. WOOD.

LUNBERG—Charles Lunberg was born January 13, 1867, in Stockholm, Sweden, and departed this life at his home, southeast of Fort Scott, Kans., December 14, 1934.

Funeral was conducted from the home, Dec. 16th, 1934, by the writer. A large number of neighbors and friends attended the services.

He is survived by his widow, and one sister: Mrs. Bettie Cons of Kansas City, Mo., and one brother, Carl Lunberg, of Fort Scott, Kan.

The body was laid to rest in the family lot in Clarksburg Cemetery. L. G. WOOD.

SHUMAN—George Alford Shuman, infant son of Mr. and Mrs. Ted Shuman, was born at Atchison, Kansas, February 8, 1933, and departed this life at his home in Atchison early in the afternoon of October 22, 1934, at the age of 1 year, 8 months and 14 days.

The child is survived by his parents, a sister Betty Jo, 7, and a brother, Theodore Richard, 4; also his 2 grandmothers, Mrs. J. H. Brown of Fort Scott, Kans., mother of Mr. Shuman, and Mrs. Bina Fagerberg, mother of Mrs. Shuman; also by the following aunts: Mrs. Henry Hoy, Mrs. Gerard Wood and Mrs. Roy Kennedy, all of Fort Scott, and Mrs. Robert Preston of Pratt, Kans., all of which were present at the service. Mr. and Mrs. Shuman formerly lived in Fort Scott, and were well and favorably known here. The funeral service was conducted at the Konantz parlors on Wednesday afternoon by the writer.

The body was laid to rest in the family lot in Evergreen cemetery. Many beautiful floral offerings were made and many sympathizing friends attended the service. L. G. WOOD.

BEAZLEY—John Beazley was born in Tennessee and came to Kansas with his parents in 1874 and had resided in

Bourbon county all of his life. While he was colored, he lived in the community with white people and worked for them and never associated with those of his own race.

He was honest and highly respected by all who knew him. He died in Fort Scott, Kans., on November 24, 1934 at the age of 78 years. He had no relatives at his funeral but many of the people of his acquaintance were anxious to show their respect at the memorial.

The funeral was conducted from the school house at the Pleasant View cemetery, where the body was laid to rest in the family lot. The service was conducted by the writer. Several years ago he asked the writer to conduct his funeral when he passed away. L. G. WOOD.

PARKER—Eugene Parker, infant son of Mr. and Mrs. Henry Parker, passed away December 29, 1934, at the age of 2 years, 5 months and 11 days. Funeral was conducted from the Cheney Parlors, on December 31st by the writer. Many friends and neighbors were in attendance to show their respect. Burial was made in the family lot in Centerville cemetery. L. G. WOOD.

KLEPSE—Lydia Belle Bentle was born March 11, 1896, at Wellington, Ohio, a daughter of George and Melissa Bentle, and one of a family of eight children. When she was but a mere child her parents moved to Ashland, where she spent the remainder of her life except five years spent in Pennsylvania immediately following her marriage. She passed away at her home in Ashland, on January 1, 1935, lacking a bit more than three months of having attained her thirty-ninth birthday. Her death came as a shock to not only her family, but the community, and the congregation of the First Brethren church, of which she was a member.

On January 17, 1915 she was united in marriage with Harvey S. Klepser, and to her were given four children to mother and rear into manhood and womanhood. For twenty years she shared the vicissitudes and trials of life with her husband, standing always as a faithful and loyal helpmeet. She leaves the husband and four children, Robert, Mary Alice, Leonard and John Elden, as the immediate members of her family. Besides these there are remaining also, four sisters and one brother of her parental family who mingle their tears with those of the husband and children in the leave-taking of one who was loved and dear. A large number of other more distant relatives, beside the circle of neighbors and friends to whom she had endeared herself by her unflinching good humor and quiet helpfulness, join too in the sorrow at parting with one whom it would seem was needed for much added service in years to come.

Early in life Lydia Bentle united with the Christian Church and remained in that fraternity until after her marriage when she united with the Brethren Church. Some fourteen years ago she and her husband deposited their membership in the First Brethren church of Ashland, Ohio, of which group she has remained a faithful and consistent member.

Funeral services were held on Friday, January 4, 1935. Brief services were held at the home at 1 o'clock, and at 2:30 the stated services were conducted at the church, with the undersigned in charge, the body having lain in state at the church between the two hours. Assistance in the services were given by Brethren DeLozier and Shively at the house and by Brother Shively at the church. It was not only because of the fact of my recent pastorate of the Ashland congregation that the writer was called to officiate at this service, but also because I have known and associated with the Bentle family for more than thirty years, and the sisters as well as the husband and children joined in the request that I should come to minister to them in the hour of their loss and grief. Such services are not easy nor yet joyous, and yet there is a quiet satisfaction in feeling that perhaps you have helped someone to understand life's experiences and problems a bit better, heartened them to continue in the struggle of life, and pointed them to the unfailing source of comfort for all broken, questioning, wondering hearts, Jesus Christ, the source of all life, joy, peace and comfort. Comfort was brought to the family and friends upon this occasion in remarks based upon John 14:2, 3, while uplift in song was brought by Miss Dorcas Bame in a number which fitted in most beautifully with the theme which the writer sought to develop from the Scripture passage. Burial was made in the Ashland cemetery, there to await the call of God to his beloved to come forth and share in the joys of the Resurrection. DYOLL BELOTE.

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THE BRETHREN EVANGELIST

HELP . . from the hills

By William L. Stidger

*I will lift
up mine
eyes unto
the hills
from whence
cometh
my help.—
Psalm 121:1.*



Here is the answer, Pilgrim,
Here is the question, too:
Whence is the help for the helpless?
This is the answer, true:

Help from the hills is the promise,
Help from the hills and peaks;
Help from the mountain storehouse,
This is the word God speaks.

Help for the desert valleys,
Help for the gardens green,
Help for the thirsty cities,
Help for the king and queen;
Help for the peasant farmer,
Help for the flocks and herds;
Help for the fields and meadows,
Help for all beasts and birds.

Help from the hills is the answer,
Help from the mountain peaks:
Rivers of crystal service,
Glaciers, lakes and creeks.

Help for the lost and lonely,
Help for the downcast eyes,
Peaks with the sunset on them
Lifting man's soul to the skies.
Up and the soul goes with them,
Up to the snowy heights;
Vision and aspiration,
Lifting and living lights.

Here is the answer, Pilgrim:
Help from the hills is thine;
Up with thine eyes and spirit,
Up to the peaks, Divine!

Signs of the Times

by
Alva J. McClain

WHY Can't We Do It?

After calling attention to the scientific and mechanical marvels of the modern age (such as the airplane, radio, wireless photos, automobile, etc.), a puzzled inquirer wonders why the minds which produced such mechanical marvels have not been able to work out a scheme whereby all men can share in the enjoyment of these blessings, and thus bring to an end the present economic depression.

To which question the Philosopher of Folly in Cleveland's leading newspaper replies that the scientists could never have made the progress they have in mechanical fields if they had to submit all their proposed experiments to popular vote before they could go ahead. Therein lies one of the weaknesses of a democracy.

But there is also an advantage which should not be overlooked. If the chemist makes a mistake in one of his experiments, he will only blow himself up. But there can be no such isolation in social and economic experiments. If such an experiment goes wrong, several millions of people may starve, as they did in Russia not long ago. So it is better, after all, to live in a country where you cannot be experimented on by the "experts" without your consent.

The real difficulty in all social experiments lies in the variable nature of the stuff with which the social "scientists" must work. The chemist, after one or two trials, has a pretty accurate idea of what will happen when he combines certain elements in a test-tube. But nobody knows what will happen when you begin to experiment with humanity, except God. And most of the social "scientists" are quite sure there is no God. Therefore, they are not in the habit of consulting him about these matters.

THE Unwise Talk of Rabbi Wise

A second Annual Institute on Judaism was recently held in the city of Cleveland, sponsored by Jewish Rabbis and the Protestant Church Federation. Doubtless it is a profitable thing for the adherents of different religions to understand one another, but I have often wondered whether the Jewish Rabbis would join in a movement to present the claims of Christianity. At least I have never heard of such a meeting.

During the meeting in Cleveland, Rabbi Wise of New York City said that the German Nazi teachers are charging "Judas, a Jew," with the betrayal of Christ to the Romans. The Rabbi further declared that as long as Christian churches, either in or outside of Germany, gave credence to such a notion, the relations between Jew and Christian will remain "unsound, unethical and irreligious".

Now the Nazis do not always tell the truth about the Jews. But when they say that Judas betrayed our Lord, for once at least they are within the realm of truth. Christ himself declared that Judas would betray him. Matthew, Mark, Luke and John, all tell the same story. And Judas himself said, "I have betrayed the Innocent

Blood." But Rabbi Wise says it is not so.

Rabbi Wise would be a much wiser man if he frankly admitted that "Judas, a Jew," betrayed Jesus, and then pointed out that the One betrayed was also a Jew, as also were his twelve chosen Apostles and practically all the membership of the earliest Church. The trouble with these unwise Rabbis is not that they are Jews, but that they are more anxious to protect "Judas the Jew" than they are to listen even for a moment to the claims of "Jesus the Jew". If they are interested impartially in vindicating the "seed of Abraham", why are they always trying to rehabilitate Judas at the expense of Jesus? Both were Jews.

CAN You Believe It?

The doctrine of the Second Coming of our Lord is not a popular idea in the world. In fact, not very many worldlings have even heard about it. Therefore you would not expect to find a Biblical announcement of the Lord's Coming printed in a great modern secular magazine. Yet such is the case, on page 170 of THE SATURDAY EVENING POST for January 19th.

The circumstances are as follows: General Johnson, late of the NRA, is writing a series of articles for the POST in which he defends the Blue Eagle as originally launched. And General Johnson, as his enemies could tell you, is able to speak forcibly and picturesquely. Describing the critics of NRA, the General pictures them as calling down curses upon its policies, and he puts into their mouths two words which occur in First Corinthians 16:22, "ANATH-EMA MARANATHA!"

In the Bible the entire verse reads, "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha."

Now the first of these two words is Greek, and with its verb means, "Let him be accursed."

But the second word is Aramaic, and according to the best authorities means, "The Lord Cometh".

Strictly speaking, the term "Maranatha" is not a part of the malediction, but rather indicates the exact time when the curse will fall upon those who "love not the Lord Jesus Christ". It will be when he comes a second time.

General Johnson is famous for the Biblical allusions and figures used in his speeches. I wonder whether he knew what this one really means. Some scholars think that "Maranatha" should be translated as a prayer, "May the Lord come". If so, it would be an excellent prayer for all those who have anything to do with the present administration of the NRA.

MODERN Would-Be Messiahs

Not for many years has this country had such a crop of amateur Messiahs who promise, if we will but follow their schemes, they will lead us into the Economic Millennium. Doubtless some of these men are entirely sincere and well-meaning. Others just as certainly are nothing but demagogues who have no other motives but self-advancement. Huey Long is an example of the latter. Dr. Townsend is probably a fine example of the former group.

Dr. Townsend's plan is the very essence of simplicity, on paper. Everyone above 60

years of age, except those with criminal records, will receive \$200 per month, with but one condition attached—the recipient must quit work immediately and spend the money in the United States within 30 days. The Doctor himself figures that it would take \$20,000,000,000 per year to meet this new pay-roll. The spending of this amount of money will bring universal prosperity to everyone, we are assured.

If you ask, dubiously, where all this money will come from, Doctor Townsend answers that a mere 2 per cent tax levied upon "gross sales" will pay the entire bill.

Now it turns out, as Walter Lippmann points out, that the good Doctor upon his own admission has confused the sum of all transactions in the United States with the total national income. The former in 1929 was estimated at \$1,208,000,000,000. The latter this year would be perhaps \$30,000,000,000. Personally, I know very little about the science of economics. But I know the difference between the two sums. It is exactly 1178 billions.

This is the staggering mathematical blunder upon which the Townsend plan is based. Yet we are told that some twenty millions of supposedly intelligent people have signed petitions urging the plan upon the American Congress! It is a wonder that we get along as well as we do.

THE "Bible Truths" Booklet

There has been a few days' delay, due first to my inability to read proof because of illness, and second, to defective type. I hope there will be a good response to the appeal from the Publication House. Some new type mats are badly needed. A number of orders for the booklet have been received, and they will be mailed shortly.

An electrically heated scarf for the comfort of open-air drivers on cool evenings has been devised by a Los Angeles, California, inventor. An electric heating element is woven into the fabric, and a flexible cord attached to one end of the scarf is plugged into the outlet in the dashboard.

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GEORGE S. BAER

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Things Essential to the Successful Christian

Everybody is after success, no matter what his line of interest or activity. But there are always some conditions that are essential, some things that must be taken into account and done, if one is to succeed. This is true of the Christian life. There are some things that are necessary if one is to succeed as a Christian, and among them are the following:

First, there must be reliance upon the grace of God. This is essential at every step of the way, from beginning to ending. By grace are we saved and kept saved, and to that end was grace provided. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world" (Titus 2:11, 12). Man is utterly helpless in the present evil world when left to himself. His own resources and effort are unavailing. Only by the gracious help of God, the author of every good and perfect gift, can we succeed in any measure.

Second, there must be a lively faith in God and our Lord Jesus Christ. It may be questioned whether or not faith in the first essential, as being necessary to the appropriation of grace, but our concern here is not the precedence of one element over the other but merely to itemize those we have in mind. No one will deny the necessity of faith. A man cannot, will not, approach God without it. One of our sacred writers says, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). Faith to be vital must believe that God both knows us in all our ways and hears us when we call upon him. The Cretians made themselves an image of Jupiter with neither eyes or ears, but our God is neither blind nor deaf. He sees and knows our needs and hears our prayer and is ready to answer when we call upon him.

Third, the Christian must be in possession of the Spirit of God. That is so essential that no one can claim to belong to Christ and not possess it. Paul says, "Now if any man have not the Spirit of Christ, he is none of his." But if we are divinely indwelt our bodies are quickened (made alive) "by his Spirit that dwelleth in" us, and that indwelling Spirit leading us is evidence that we "are the sons of God" (Rom. 8:9, 11, 14).

Fourth, the Christian must render ready and willing obedience. Obedience is not a matter of choice but of necessity, and yet one must choose to obey, that is, obey gladly and willingly, if it is to be accounted to him for righteousness. Such obedience shows forth the existence of right relations, that of loving allegiance, to God. Jesus answered and said unto him, "If a man love me, he will keep my word: and my Father will love him, and we will come unto him and make our abode with him" (John 1:25). Nothing is more widely needed today than that truth—the necessity of obedience. People are inclined to do everything else but obey. A great deal of the religious exercises of the popular churches is one feverish effort to please God with something else besides what he has commanded. "Why call ye me, Lord, Lord, and do not the things which I say." That is the cleaving sword which renders asunder man devised service from divinely enjoined obedience.

Fifth, the Christian must be characterized by holiness and righteousness in life and conduct. It is not a mere profession that he has taken upon himself; if it were, he would be no better than the Pharisee. For him religion was largely a hollow form. The letter of the law had destroyed the spirit of righteousness. With the Christian religion must be taken seriously or he is counted out. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). The Christian profession is, and

must be, a very practical affair; it must show results. It must bring about a separated life. The requirement is "Be ye holy in all manner of conversation" (I Pet. 1:15). That is a big order, but one that is essential to success as a Christian, and if it is sincerely obeyed, it will certainly bring success. If one is to control his conversation, he must first have brought into control the thoughts of his heart, from which proceed all outward expression of life.

"Telescope's" Hundredth Anniversary

Conditions have made us a little late in observing, but none the less sincere, the celebration of the hundredth anniversary of the *Religious Telescope*, organ of the United Brethren church, published at Dayton, Ohio. The issue of December 29, 1934 appeared as a "Centennial Number" of 48 pages, and contains much of history relative to the development of the publishing interests of that denomination through the century. It is a remarkable record of progress that has been realized by the United Brethren. They have built up one of the largest and most successful publishing houses in the country, considering their large office building and printing plant together. It has not been done alone by the sale of their church publications, but through commercial printing as well, their present plant being one of the big contenders in this field. But at the same time their remarkable growth is a testimony to the loyalty and cooperation of their church people as well as to the wisdom, vision and aggressiveness of their leaders in the printing industry.

During the one hundred years of its history the *Religious Telescope* has been served by ten editors, and concerning them the present Publishing Agent says, "There has been no one on the editorial staff for which the church has had need to make apology. All have served faithfully, even sacrificially, in the furtherance of the gospel through our denominational literature. . . . At no time has the *Telescope* spoken with uncertain voice on the moral issues of its day, nor has it lacked the vital interpretation of sound beliefs." These words represent the sort of loyal support that their leaders have been in the habit of giving one another in their publication responsibilities, and also in other official capacities, and that is no small item in the achievement of success.

The *Religious Telescope* is one of our valued exchanges and we scan its pages with interest and profit. We congratulate this new member to the centenary group of church papers and its able editor, Dr. William E. Snyder, on the great accomplishments of the past century and the present commendable service being rendered, and wish them a successful beginning of the new century.

EDITORIAL REVIEW

Dr. K. M. Monroe, treasurer of the National Sunday School Association, says 60 churches have sent in a total of \$1,500, but he is delaying the printing of his first itemized report for two weeks giving others a chance to get in. So report now, if you have not already done so.

Tithing Bulletins may be had of the Layman's Company in Chicago, according to announcement in this issue, for a fraction of the normal cost of such printing, and we are glad to commend the use of this tithing material to our churches for the good it may do those using it. There is no profit to us in making the commenda-

tion; it merely is a matter of service to the churches. We know that the more widely tithing becomes the practice of our people the more satisfactorily will every interest in the church be financed, and the greater will be the spiritual blessings that God will bestow upon his people for bringing the tithes into the storehouse.

Dr. Martin Shively informed the editor that he baptized three more new members into the Brethren church at Mansfield, Ohio, Sunday morning, January 20, making a total of eight added since he has been making his bi-weekly preaching trips to this church. That is encouraging, and may God continue to bless his efforts at this place.

Christian Endeavorers have their attention called to the coming annual observance of the founding of this young people's movement by Francis E. Clark in Portland, Maine, fifty-four years ago. Also the young people's page this week contains a brief re-statement of the "Witnessing Program" ideals presented by President Poling at the Milwaukee convention in 1933.

Brother Hill Maconaghy, pastor of our church at Limestone, Tennessee, informs us that the new work opened up in Johnson City "has gotten under way fine." While there are only a few members there, he says "they are loyal and anxious to have an organized church of their own." The first service was attended by seventeen and it is hoped to double the number the next week.

At Vandergrift, Pennsylvania, was held a district Christian Endeavor convention that proved to be a real revival of Christian Endeavor spirit and aims. Our national C. E. president, Brother Robert D. Crees, was the organizing spirit back of this convention. It is the kind of gatherings that we might have more of and would redound to the benefit of our young people's work.

From Lanark, Illinois, comes an interesting report concerning what was called "checking up and planning day", and that term seems to accurately describe what was undertaken on that first Sunday of the new year. It was an all-day program, in which a basket dinner and an afternoon service were prominent features. The Lanark people are getting a real start for some forward strides under their new pastor, Brother George T. Ronk.

The Washington, D. C., church is one of a number (sometimes it seems all too few) which gives enthusiastic and properly proportioned support to all the interests of the brotherhood. They gave generously to Home Missions; made a commendable offering to the National Sunday School Association. Other offerings during the year have been good, and now on February 3 they plan to go "over the top" with building fund pledges to be paid within the year. And God is blessing them, as he does every church that is faithful in its stewardship. This is our conclusion after observing reports from time to time in their church calendar.

The Flora Home was the recipient of many gifts of many kinds at the Christmas season, and also some gifts of money, all of which have been carefully tabulated and reported by the matron, Mrs. Cyrus Meyers. Gifts of kind have been received in sufficient quantity to last a while, but there is need of more gifts of money to apply on the cleaning of rooms, or the coal bill, or on the regular running expenses of the institution. That reminds us that the day for the lifting of a special offering for the Brethren Home is not far off. It is the last Sunday in February, according to action of National Conference. Let us look forward to it with prayer and preparation, that we may do our duty in the Master's name.

Brother C. H. Wakeman gives the pastor's view of the evangelistic meeting recently held in the Cumberland, Maryland, Brethren church by Brother J. L. Gingrich, who previously made his report. The Lord blessed the meetings with the conversion of eighteen souls, all of which were baptized and received into the church. Brother Gingrich's efforts did much to extend the influence of the Brethren cause and to brighten the prospects of this mission church. Working conditions are said to have been much improved in recent months, and that fact increases the hopes of an early launching of a building campaign. The future of this church depends much on their getting a building of their own.

From the First Church of Long Beach, California, comes a report of splendid growth during the year. As evidence of the spiritual and numerical advancement, we are given the figures of 144 addi-

tions to the church by baptism and 7 by relation, bringing the total membership to 1119, which aside from other outstanding features, makes it a really great church, at the head of which is Dr. L. S. Bauman as pastor and Rev. Alan Pearce as associate pastor. Much credit for the evangelistic success during the year is given to "The Seventy", an organization which is really alive to soul winning. That the financial progress of the congregation keeps pace with its spiritual growth, is seen by the large amount of money raised, the total for all purposes being \$32,000.

Brother W. C. Benshoff writes of his work at Waynesboro, Pennsylvania, where splendid progress is being made and where reports at their congregational meeting revealed the past year to have been the best in the history of the church. Financially they are in the clear after having made extensive repairs and numerically they advanced to the number of twenty-seven new members by baptism. Attendance at both Sunday school and church have increased during the year and the various organizations and auxiliaries within the congregation are active. The internal work of the church seems to be so organized that everybody has a place and something to do. Worthy of special notice is the Gospel Team work that has been done by the young people. When people can be stirred to the task of soul winning, whether it be done by Gospel Teams or by other organizations such as "The Seventy", it means a lot to the growth of the church.

The Secretary of Publications informs us that the First church of Long Beach, California, has sent in its Evangelist subscription list for the new year, the list containing 105 subscribers, which number keeps the church on the Honor Roll. Waterloo, Iowa, church also renews and up to the present forty subscriptions have been received. Waterloo has been on the Honor Roll since 1918. Pastors and lay representatives of other churches have written us that they were working on their subscription lists. It is a good time to renew now or to put your church on the Honor Roll for the first time, if it has not been on. A club equal to sixty percent of the families of your church will entitle you to the special rates of \$1.50 for each subscriber. A revision of the club rates is likely to take place after the merger, so take advantage of the opportunity. It will last only till the first of April, according to present plans.

Brother John Funk Locke, pastor of the Bethlehem and Mount Olive churches in Virginia, has been prevailed on to take up the work laid down by Brother W. S. Crick in the Sunday school department of this paper. Brother Locke is very well equipped by training and native ability for writing these notes. He knows the Sunday school and its ideals and needs, being one of the state workers in the union Sunday school organization of Virginia, and he knows his Bible and is prepared to expound unto us the Daily Readings in a manner that will redound to our benefit both as worshipers at the Family Altar and as students of the Sunday school lesson. Brother Locke is a graduate of Ashland College (and now one of its trustees) and took his Master's degree from an Eastern university. Besides, he has traveled in Europe and in Bible lands. We consider ourselves fortunate in having secured him to take charge of the Family Altar and Sunday school lesson department. We are sorry not to have been able to secure a cut of him in time for this issue.

Brother E. L. Miller reports the addition of six souls to his congregation at Maurertown, Virginia, five of them coming as a result of a revival meeting conducted by the pastor. A new orchestra has put in its appearance in the Maurertown church and proves a real help to all the services of the church. Christmas was fittingly observed by especially successful programs. At the New Year meeting a start was made toward preparing for the coming district conference to be held in that church in June, at which time recognition will be given to the fact of the fiftieth anniversary of the organization of the Maurertown church, which, as the pastor says, is the mother church of the district. Brother Miller tells also of his holding a week's meeting for the Mathias church over the mountains in West Virginia, where Brother Arthur Snider is pastor. The physical disability of Brother Snider due to goitre and recent operation and the stroke of apoplexy suffered by Sister Snider should call forth the prayers of the brotherhood in their behalf.

CHRIST AND THE CHURCH

By S. M. Whetstone

This is a great mystery:
but I speak concerning
Christ and the church.
—Ephesians 5:32.

In this scripture Paul links together, in eternal relationship, our Lord and the institution (his Church) to which he has given his name. Christ and the Church are inseparable. It is not possible to love one and hate the other. You cannot extend the influence of the one without contributing to the progress of the other. They rise together. They face victory or defeat on the same battlefield. Whatever hinders the progress of the Church limits the sway of Christ's authority and redemptive power.

These facts are quite clearly given in his Word. The Church can not be ahead of Christ. He is the Head; the Church is the body. He is the Builder; the Church is the building. He is the Vine; the Church is the branches. He is the Bridegroom, the Church is the bride. He is the Shepherd, the Church is the sheep. So vital is this relationship, that any injury done to the Church is a personal injury to our Lord. Saul of Tarsus was bent on destroying the early church, but on that Damascus road—right in the midst of his destructive work—he heard the words, "Why persecutest thou me?" Our Lord loved the Church and he gave his life for it.

Our blessed Lord was most anxious that the Church should carry forth his mission, so his parting word was "Go." He was concerned about the welfare of his Church down through the ages, even in a hostile world, and gave assurance, "Lo, I am with you always, even unto the end of the age." He knew of the blood-stained path of its onward march, and proclaimed it an imperishable institution when he said, "The gates of hades shall not prevail against it." He foretold its ultimate triumph over all its foes in his words, "the kingdom of the world is to become the kingdom of our Lord and his Christ."

To this institution, the Church of Jesus Christ, every Brethren owes allegiance today. To carry forward the banner of the Church, to rally men around the Christ of the Church, to secure the uplift of mankind through the message and influence of the Church, is our supreme task. But it is not an easy task. An indifferent church, with a lukewarm membership, will never accomplish it. It calls for a stalwart faith, an undaunted courage, a passion for saving souls, if such a task is to be realized.

The Church is passing through a crisis in these days. It is not threatened with the fire and sword of persecutors. Its followers are not hunted like beasts. Rather, the present crisis is an outgrowth of our desire to make the church "popular" in the world. And as a result, we have the gravest kind of evil carried on right under the shadow of the church—and many times by its members, and still not a word dare be said. We stand by and watch

our own youth dragged down into living hell-holes, but not a hand lifted in protest. The fact is, the most dangerous foes of the church are within. There is that unconcerned, worldly, indifferent, careless, I-don't-care attitude. In our desire to popularize the church, we have lost sight of her mission, her message and her method. Book reviews, current events and politics are considered, but her real message is sadly lacking. As a result, we now have a membership who want to "belong," (really, don't want to, but are afraid not to) just as a fire protection. So fundamental is the message of the Church, that if we fail here we fail everywhere.

Our method has a most beautiful appearance. There is hardly room for improvement here. Conventions, Conferences, Plans, Programs, Organizations, — wonderful what a method we have! But the thing just doesn't work. Results are far from what they should be. There is need of a forward movement all along the line. We have been marking time during the past several years when we should have been marching to victory. The result is, that right now when the Church is so badly needed, when she should be at her best, she is cold, heartless, worldly, indifferent and weak. The Church must go forward, not with sin; but against sin. Our membership must "abhor that which is evil; cleave to that which is good."

Brethren, there are some things which hurt the church. It hurts the church when on Sunday evenings her members go to the movies in place of attending their own church services. It hurts the church when sometimes days, weeks, months, and sometimes years, go by and members do not attend. Their neighbors know they are absent. The faithful ones know of their absence. Everybody wonders why. It hurts the church when you fail to bear any responsibility. It hurts the church for one of its members who goes about with the smell of liquor on

his or her breath. Yes, it hurts the church. You simply cannot play with sin without it leaving its marks.

If the Brethren Church is to move forward, our Brethren people must take their Christian life seriously. This half-hearted, apologetic attitude will never carry it through. In these days of confusion and unrest we must take a positive stand. Ours must become a "testifying church." We must be like Paul, "I know Whom I have believed." We must have some of the spirit of the man restored with sight, "Once I was blind, but now I see."

Ours is a mighty task! "Go ye into all the world and preach the gospel to the whole creation." In other words, where armies and machinery of war fail, our Lord expected his followers—with a message of good-will—to



My Church and I

My Church and I, it is the home of my soul, the altar of my devotion, the hearth of my faith, the center of my affections, and the foretaste of Heaven. It claims the first in my heart, the highest place in my activities, and its unity, peace and progress concern my life in this world and that which is to come. I owe it my zeal, my benevolence, and my prayers. When I neglect its services I injure its good name; I lessen its power; I discourage its members; and I chill my own soul. —Selected.

succeed. Most of our failure centers around the fact that we have failed to appreciate the magnitude of our task. We have been satisfied with small plans, small efforts, and small results. The Lord and his Church has had to wait while we trot around after social and material things. We should be ashamed to belittle our Lord by presenting his Church as a beggar at the world's table. We should demand, in the name of the Lord, a measure of support that will enable the Church to meet the cry of a lost world. We are not so much in need of more truth, but we are greatly in need of more loyalty to the truth we already have. Not a new gospel, but the old gospel faithfully proclaimed and consistently lived, is the need of today.

Goshen, Indiana.

THE PROPHET ISAIAH

By J. Milton Bowman

"The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." . . . Ah, sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward! Except the Lord had left unto us a very small remnant, we should have been like Sodom.

Isaiah was one of the Major Prophets or forth-tellers; his name means "Jehovah is salvation." Conditions in Judah were about as bad as it was possible to get and no doubt Isaiah, although a man of courage, would have become discouraged had it not been for the vision or call in chapter six which energized him. There is no doubt that the order in Isaiah is inspired, and God must have called him, for it seems incredible that such an age should produce such a man.

His life was much more important than his death and for that reason, no doubt, his death is not recorded. Obituary notices are few in the Bible.

MY WALK

By Arthur R. Baer

*Master, if I can walk with thee
In peace at home, not o'er the sea,
Then I will ever walk with thee.*

*I'll do thy will, surrendered be,
If clearly all the way I see—
From pain and sorrow make me free,
Nor ever let me troubled be,
Then I will ever walk with thee.*

*Not tithes I bring but simple fee
From what is left, this pleaseth me.
No doubt, dear Lord, you'll grant to me
To do thy will as I may see,
Then I will ever walk with thee.*

*If answering another's plea,
Christ shows my very self to me—
A shrunken soul—yet it might be
When wholly yielded unto thee,
Revived, I'd really walk with thee.
Muncie, Indiana.*

Isaiah was a Prophet of Hope; he seemed to have a conception of the fact that the Jew and the Gentiles were to be joint-heirs—Jesus Christ in you the hope of glory. Many of Isaiah's prophecies are indicative of the Dispensation of Grace. He says "Now is the accepted time, now the day of salvation." "Seek ye the Lord while he may be found, call ye upon him while he is near . . ."

Isaiah does not contain as much Messianic Prophecy as some think. However, some of the finest of this type of prophecy is found in his writing. There seems to be two lines of prophecy as follows: One line indicates Christ in humbleness and weakness; for example, "He was wounded for our transgressions; he was bruised for our iniquities, the chastisement of our peace was upon him and with his stripes we are healed. He was despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not . . . He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. . . . Yet it pleased the Lord to bruise him; he hath put him to grief" (chap. 53).

The other line of prophecy foretells his majesty and power; he purges the earth with judgments, and sits upon the promised throne of David in glory which overshadows by far, the brilliance of that of Solomon. Inability on the part of the "Chosen People" to distinguish between these prophecies was responsible, in a large measure for his rejection.

There are Messianic predictions in chapter 7, 9, and 61, in addition to other scattered verses, many of which are quoted in the New Testament.

Isaiah prophesied over a period of from forty to fifty years, he predicted the exile, although the reforms of Josiah delayed the exile and he did not seem to realize that there would be an intervening period of 100 years.

There is a grandeur and majesty in his literary style in the earlier chapters which changes to delicate pathos in the later chapters.

He speaks more than any other Old Testament writer of God, and emphasizes spirituality in worship. He was a remarkable man and wrote one of the most remarkable books in the Old Testament. I believe he is the author of the complete book and that there are not several Isaiah's as some higher critics claim.

Leesburg, New Jersey.

THE INVISIBLE GOD

The sounds and sights of this lovely world are but the drapery of the robe in which the Invisible has clothed himself. Does a man ask what this world is and why man is placed in it? It was that the invisible things of him from the creating might be seen. Have we ever stood beneath the solemn vault of heaven when the stars were looking down in silent splendor, and not felt an overpowering sense of his eternity? When the white lightning has quivered in the sky, has that told us nothing of power, or only something of electricity? Rocks and mountains—are they here to give us the sense of material massiveness, or to reveal the conception of the strength of Israel?—Frederick W. Robertson.

Alcohol is now scarcely ever used by physicians as a medicine and its moderate use as a beverage should be discouraged.—Dr. A. McPhedran.

A View of the Problem of Suffering

By R. I. Humbert

I do not believe there is a God, for if there is, he would stop this terrible war." Such was the conclusion of many soldiers in the last war. And what do we answer?

When the great burden of sin and suffering weighs heavily upon our minds, we almost wonder if, after all, there is a God of love who sees and knows the heartaches of the world. And if this God is able to right the wrongs, why does he sit so quietly by as though enjoying the terrible spectacle?

We inquire diligently into everything under the sun, we search here and there, but a silent heaven is like a great stone wall against which our theories dash themselves and fall back helpless to the ground.

But let us look for an answer above the sun. Might we find here and there a hint in Scripture that will lead us into the light as to why God created this world knowing the suffering it would involve?

Manifesting God's Omnipotence

Far back before the world was formed, there was a time when God began to bring into existence the host of heaven, the sons of God, angels, archangels, cherubim, seraphim, principalities and powers. But, intelligent as these mighty creatures were, they could not look into the heart of God and see what it contained. We may meet a stranger but we do not know what is in his heart until we see its expression in some dealing we have with him. We do not know he is an artist until he paints the picture; we cannot know he is a musician until he thrills us with his harmonies. So with these sons of God. They could know the heart of their Creator only through its expression in something they could comprehend.

How can God best show his power to the hosts of heaven? Job 38:4-7 reveals the interest of these sons of God in the creation of the world. The world hangs upon nothing, yet we know whereupon these foundations are fastened. The earth is anchored to the sun, and the sun to another giant sun, and so, we may say, the foundations of the earth were laid when the material universe was created. It was at this creation of this universe that the sons of God responded with a shout, for God thus showed the invisible things of himself by the things that he made, his power and Godhead (Rom. 1:19, 20).

In my younger days, I once worked for an ice company in Oklahoma, where from time to time, new men were added to the force. One of these was a tall fellow with nothing very attractive about him. One evening as we were going home, we were walking along the banks of the river, and one of the men tried again and again to throw a stone across it. The stranger, seeing his failure, offered to do it. The young man bet him that he could not do it, and indeed there was nothing in his appearance to indicate that he had the strength to throw so far. I was sure he would fail when I saw the stone he selected, six or eight times the size that would make for easy throwing. With one mighty effort the stranger threw and landed it far up on the bank on the other side. We gave a shout of joy at the display of such tremendous strength. Never again was he the same man to me. He had strength

from the first day he worked for the company, but it was the display of it that brought a feeling of reverence into my boyish heart.

And so with God, he had always had great power, but only in manifestation could it be known to the beings of heaven.

Before the wondering eyes of the mighty sons of God, the material universe was formed. How they stood in awe as blazing suns were flung into the limitless void of space and held in their courses!

But, is there no end? Hundreds of millions of giant suns with untold billions of tons of matter were flung out with a speed beyond all computation. In the depths of their being the fires of reverence and veneration burst into flame and the hills of heaven echo as they shout for joy at the display of the power of their Creator.

Other Qualities to be Manifested

Ages pass. The earth has been a scene of judgment. No longer does it stand forth in its pristine beauty. It is waste and void.

The display of God's power brought forth a shout of joy, but there is more than power in the Godhead. There is love and grace, mercy and patience and other qualities perfectly blended in his person. But the mighty host of heaven, how little do they realize the limitless love and patience in the heart of their Creator? Will he show it to them?

The eyes of myriads of the heavenly host are focused upon the earth. God speaks. The light breaks forth. Again he speaks, and air and water are formed, the dry land appears, vegetable life is called forth, the sun and moon are given their places, fish and fowl, land animals and last of all, man is created.

With intense interest these principalities and powers watch the movements of Satan. How they stand in wonder and awe as they see the man and woman succumb to his temptation!

We may meet a person and have no definite sense of love towards him, but as we associate with him day after day and see the manifestation of his heart in kindness when his horses are unruly, or in patience when others become angry, our heart goes out to him, and his presence becomes sweeter as these rare qualities are known.

It is thus with God. He revealed his mighty power to the host of heaven when he created the material universe, but God is not half known, and the sublimest part of the universe would be nothing but a blank if his moral qualities did not have an opportunity to manifest themselves.

I once worked on the elevated road in Chicago. The superintendent of our division was a common, ordinary man. If I needed to see him, I hurried through my errand. But one day when I went to his office one of the trainmen had disobeyed the rules and the superintendent was talking to him. The trainman was angry and was abusing him in a disgraceful manner. But there sat my superintendent, cool and calm, quietly answering the man as he poured out his vile talk. I marveled at the kind-

and suffering. It is because in this way he can best show forth the hidden qualities of his being. At the creation of the material worlds he showed his power; at the cross he manifested his love. When he saved Paul, he manifested his mercy and long suffering. In the Church he shows his manifold wisdom to the wondering heavenly host.

Counting the Cost

But when a man intends to build a tower he sits down first and counts the cost (Luke 14:28). Is the praise of his glory worth all the suffering it will involve?

God, through his unerring foreknowledge, looks down through the ages and answers, "Yes." The Son, beholding the happy end of things, answers back, "Lo, I come to do thy will" (Heb. 10:9), and with his eyes on the joy set before him (Heb. 12:2) he does not even count his place in the Godhead a thing to be grasped (Phil. 2:6), but willingly became a man and endured the cross and is set down at the right hand of the throne of God, having received a name which is above every name.

So, with our faith in God, we can face the suffering of this world, knowing that he who worketh all things after the counsel of his own will, will make the sufferings of the present time not worthy to be compared with the glory that shall be revealed in us. And not only so, but we can even glory in tribulation also, knowing that if we suffer with him we will also be glorified together (Eph. 1:11; Rom. 5:3; 8:17).

Martinsburg, Pennsylvania.

SIGNIFICANT NEWS AND VIEWS

THIS SMALL WORLD

The outstanding fact of the first week of the New Year from the standpoint of news is the installation in the newspapers of the nation of a system of wirephoto, which enables pictures to be transmitted by telegraph. The result is that our Eastern papers are carrying pictures of events that happen in the far West before they occur, because electricity travels east faster than the sun travels west. With the wirephoto bringing us the sights of ^{the} world and the radio bringing the sounds we are in contact with ^{the} round earth every day. The senses bring us the news. Our ^{own} need is for sense to interpret it, to think through ^{the} ^{mass} ^{of} the facts and to act wisely in the basis ^{of} the knowledge we receive. So says a contemporary.

The sense we need to make wise use of this knowledge is the same sort of sense that is needed to enable the people of a little country town to live together peaceably, for that is all the world is coming to be—a little community where everybody knows everybody else and what everybody else is doing. The world is growing very small—just one big neighborhood, and nations must learn how to be neighborly.

NAZI PROMISES DISREGARDED

A decision of a Nazi disciplinary civil court sitting in Cologne, December 20, expels from his professorship, at the University of Bon, the most noted living Protestant theologian, Dr. Karl Barth. No action which the Nazi government has taken has more vividly revealed the sinister Caesarism of which it is the chief representative today. By the testimony of the presiding judge, Walter Scheerbarth, the theologian's original refusal to swear an unequivocal oath to Chancellor Hitler was not the chief reason for his dismissal. He had declared his willingness to reconsider the oath on the basis of an interpretation issued by the Brotherhood Council of the Confessional Church, which declared that every Christian in swearing by the name of God explicitly limits his obedience to acts which he can justify as a Christian. According to the correspondent of the New York Times, the court was shocked when Dr. Rust, acting as prosecuting attorney, informed them that the interpretation of the oath by the Confessional Church is inadmissible because Ger-

man citizens are expected to recognize that in taking an oath to obey Adolf Hitler they do so regardless of any and all religious scruples, principles, or teachings. Quite obviously the decision which was rendered and the arguments which preceded it reveal the fact that the earlier promise of Herr Hitler to respect the independence of the churches and the Christian religion are to be consistently disregarded.—The Living Church.

"MAN OF MARS" MYTH, SAYS SCIENTIST

That there is no life on the great planet Mars is the assertion made by Dr. Walter F. Adams, director of Mt. Wilson—Carnegie Institute Observatory. One of the observatory's scientists, whom Dr. Adams did not name, photographed through Mt. Wilson's great lens the earth as it looks from the moon. "This was done by shooting a spectral photograph of the dark side of the new moon. The thin-bright crescent, of course, reflected the sun; but the dark side reflected the earth as clearly, to the scientist's eye, as a mirror. With the developed negative, the doctor had a photograph of the earth as it looks 239,000 miles away. He then compared the earth's photograph with those of Mars, taken from the earth, of course. He was able to show that earthly atmospheric conditions—of the kind necessary to sustain life—do not exist on Mars. Ergo, there is no life; if there ever was, it has long since died. It is a bleak expanse of cold, hard dirt and rock devoid of vegetation."—The Evangelical-Messenger.

MILLIONAIRE, BUT ASHAMED OF IT

In a statement sent from Daytona Beach, Florida, to his associates and workers in the Endicott-Johnson Corporation, George F. Johnson, shoe manufacturer, listed by the Senate Munitions Committee as one of the Americans who had million-dollar incomes in the years preceding 1920, stated he was ashamed and mortified that his name was on this list. When there is so much suffering in the world, "no man has a right to pile up money," he said. "Any man who dies rich dies disgraced."

That he is disbursing his wealth appears from his further statement: "I have comparatively little left, of the price of the business which we hold," Johnson said.

"It will be, I am sure, a source of satisfaction for you to know that each year my principal has dwindled and by expenses, gifts and use of money are increasing. Last year I think we dipped into the principal to pay commitments and obligations of every kind about \$200,000 and at the rate I am going, if I live five years, I shall probably be pretty near where I started—nil." The manufacturer said he and his partner, Harry B. Endicott, made money "in the years (which were very brief) when everybody was making money and the country was on a huge 'drunk' ... and millionaires were being made overnight."

"All we made during these years ... was 'plowed into the business' and went to create the great tanneries and factories, and do the other things we've done," he said. "In other words it went for the good of the community."—The Evangelical-Messenger.

SANCTA SOPHIA

There are certain monuments of civilization—the Parthenon at Athens, the Taj Mahal at Agra—that belong to no era, to no faith, to no nation, but are acclaimed as an imperishable heritage by mankind. Such an edifice is the superb basilica of Hagia Sophia or Holy Wisdom—known to us as St. Sophia—which rises midway between Europe and Asia above the banks of the Bosphorus.

Appealing to the memories and emotions of East and West, this great symbol of reverence awaits a change in its ever dramatic destinies. It was built as a Christian church. It was subdued into a Mohammedan mosque. A modernist Turkey has decided that henceforth it shall be the most magnificent of all museums. The glories of Byzantine mosaics, hidden for nearly 500 years behind Islamic whitewash are in process of skillful restoration.

Vivid with mysticism and massacre, with rapture and riot, with dedication and desecration, the story of this church-mosque, starting in 532, covers almost exactly fourteen centuries, and it may be told in three chapters.

No mob of Greens and Blues now breaks into St. Sophia. No Sultan strides over the traditions of a defeated Christendom. It is a new atmosphere that pervades the ancient splendors.

Philistines hint that St. Sophia, with its minarets, is no better

than a birthday cake, surrounded with candles. Yet even the contour of the Cathedral, emerging above the Golden Horn, is now an evidence that the triumph of force over faith, however absolute, does not endure.—The New York Times.

"Lord, Teach Us To Pray."

JANUARY

FIRST SUNDAY—

"The Gospel must first be published among all nations"—(Mark 13:10)

1. Pray for the success of the new merged magazine to be launched in the near future.
2. Pray for the annual business meetings of local congregations.
3. Pray for Bible teaching efforts in Church and Sunday school.
4. Pray for the Brethren Church at large and her work.

SECOND SUNDAY—

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth"—(2 Tim. 2:15).

1. Pray for the Secretary of Publications, the Sunday School editor, the Evangelist editor, and members of the Board.
2. Pray that the "spirit of grace and supplication" may rest upon the Brethren churches, and the whole Body of Christ.
3. Pray for the solution of problems in various congregations, which may be hindering the work.

THIRD SUNDAY—

"Not slothful in business; fervent in spirit; serving the Lord"—(Rom. 12:11).

1. Pray for the business affairs and financial success of the Publishing House, and also for the publication offering to be received next Sunday in all the churches.
2. Pray for the pastors and officials in all the congregations, and especially for your own.
3. Pray for all Bible School teachers, and especially for those ministering in your own congregation.

FOURTH SUNDAY—

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus"—(2 Tim. 1:13).

1. Pray that the testimony of all our publications may continue sound in the faith, and be unhindered in circulation.
2. Pray for the dissemination of the Truth through tracts and books, and especially for the testimony of the Brethren Church.
3. Pray for evangelistic meetings which are now in progress.

PERSONAL REQUESTS FOR PRAYER

Pray for the new work launched at Johnson City, Tennessee, through the efforts of the nearby pastor, Brother Hill Maconaghy and his co-workers at Limestone.

On the second Sunday in January Brother Homer A. Kent and members of his Gospel Team at Washington, D. C., made a trip to Baltimore and held a meeting with a view to launching a new Brethren mission in that city. Pray for this effort.

W. I. DUKER,
President
Goshen, Indiana

E. L. MILLER
Vice-President
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N.

MAGAZINE SECTION

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The Bible and Our Crucial Problems

By Leander S. Keyser

This article is the substance of an address delivered at a public meeting held by the Calvin College Chapter of the League of Evangelical Students, on Friday evening, November 14, 1930.

There are several reasons why I am glad to be here this evening. The chief one is that I am to speak to you under the auspices of the League of Evangelical Students—an organization with whose principles, plans and purposes I am in hearty sympathy and accord. Its declaration of faith I can accept *ex animo*. In view of the vast amount of liberalism that exists today in many colleges and even in some theological seminaries, such a League is certainly necessary. It behooves our evangelical students to be well organized, to do the best kind of team work, and to bear both their individual and corporate testimony before the world. May their witness to the Bible and plenary Christianity always be clear, brave, upstanding and unmistakable.

In accord with the principles of the League and the purpose of our meeting tonight, I desire to speak to you on the topic: "The Bible and Our Crucial Problems". First, I call your attention to Psalm 119: 105: "Thy Word is a lamp unto my feet and a light unto my path."

Here the Psalmist, who undoubtedly was David, was speaking about his Bible. He certainly must have had only a small part of our present Bible in his possession—perhaps the Pentateuch, the books of Joshua, Judges, Ruth and Job, and a few Psalms that may have come down to him from the Mosaic age. Yet of that small portion of God's Holy Word he was able to say joyfully: "Thy Word is a lamp unto my feet and a light unto my path." How much more ought we to be able to make the same statement, when we remember that we have before us the whole Bible; all the rest of the Old Testament, and the entire New Testament, in which is clearly and gloriously revealed God's plan of redeeming love and grace through the incarnation and atoning sacrifice of his only begotten Son!

Now, I confess to you that I want to have as much light as possible on every subject. Darkness is dismal and dangerous. It is impossible to do anything well in the dark—except to sleep. How necessary is physical light, and how perilous it is to walk about in the darkness! Our Lord said that men stumble in the night.

But there is something that is far worse than physical darkness; it is spiritual darkness. Yet how many people there are in the world who are walking and wandering in pitch darkness religiously. And they are not all living in the hinterlands and the backwoods, either. Some of them boast of vast scholarship. Yes, some of them, pity to say! occupy professorial chairs in famous colleges and universities, and impart their

agnosticism to the present generation of young people. Can you imagine what would become of our civilization if the vast majority of our people should become agnostics, holding that, as far as spiritual truth is concerned, we know nothing; that we are wandering about in Cimmerian darkness? Frankly, I am more afraid of agnosticism and purely secular education than I am of Bolshevism.

To my mind, there is in all the world no more pitiable object than the learned agnostic. Seriously, and without any purpose of deriding him, I want to catechise him for a few moments: "Mr. Agnostic, do you know whether there is a God or not?" He replies, "I confess I don't know." "Do you know whether the Bible is God's Word or not?" Again he responds, "I doubt it, but, of course, I don't know." "Do you know whether Jesus Christ is the Savior of the world or not?" His answer is, "I think not, but, to be honest, I don't know." "Do you know whether there is a future life or not?" His answer is the same: "I don't know." "Well, what do you know?" He reiterates, "I don't know." "How do you know you don't know?" He says, "I don't know."

And yet he professes to be an educated man, and ridicules Christian believers for being so dense, ignorant and superstitious! What is there that is so broad and intellectual about "I-don't-know-ism"? Young people of the college and seminary, what is the use of your attending a college or a university if, when you receive your diploma and degree, you don't know anything about the most crucial problems of human life and its quest? My idea of an education is that it ought to lead people into certainty about the truly worth while things that make for human welfare in this life and for the best destiny in the life to come.

Suppose now we put our questions to some aged saint who has had a real experience of the truth of the Bible and of the truth as it is in Jesus Christ. Listen to his replies to our questions: "Yes, of course, I know that there is a God, because his Spirit bears witness with my spirit that I am his child. I know that the Bible is God's Word, because through it I learned about the good and Holy God whose spirit dwells within me. I know that Jesus Christ is the world's Redeemer, because it was when I came to him that I found God and experienced his pardoning grace. I know that I have a soul, because, if I had no soul, God never could have spoken to me with such gracious assurance. Yes, and I know, too, that there is a future life, because I have been spiritually enlightened, and have tasted of the

powers of the world to come; and having tasted them, I know that they are a reality."

One cannot help feeling that such a man is an educated man, whether he has ever been at college or not; he knows fundamental things. Young people, get all the intellectual culture you can, and make the best possible use of it; but let me implore you not to be content to walk through this life in the gloom and peril of spiritual darkness!

Let us turn to the Bible for clear light on our crucial problems. In some respects, it is true, the Bible is a little candle: "a lamp" to our feet. That means that the Bible, although it is all divinely inspired, does not profess to solve all our problems for us in the present life time. Such questions as, "What is matter? What is mind? What is electricity? What is life?" are not answered in the Bible, nor can anybody answer, not even the veriest scientific savant. The ways of providence are often most mysterious. However, these are not the crucial questions. We can live and hope and do good without understanding them. God would prefer that we should find them out for ourselves, if we can, or trust him until they are explained in the vision beatific by and by.

However, on the great crucial problems of human inquiry the Bible casts a clear and radiant light: "Thy Word is a light unto my path." Among these problems are "Whence? Why? and Whither?"—the fundamental problems of origin, purpose and destiny. The Bible gives the only rational and adequate explanation of the origin of the universe, of life, of man, of sin and of salvation. Just read and ponder its solution. What could be more adequate and satisfying to both the reason and the emotion than that an all-powerful and all-wise personal God created the heavens and the earth, just as the Bible teaches? The theistic view of the world is the only rational and adequate view. The creation of man in the divine image fills out all the scientific requirements of human thought, and all the desires of the human heart. When man fell into sin and trouble, God promised him a Messiah, and "in the fullness of time" he sent his Son to redeem fallen man. Can anybody conceive of a better religion and philosophy? What would the unbeliever substitute?

Then there is the question "Why?" Why are we here? The great British scientist, Sir Arthur Keith, an agnostic, calls that question "the great riddle", and fears that it may never be solved. But to the Christian believer that question is a b c. For his Bible teaches him that we are here to trust, love and serve God, do good to our fellowmen, and thus prepare for something better in the eternal future. Does not such a purpose make life worth while?

On the question of the future life the Bible also sheds a clear and heavenly light. Plainly does it teach that it is "not all of life to live nor all of death to die." To the vision of Christian faith it throws wide ajar the gateway of an eternal and glorious futurity. Listen to the words of Jesus himself, "sweetest name on mortal tongue, sweetest carol ever sung": "Let not your heart be troubled; ye believe in God; believe also in me: in my father's abode are many homes; if it were not so I would have told you" (literal translation). Hear also the comforting message of Paul: "Jesus Christ hath abolished death, and hath brought life

and immortality to light through the gospel."

There is one thought more, and a precious one. Even though the Bible, as I have said, does not solve all our problems for us in the present life, it promises their solution some time: "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." Yes, some day the Christian believer shall look directly into the face of all reality. In deed and in truth, he shall have the vision beatific and beautiful. In a most beautiful and satisfying way, therefore, the Bible solves our paramount problems: Whence? Why? Whither? The other problems can wait, while we walk serenely by faith.—The Evangelical Student.

Studying the
SUNDAY SCHOOL LESSON
at the Family Altar
By John F. Locke

PETER'S RESTORATION

(Lesson for February 3, 1935)

Lesson text: John 21:11-19; Golden Text:
John 21:17

MONDAY

Peter's Restoration. John 21:11-19. "Lovest thou me more than these" . . . Peter had boasted that he, at least, would not deny Jesus though all the other disciples did (Matt. 26:33). The whole episode was so clear and beautiful that everything stood out exactly as it had been when John wrote it years later. He remembered the number of fish, Jesus calling them to come to breakfast, the very words with their different shades of meaning (in the Greek). The question was thrice repeated because of the thrice repeated denial. So Peter was summoned back from fishing to shepherding; from the dismal dark of bitter failure to the sunlight of love and service for him whom he had loved and failed. This is a bit of Scripture that helps us to appreciate Jesus and understand ourselves—a beautiful conclusion to the gospel of the Beloved Disciple. Someone has said that the Lord spent forty years teaching Moses to be something, then forty more years teaching him to be nothing, and then forty years showing the world what he could do with a man that had learned these two lessons. So he dealt with Peter. By the grace of God he was something, then nothing, and now we find him prepared for the Holy Spirit and Pentecost.

TUESDAY

Manasseh's Sin and Restoration. II Chron. 33:10-11. Manasseh was a bad son of a rather good father. He began reigning as a boy of twelve and probably had bad counsellors, at any rate he proceeded to do abominable things. He went in for idol worship in a big way and borrowed the idea of the worship of "the host of Heaven" from his Assyrian neighbors. He trafficked with the "Mediums", familiar spirit men of his time, and even went so far with idolatry as to set up idols in the house of God. It says in the Word that he seduced the inhabitants to do evil. A ruler can do just that. Jehovah spake to the wicked king and the people but they gave no heed. Then he did

what had to be done,—the king and the people had no one to blame but themselves. The Assyrians took the king for a ride up to Babylon. Then occurs the charmingly beautiful record: "And when he was in distress he besought Jehovah his God and humbled himself greatly before the God of his fathers". What a pity that the king didn't think about God and godliness sooner! The Lord brought him home again and after that there was a housecleaning and many an idol went to the junk heap. What could happen in the U. S. A. if we got back to the faith and zeal of our forefathers who came here seeking a place to worship God?

WEDNESDAY

Israel's National Restoration. Ezekiel 11:14-21. To Jewry throughout the world Palestine is Eritz Israel . . . Land of Israel. After centuries it is now a national home for the Jews. I have seen their colonies, their splendid farms and their new cities such as Tel Aviv. The prophet speaks of the day when all the detestable things shall be removed and the people themselves will have a new spirit. The Land of Israel is to belong to the House of Israel.

THURSDAY

Israel's Spiritual Restoration. Romans 11:25-32. Why aren't more Jews being saved? St. Paul says "all Israel shall be saved" and quotes two passages from Isaiah to prove it. With this passage should be read Chapters 10, 15, 16. The Jews ought to have known the Messiah; they had had 1500 years of prophecy. We are reminded by Paul that the rejection of the Jew is only partial and temporary. His day is coming back. Palestine is being rehabilitated—Palestine was the only result of the late war. God makes the wrath of man to praise him. This is Gentile day and the Jew sits on the sidelines but after a time he will be back on the main line. Here is a mystery—our salvation and the part their

disobedience played in it but "they are beloved for the Father's sake". Their day will come.

FRIDAY

Restoration through Chastening. Hebrews 12:4-13. Here is a discussion on the uses of adversity. It even suggests that somewhat obsolete (?) theory that sparing the rod spoils the child. The child needs instruction, reproof and an occasional chastening. The newer psychologists suggest that parental restraint in the form of the use of the rod "paralyzes the initiative" but when little Willie crawls toward the fire or the medicine shelf he needs to have his initiative paralyzed. The parent who loves will chasten when necessary. Let us be thankful that God loves us so much that he reproves with chastening. Nobody enjoyed a licking but in many of us those our parents gave us afterward yielded in us the peaceable fruit of righteousness and kept us from the penitentiary in later life.

"Thank God for the bitter and ceaseless strife,

And the sting of his Chastening rod.
Thank God for the stress and pain of life,
And O, Thank God; for GOD."

SATURDAY

Restoration through Love. Galatians 6:1-10. In the household of Faith ours is not the task of chastening some weaker, mistaken brother, but with a deep sense of our own imperfections we are to help him up and on the road again. A man in church ought to be like a brick in the wall, supported by all the rest of the saints it should be difficult to fall.

SUNDAY

Kept by the Power of God. I Peter 1:3-12. Peetr knew whereof he spoke when he referred to the "inheritance incorruptible and that fadeth not away." We have this hope because of the resurrection of Our Lord.

ROBERT D. CREES,
President
Kittanning, Pa.

WM. H. SCHAFER,
Associate President
Conemaugh, Pa.

CHRISTIAN ENDEAVOR AT WORK

C. D. WHITMER, Editor,
South Bend, Ind.

BRETHREN CHURCH
Y RINGING C HURCH
H UNCONSECRATED E VANGELISM

MILDRED DIETZ,
General Secretary
and
Treasurer
312 Cumberland St.,
Berlin, Pa.

Christian Endeavor District Convention

On the fifteenth of December the district young people's organization of Christian Endeavor held a conference in the Brethren church of North Vandergrift, Pennsylvania. The following churches were represented—Pittsburgh, Berlin, West Kittanning, and Brush Valley, besides North Vandergrift.

The program was as follows: **The theme** was "Brethren Young People for Christ and his Church." **The Purpose**—"To learn what the Brethren church is and how we can best serve its interests, for our Lord Jesus Christ. **The Text**—Matt. 23:8—"For one is your Master, even Christ; and all ye are brethren."

At ten in the morning there was worship in song and prayer, conducted by the North Vandergrift church. Mrs. Clark sang a solo. Following that Rev. N. V. Leatherman gave an address on "What Major Historical

Events Made the Brethren Church?" This was followed by discussion.

The last address before the noon hour was given by Rev. Claud Studebaker on "What Place the Brethren Church Has in Relation to Christ and Other Denominations." A discussion followed this address.

After the luncheon hour, worship in song and prayer was conducted by Rev. Leatherman and Miss Leatherman, after which Rev. R. D. Crees spoke on "What Our Young People Can Do to Promote Foreign Missions". A discussion followed this address and then Rev. Crees talked again, this time on "What Our Young People Can Do to Promote Home Missions." Another discussion. Clarence Heskeitle gave an address on "What Our Young People Can Do to Promote the Local Church." This subject was also given over to open discussion.

At six o'clock a banquet was held in a local restaurant. During the banquet the president, Rev. Crees, led us in chorus singing and a little girl by the name of Kathleen Davis gave two readings. Rev. Leath-erman gave an address on "The Dedicated Life."

We feel it was a day that will not soon be forgotten by all those who had the privi-

lege of attending. Our souls were much inspired and we gained a clearer understanding of our place in the church and our duties to our Lord Jesus Christ. The North Vandergrift church wishes to express thanks to all who helped to make this day possible and appreciation for the fellowship enjoyed. May God bless this work.

ADIA WEIR, Secretary.

The Program of Witnessing

Introduced at Milwaukee by Dr. Daniel A. Poling, President of the International Society of Christian Endeavor

(Use this article in your society meeting January 27 or February 3, in your observance of Christian Endeavor Week, which is the anniversary of the Founding of Christian Endeavor.—Editor's Note.)

At Milwaukee, Wisconsin, in July, 1933, the International Society of Christian Endeavor with the counsel of many youth groups and denominational leaders, launched a new program for societies and unions, to extend at least to July, 1935. It was introduced by the stirring address of President Daniel A. Poling on the theme, "I will be Christian!" The program of Witnessing for Christ—in my individual life, in my church, in social justice, in international good-will and peace—spread at once to all parts of America.

The ideals and objectives of the program as stated by Dr. Poling are:

For myself, I will strive for an honest, clean Christian life. Before I may witness to others of Christ, I must have found him for myself. Others will help me to find him and learn what his way of life should mean to me. "I will be Christian" by striving to be at all times the most wholesome, loyal, and helpful person that I can be. I shall do this because I believe it to be my Master's will, and I place his will first in my life as testing everything that affects body and mind and spirit.

For my church and my friends, I desire to serve sincerely in cooperation. Church and friends are two of life's priceless assets. To find one's friends in the church and to lead one's friends to the church are joyous experiences. "I will be Christian" in my church and society in such activities as leading meetings and discussion-periods in the society, teaching in the Sunday school, welcoming strangers, stimulating the Christ ideal among my friends and fellow members, and helping the pastor and officers of my church in every possible way.

For my fellow man, I desire justice, opportunity and temperance. "I will be Christian" in my attitude toward my fellow man. I shall seek to translate "neighbor" in the broad, humane sense in which Jesus Christ used that term. I shall seek better conditions of living, equal justice, and fuller opportunity for all as the ideals that should mark a community and the world as Christian and civilized. I shall promote temperance by word and by example. Both individually and unitedly with others, I shall do my full part toward these objectives.

For all nations, peace, good-will, and Christian fellowship. Since I know that the good-will from which world peace is born is more firmly established by Christian faith and sincerity than by any other means, "I will be Christian" in international relations

by praying and striving for the success of missions and of all earnest efforts for better understanding among peoples and races. Through the fellowship of world-wide Christian Endeavor, as one means, I shall seek to know and understand better those of other nations and colors and to witness for Christ without pride of race or social condition.

So shall we witness for him, trusting in the Lord Jesus Christ for strength, and to him shall be the glory and honor forevermore.

THE ENDEAVORER AND HIS BIBLE

Every Endeavorer should own a Bible. He should know how to use it. He should be able to find references readily. He should know important passages by heart. He

should be familiar with the use of a concordance. He should understand the various methods of devotional study. He should know why he believes what the Bible teaches.

Many Intermediate societies have found Bible-sharps shooting (verse-finding contests) interesting and helpful.

The leader gives out a Scripture reference, and the members try to find it in their Bibles. One point is scored for the first person finding the reference. The first person to score five points becomes the leader, and gives out the references to the others.

If some members are much slower than others, divide the group into two or more, so that every one will have a chance for recognition.

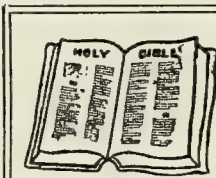
In some county and State Christian Endeavor unions Bible-sharps shooting contests are held between teams from the various societies and unions, and medals are awarded to the winning team.

Other Suggestions

At least once a year a talk should be given to the society on the use of the concordance. It will be best if this talk can be given by one of the members, after careful preparation, rather than by an older person.

A Bible spell-down can be made an interesting feature of a Christian Endeavor social.

Teach the society each week a verse of Scripture useful in personal evangelism.—Selected.



NEWS FROM THE FIELD

Our Lord's Greatest Apostle was a Great Correspondent



MAURERTOWN, VIRGINIA

Since arriving home from national conference we have been doing things as we have found time to do them. Shortly after our arrival home we left for Matthias, West Virginia, where we held a one week meeting for our good Brother Arthur Snider and his people, closing with a largely attended communion. The attendance was good throughout the meeting, although the pastor, owing to physical disability, was not permitted to be with us until the closing Sunday. Brother Snider had only recently undergone a serious goitre operation and was very nervous and weak from that hospitalization. And to make matters worse, when we arrived for the meeting we found Sister Snider only recently prostrated by a stroke of apoplexy. Sorry to say she has not rallied from it to this date, over four months from the time of her stroke. A letter from Brother Snider received the morning of this writing says that Sister Snider has improved very little if any. He thinks that he will soon be able to be in his pulpit again after an absence of nearly six months. Surely the brotherhood should remember these dear folks in prayer.

Returning home from the Matthias meeting we set about preparing for Rally Day and our revival here. Rally Day found us on the job nicely and something new under the sun. We had the first appearance of

our new orchestra at the Sunday school sessions that day. Including the pianist there are nine who play in this organization. These young folks also assist in the worship services mornings and evenings. That means much in the song services and the young folks are to be commended and encouraged for their willingness to serve.

Our revival meeting was very well attended and folks were free in their expressions of satisfaction with the effort put forth. The pastor was asked to conduct the services with the assistance of our good Brother John Locke. We agreed. But later it developed that one of Brother Locke's churches desired a meeting at the same time we were to hold ours. That took him out of the picture and so we went it alone. Again we had the assistance of our orchestra folks with the exception of one evening when a school program took them out. Five souls made the good confession and were baptized and received into the church. Only recently we received the confession of a brother, husband of one of our members of years standing, and he also has been baptized.

Our Thanksgiving program was well attended and the sermon by our good Brother John Locke was appreciated by all. Brother John and I live close neighbors and of course I can prevail upon him at times to assist in the work here and he does it very

graciously. He quite regularly preaches for us on a fifth Sunday, for he has no appointment on that day. We enjoy his fellowship and service and try to show it by giving a hand when he sends out an S O S.

Our Christmas work was up to the usual standard, in fact I feel we just reached out a little further than usual. The pastor here usually assists in two programs at this time of the year, one here at Maurertown, and one at an outpost church six miles distant. It keeps us going some for four or five weeks, but we enjoy it and it seems to make folks feel good. Our program at Maurertown was proclaimed one of the best we ever put across. It consisted of two parts, the first by the younger folks, and the second a pageant put on by the older young folks. The old time carols were used during the program and were enjoyed by all. At this service held on Christmas night we lifted our White Gift offering as we usually do and it was up to par. The Thanksgiving offering was really a good one when conditions in these parts are considered.

We had the usual Watch Night service on New Year's eve and in spite of the worst weather imaginable we had a goodly turnout and we left the old year and met the new with prayer, praise and thanksgiving. Then at our business meeting last week we took up the matter of our district conference entertainment, for it meets here in June. This is the fiftieth anniversary of the organization of the Maurertown church, and of course of Brethrenism in this district, for the Maurertown church is the Mother church of the district. We are planning a little ahead of time, but we want to be fully ready when the hosts arrive. Shortly after the conference we are expecting to have a local celebration of the fiftieth anniversary of the local church. We are expecting to make a big day of the Sunday given to that celebration and expect folks in from the nearby churches for the day or part of it. Detailed program for the day will be given later.

So now we are well on in the new year and expect to keep right at it all during the year. Our usual Easter week of meetings will be about the next special effort. We always make much of that week, for we take it to be the high week of the church year. What a day is Easter! And what a message of hope and cheer it gives us mortals! Let us give it full notice in our plans for the year. We rejoice with all the churches in the fine reports of souls won and progress made. May we have an interest in your prayers as we too plan for bigger and greater things for the Master and the Kingdom? Yours with enthusiasm for and loyalty to the whole Gospel cause of the Brethren church.

E. L. MILLER.

CUMBERLAND CHURCH, MARYLAND

Another great evangelistic service in the Cumberland Brethren church has come to a close. It began November 18, 1934, and closed Sunday evening, December 2nd. Rev. J. L. Gingrich of the Third Brethren church, Johnstown, Pennsylvania, was the evangelist.

Rev. Gingrich delivered strong Bible messages without fear or favor and without compromise or apology. His messages on prophecy were much appreciated by the large audience he had every night; along

with these messages he brought a strong appeal for the sinner to accept Christ and for the church member to demonstrate the graces of our Lord and Savior Jesus Christ. As the result of these strong messages eighteen confessed Christ and were received into the church by baptism. Most all of these were adults.

I must say for Brother Gingrich that he is a splendid Bible teacher. He spoke with authority both in the church and over the air. Aside from Brother Gingrich's messages in the church, he broadcasted messages on Genesis and the Second Coming of Christ over station W T B O on Monday, Wednesday, and Friday of each week. These were much appreciated by the people far and near, as well as the people of the church. Besides the eighteen new converts that came into the church by Brother Gingrich's messages, I feel that the church members have been strengthened and greatly encouraged.

On December 16th, we held our Communion Service which was one of the best and most spiritual we have ever had in Cumberland. The tables were all filled, however many of our people were not at the service on account of work. This we regret, but we do appreciate the fact that working conditions have much improved during the past few months. If these conditions continue to prevail, we shall soon be able to begin on our new church building. This we hope to begin as soon as the weather permits. We have been broadcasting over station WTBO Cumberland for more than two years each Monday, Wednesday and Friday at 3:30 P. M. At the present we are on the air Wednesday and Friday at the same hour. We give the Sunday school lesson on Friday. We would be glad to hear from any of our listeners from a distance. We are broadcasting on 800 kilocycle wave length.

We desire an interest in the prayers of the churches, and any financial help you may be able to give will be highly appreciated.

C. H. WAKEMAN.

WAYNESBORO, PENNSYLVANIA

Our congregational business meeting was held recently. Officers have been elected and installed, plans have been perfected and we find ourselves well on the way for another year's work for our Lord. Reports given at the business meeting revealed the past year to have been one of the best in the history of the church. Financially we are on the right side of the ledger. All bills are paid and in the church treasury and each auxiliary there is a surplus. Contributions to the general interests of the church were generous and were freely given. In addition to other obligations extensive repairs were made to the church building to the extent of over six hundred dollars.

Signs of divine approval are upon us as is evidenced in the numerical growth. During the year twenty-seven were added to the membership of the church by confession of faith and baptism. The year witnessed an increase in the average attendance at the regular services. There was a gain also in the Sunday school attendance, as well as in other auxiliaries.

Speaking of auxiliaries, we have here five missionary societies and two Christian Endeavor societies. Interest in the cause of missions is increasing in our midst, training is being given, and we are praying that from among us there will go forth those

who will tell the story of salvation to others.

The average attendance in Sunday School was 218. Sixty-three members of the school were perfect in attendance during the year 1934. We consider this exceptionally good out of an enrollment of 265.

In addition to those things which are regular in the life of our church, our people have engaged in a number of special activities during recent months. Not least among these has been Gospel Team work. Several such programs were put on by our own young people during the summer and the recent vacation. A Gospel Team from our Washington, D. C. church was with us a Sunday some time ago, taking entire charge of all the services of the day. These folks brought us the message in sermon and song and testimony. We thoroughly enjoyed having them.

Our fall Communion was well attended, a few less than two hundred gathered around the Lord's tables. The Christmas program by the Sunday school was well received by a large audience. By the time this is in print we will be engaged in a series of meetings with Brother F. G. Coleman leading us. We ask an interest in your prayers.

W. C. BENSHOFF.

LONG BEACH, CALIFORNIA

The First Brethren church of Long Beach held its annual business meeting on January 8th, at which time reports of the various departments of the church and Bible School showed a spiritual and numerical growth which was a cause of much rejoicing. Some of the reports were so thrilling (believe it or not, of a business meeting which continued until fifteen minutes before midnight) that it was voted they be written up and sent to The Evangelist, with the thought that they would encourage other Brethren congregations and help them in their plans for the coming year.

Our membership, as of December 31, 1934, is 1119, of which number 144 came into our fellowship during the year by baptism, and 7 by church letter. There is one organization within our church which the Lord has greatly used, and to which much of our success is due, under his blessing. That is "The Seventy." Their Secretary, Mrs. W. W. Strong, has submitted the following report:

"The Seventy is an organization composed of persons pledging themselves to do at least two hours' definite personal work each week. They meet in the church the first Tuesday evening of each month, for supper. The supper is prepared by a special committee of 'Marthas.' After the meal, reports are given of the work done during the month. The following is a report of the year's work:

"The Seventy held twelve monthly meetings during the year 1934, with an average of 40.

"Personal calls made 7,958
New members secured for Bible school 119
Babies secured for Cradle Roll 69
Members secured for Home Department 20
Members secured for C. E. Societies 10
Pieces of mail sent out in the work ..1,366

"Besides this, numerous bouquets were taken to the sick and shut-ins, and clothing, layettes, baskets of fruit and other food were taken out, and Bibles, Gospels and other Christian literature were distributed. The year has been one of great accomplishment and blessing, due to the faithful, de-

voted work of the members. Only our Father in Heaven knows how many of those who have accepted our Lord and united with our church have done so as a result of this work."

The Treasurer's Report showed receipts during the year exceeding \$32,000.00. This is not because we have any wealthy members, but is the result of a Day of Prayer when finances pressed, followed by systematic, sacrificial giving of the many. "Little is much when God is in it, Man's busiest day's not worth God's minute. Much is little everywhere. If God the labor do not share; So work with God and nothing's lost Who works with him does best and most: Work on! Work on!"

ALICE B. LONGAKER, Church Reporter.

LANARK, ILLINOIS

Church news, following so closely a lengthy letter recently published, might have the appearance of too frequent occurrence; but acting upon the advice of our pastor, I'm sending as brief a resort as I know how to make of what we consider another high day.

We set apart and observed the first Sunday in this year as a Checking-up and Planning day. The day was ideal, and, judging from the general interest manifested, savored of success.

The main objectives of the meeting are: To start the year's work in a spirit of good fellowship; To acquaint ourselves with each other's purposes and accomplishments; To scan the field to discover if possible new needs; To organize systematically the work of the year, and to take a firm cooperative grip to accomplish the work so organized.

The morning services were conducted in their regular order; after which the members with their church friends repaired to the tables whereupon the ladies of the church and the community had spread an excellent basket dinner. After fellowshiping here about one and a half hours they reassembled for the afternoon program; which consisted of some phase of Sunday school and church work. The program as arranged was spiced throughout with especially appropriate musical numbers, given mostly by the young people of the community.

Departmental superintendents and teachers rendered and compared reports. Since the correspondent had some part in this it would hardly be in keeping with good taste to say all the reports were fine. He might get by with saying, "The pastor said so", he having given no report,—since his work with us had so recently begun. His "task" (if that's the proper word) is concerned chiefly in planning the year's work; and in helping us to see its importance; and in inspiring each member to do his and her part to make the church year a success.

After earnestly endeavoring to encourage us to do that which the Lord lays on our hearts, he uttered this solemn, yet timely truth: "The work that remains for some of you must be accomplished in 1935,—yes, it will be necessary for some of you to have completed it in three months, or less."

The church report on finance was accepted as being very satisfactory, it having shown that churches can, like other well-regulated institutions, keep at least a balanced book, if members in considering their obligations do not forget to take the church in.

The day of checking and planning referred to is to be an annual affair upon the first Sunday of each year; at which time the church will conduct also one quarterly business session.

Our pastor's sermons are creating quite an interest not only among his parishioners, but others, who having once heard them drop in frequently.

The scientific trend of the sermons appeals to both the intellect and the soul. He makes no scientific attempt to prove things of the Bible true or false, but maintains that true science is never out of harmony with the Bible, and that things long considered to be true scientifically,—yet out of harmony with the Bible,—are now being found false by the world's greatest scientists.

It is apparent from every move that our pastor means business; and though considering this field as having great opportunities, he advances no prediction as to results, except only as the work is proportionately in harmony with the Master's will.

We deduce from certain things referred to, as well as from things openly expressed, that he has on his heart some desire which will culminate (some indefinite time) in a community-wide gospel movement.

Praying at the beginning of this year that every one calling himself or herself a Christian may stand firmly on the firing line to do God's will in the name of him who said, "Be not weary in well-doing," I remain your brother in Christ. H. A. GOSSARD,

Correspondent.

REPORT FROM BRETHREN HOME AT FLORA, INDIANA

Dear Friends:

We wish to thank each and every one who so graciously responded to my plea for gifts. For a week before Christmas it took every afternoon to open packages, list everything and arrange the individual presents for the ladies. Two days we received two large mail bags full and two other days one, so you know we had something to do. Everything was so nice and we appreciate them very much.

If I have made a mistake or failed to write you a thank card, if you will only let me know I'll be glad to make it right because in getting so many boxes, etc. it would be very easy to make a mistake.

We now have plenty of tablecloths, towels, bath towels, wash cloths, tea towels, pillow slips, hose and quilt pieces. I expect we received a trunk full of quilt-pieces altogether. Have enough dress and apron material for at least two around, besides the ready mades. So we are well supplied.

For cleaning the rooms I have received \$46.00 to date with a promise of more. I do not know how much a room will cost, because the rooms vary so in size but whatever you send, no matter how much or how little, will be added to the fund. It will take over \$100.00 I am sure, and have part of the work donated. We could use ten pairs of curtains, 6 feet and 6 inches long, otherwise we are well supplied for the year.

In my report you will notice the different churches which have responded in money and gifts. There are over seventy-five and that is many more than any year since we came here. (We came in March, 1932). We hope the depression is over. We have a coal bill that needs attention. This is a large building and the women are old and require

a lot of heat. It takes about seventy tons a year. So if you send money this year, please designate whether it is to be used for coal, redecoration, or the needs of "The Home."

We have had a lot of sickness this fall. Mrs. Crawford has been in bed over a month now and Mrs. Brown doesn't come down at all. May God bless and keep you, is my prayer and pray for us to have strength to go forward with the work as we should. Very sincerely.

Cash Gifts to the Home Since August 1, 1934

W. M. S., Clay City, Ind.	\$ 1.50
W. M. S., College Corner, Ind.	1.00
Dr. Mary Laughlin, Hagerstown, Md.	1.00
Mrs. J. R. Laughlin, Hagerstown, Md.	1.00
Miss Mary Bentz, Hagerstown, Md.	1.00
Bryan, Ohio, Mrs. Davis' board	14.62
Mrs. Horne, Cleveland, Ohio	1.00
W. M. S., Indiana District	5.00
From a friend out west	10.00
Mrs. Laura Busey, Champaign, Ill.	6.00
True Blue Class, Roann, Ind.	4.00
Mrs. Ellen Cassell Greaves, Philadelphia, Pa.	1.00
Dorcas Class, Louisville, Ohio	5.00
W. M. S., Sidney, Ind.	10.00
Two sisters in Pennsylvania	10.00
A lady in Ohio	2.00
W. M. S., Dallas Center, Iowa	10.00
Hagerstown, Md., Loyal Circle Class	5.00
True Blue Class, Roann, Ind.	4.00
W. M. S., First Brethren Church, Johnstown, Pa.	5.00
Mrs. Harry E. Wirth, Canton, Ohio ..	1.00
W. M. S., Roanoke, Ind.	2.00
Center Chapel, Ind.	3.00
Mrs. Eph. Culp, Goshen, Ind.	1.00

Report of Gifts Received Since August 1, 1934

Mrs. Laura Busey, Champaign, Ill.—Print, 4 yards; thread; trimming—rug; handkerchief; brush and quilt patches.

Sisterhood girls from the Vinco Brethren church, Pa.—1 apron, 9 towels, 8 bath towels.

Junior Sisterhood girls, Nappanee, Ind.—6 tea towels.

W. M. S., Second Brethren church, Los Angeles, Calif.—2 pair curtains, 2 dish towels, 2 pr. pillow slips.

Cooperative Brethren church, Columbus, Ohio—rug.

Charles Black, Mexico, Ind.—25 lbs. flour.

Jim Kraning, Mexico, Ind.—2½ bushels apples.

Mrs. Hannah Bricker, Rossville, Ind.—100 lbs. flour.

Mrs. M. C. Harrison, Washington, D. C.—quilt scraps, thread and needles.

Mrs. Susan I. Maust, Mount Gay, Pa.—quilt scraps, thread and needles.

Mrs. Joe Norton, Flora, Ind.—4 bushels pears and Chinese cabbage.

Henry Rinehart, Flora, Ind.—4 bu. pears.

Mrs. Ellen Cassell Greaves, Philadelphia, Pa.—Comfort blocks, leggins and scarf.

W. M. S., Muncie, Ind.—quilt scraps.

Dorcas Class, Louisville, Ohio—quilt scraps.

W. M. S., Peru, Ind.—36 qts. of fruit, 2 pints and 9 glasses jelly, cabbage, pancake flour.

Mrs. M. O. Dillman, Peru, Ind.—2 table cloths, 2 sheets, 7 dish towels, 5 towels.

Mrs. Cora Ross, Peru, Ind.—rug.

W. M. S., Mexico, Ind.—tablecloth, 4 qts fruit.

Filathea Bible Class, F. B. church, Waynesboro, Pa.—6 suits underwear, 10 pr. stockings, 4 undershirts, 3 dresses, 1 pr. gloves, 4 shawls, 2 mufflers, 2 pr. pillow slips, 5 aprons, 2½ yds. apron material, 3 bath towels, 1 sheet, 1 pr. shoes, 2 towels, 2½ yds. toweling, 1 wash cloth, 1 coat, quilt scraps.

Two sisters in Pa.—3 tablecloths, 1 sheet, 1 spread, 10 doilies and dresser scarfs, 1 cushion cover, material for apron, quilt scraps, 11 skeins yarn, 4 wash cloths, thread, needles, thimbles, 1 veil, 2 6x9 rugs.

W. M. S., Liberty church, Quicksburg, Va.—20 yds. outing.

W. M. S., Tiosa, Ind.—quilt scraps.

Mrs. J. L. Wissinger, Cresson, Pa.—quilt scraps.

Sisterhood Girls, Meyersdale, Pa.—cough drops, quilt scraps, candy, handkerchiefs, wash cloths.

W. M. S., Ashland, Ohio—5 braided rugs.

Jr. Endeavor, Sunnyside, Wash.—quilt scraps.

W. M. S., St. James church, Lydia, Md.—10 yds. muslin.

W. M. S., La Verne, Calif.—13 aprons, 4 dresser scarfs, 2 pieces of print material, 4 yds. unbleached muslin, quilt scraps.

Mrs. J. P. Judy and Mrs. Emma Burnett, West Alexandria, Ohio—6 dresser scarfs.

W. M. S., Woodstock, Va.—quilt pieces.

Mrs. Aaron Snyder, Canton, Ohio—quilt.

Mrs. Mary Wise, Canton, Ohio—Old sheets, apron, dresser scarfs, night gowns, pillow slips, towels—to be used in sickness.

Mrs. C. A. Royer, Wauke, Iowa—quilt scraps and a box of home made candy.

W. M. S., Whittier, Calif.—quilt scraps and material to trim dresses with.

S. M. M. of 3rd church, Johnstown, Pa.—3 bath towels, 8 yd. toweling, 2 pr. pillow slips, 6 bath towels, jig saw puzzle.

Inner Circle Class, Johnstown, Pa.—3 towels, 2 yds. muslin, 2 yds. print, quilt scraps, 1 dresser scarf, 2 spools thread, 3 bath towels, 6 wash cloths, 6 yds. unbleached muslin, 3 yds. toweling, 1½ yds. gingham, 1 pr. pillow slips.

Service Circle Class, Waterloo, Iowa—5½ yds. print, 4¾ yds. print, 1 apron, 5 wash cloths, 1 union suit, 1 towel, 3 pieces print and binding for aprons, pot holders, dresser scarf, gown, 2 handkerchiefs and holder, 1¾ yds. print and rickrack.

Sisterhood Girls, Limestone, Tenn.—home made candy, cake and cookies.

Mrs. Olive Boyle, Denver, Ind.—1 pr. pillow cases, 1 dresser scarf, 1 dresser set.

Mrs. O. W. Whitehead, Dayton, Ohio—14 pencils, 900 yds. thread, needles, tablets, envelopes, silk scraps.

Sisterhood Girls and W. M. S., Kittanning, Pa.—1 pr. hose, 1 scarf, quilt scraps, print for 3 aprons, print for 6 dresses, 2 yds. muslin, bath towel and wash cloth, 1 purse, 22 handkerchiefs, 2 pins.

Johnstown, Pa., First church W. M. S.—quilt scraps, 12 dresser scarfs.

W. M. S., Hollins, Va.—2 lots of quilt scraps, 3 spools thread, 7 bath towels, 2 pieces of dress material, 1 sheet, 2 pr. pillow slips.

Chum Way Class, Peru, Ind.—Individual gift for the ladies.

W. M. S., First church, Philadelphia, Pa.—2 gowns, 2 towels, 5 dresser scarfs, 5 bath towels, 3 sheets, 5 pr. pillow slips, 1¾ yds. Material, 4 yds. material.

Dorcas Class, Louisville, Ohio—14 wash

cloths, 7 bars toilet soap, 4 spools thread, 2 towels, dates, hose, pins, candy.

W. M. S., Uniontown, Pa.—13 boxes of candy, dates, 5½ yds. material, 6 pr. hose, 4 handkerchiefs, 2 yds. muslin, quilt scraps, hug-me-tight, 1½ yds. gingham, 2 yds. material, cards and envelopes.

The Altruist Class, Nappanee, Ind.—4 1½ yds. prints, 7½ yds. sheeting, 5 yds. outing, 2 spools thread, quilt scraps.

Willing Workers' Class, Hagerstown, Md.—3 doz. napkins, 6 2 yd. tablecloths.

Mrs. Katrehine Baublet, Mrs. C. A. Royer, Flo, Justice, Dallas Center, Iowa—cushion, 2 pen wipers, hose, apron, quilt patches, 2 spools thread, calendar.

Mrs. Eph. Culp—13 handkerchiefs, calendar.

W. M. S., Portis, Kansas—Material for 3 aprons, 1 cap, 2 flower pots, 2 pot holders, 2 bars toilet soap, 1 pr. hose, 2 bath towels and wash cloths.

Mrs. Martha E. Gorman, Peru, Ind.—dresser scarf.

Sisterhood Girls of Washington, D. C.—lovely individual gifts to each and every one at the Home.

Winchester, Va., W. M. S.—quilt scraps, 4 yds. gingham, 2 2-yd. prints, 11 pr. hose, 5 dresser scarfs, 1 bath towel, sheeting.

Jr. Sisterhood Girls, Warsaw, Ind.—quilt scraps.

W. M. S., Dallas Center, Iowa—quilt scraps, crochet hook.

W. M. S., Harrah, Washington.—3 pot holders, 4 aprons, 4 dish towels.

S. M. M., Milledgeville, Ill.—quilt scraps, and 4½ yds. material.

Individual gifts from the Sunday School, Flora, Ind.

Cards from the Chas. Pope family, Flora, Ind.

Material for dress and apron, Mrs. Helm, Peru, Ind. MRS. CYRUS MEYER.

INCONSISTENCY?

Ralph Waldo Emerson once said something about consistency being the "hobgoblin of little minds." It is interesting to note that the Hon. Alfred E. Smith, former Governor of New York and one of the leading laymen of the Roman Catholic Church, is taking an active part in the work of the Legion of Decency, and the Catholic group is planning to obtain legislation in that State not only against indecent and immoral motion pictures, but also to amend the penal code to prevent "indecentry such as may be practiced under the guise of nudism." Indeed, Mr. Smith is expected to call the Council into session very soon to map a further campaign both against nudism and objectionable films.

The International Nudist Conference immediately takes Mr. Smith to task for his attitude. He is charged with gross inconsistency because he thus aims to secure morality through legislation. "Is not this the 'Al' Smith," they ask, "who fought so valiantly against the attempt to inculcate morals by way of the 18th Amendment?" It seems that on the first anniversary of Repeal, the ex-Governor reiterated his position that you cannot make people moral by putting laws on the statute books. How, then, can he justify his present activity to ban indecentry by suppression, inhibition and legal prohibition? This, of course, is for Mr. Smith to explain.—Reformed Church Messenger.

OUR LITTLE READERS

A BOOK AND A SHIP

"One dollar! One dollar! And I have only sixty cents," said a ragged boy as he stood on the corner near a secondhand bookshop. "They all want too much for a geography. Let me see—I have been to one, two, three, four places, and there is only one more. Well I'll try that, for I just have to have a geography to see where Father is going in his boat."

Near to the twelve-year-old boy stood an interested man. He had been following the boy ever since he had heard the first book dealer tell him that he could not buy the book for sixty cents. So now the man again went after him into the bookstore and listened to his polite request for a geography that should not cost more than sixty

"Yes, indeed," answered the salesman. "I can give you a good one for sixty cents, or I can give you one that is a little more worn, but still a good book, for less than sixty cents. Which will you have?"

"If the old one is all right to study from, I will take that, and then I can buy something else to read with the rest of the money," said the boy.

"You like to read then," said the salesman.

"Better than almost anything else," answered the boy. "I wish I could go to school, but I can't, so I am going to have a book like the other boys use and study it myself."

"What is your name?" said the man who had been following him. "I have been watching you, and I want to help you to have the new book if you like it. Here is a dollar. Get whatever you like in this store with it. You will make a name for yourself some day, boy. I am sure of it."

"Thank you, sir," said the boy with a shy grin. "I hope so. My name is William Hartley, and I live down near the bridge."

"What would you like with your extra money?" said the dealer in books. "You can buy two or, perhaps more."

"I should like some book that Mother would like to read—some book that would rest her when she is tired; then I will take some other book that the boys study in school. I shall be rich with so many things."

When he left the store a little later he had under his arm a geography, a history, a book for his mother, and some materials with which to work out his lessons. As happy as a king, he ran home to show his treasures.

The years passed by, and the boy grew to be a man. One day a terrible storm swept over the sea and caught a boat which was making for the port. It tore her sails: it swept her decks; and in a short time she had sprung a leak.

"We shall soon sink," said the men, running for the lifeboats. "Let's get away as soon as we can."

While they were working to unfasten them the voice of the captain called, "Back to your posts, men! As long as we are above water there is hope to save the ship and make port. Why be cowards? I am sure that we shall make shore if we try. Come! Be good sailors and stick to your ship. All together! Let's go!" Assured by

the calm manner and the smile of the captain, the men went back to their work, and slowly but surely the boat made its way to land. Every man was safe, but the boat sank soon after reaching the dock.

One of the passengers, who had realized the great danger and had marvelled at the courage and perseverance of the captain, waited after the rest had gone away to thank the man who had saved his life and to compliment him on the way he had handled the boat.

"I think you do not know me," said the captain with a broad smile. "I have wanted to see you for years and to repay part of the debt that I owe you. Perhaps this has been a good chance to do so. Many years ago you bought a geography for me; that was the beginning of better days."

"William Hartley!" said the man. "I should say that I did remember you and your visit to five stores in order to get the book that you wanted. Captain William Hartley now instead of Little Bill, as you were then. Now I understand why we reached land in safety. You are still trying again, aren't you, Captain? And this time your perseverance has saved my life and yours. Thank you, sir."

"You are welcome," said the captain. "I am glad to have paid my debt."—Margaret White Eggleston.

ANNOUNCEMENTS

TITHING BULLETINS OFFERED AT A SAVING

At least \$5 a week can be saved by any church that customarily uses a four page bulletin each week. The Layman Company, the tithing organization at 730 Rush Street, Chicago, offers this saving when using their four page bulletin. Two pages are printed with a Stewardship message, and two pages are left blank for local announcements. The company suggests that churches conduct a five weeks' or 10 weeks' course of tithe education by using its bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing tracts at 20 cents. Please mention The Brethren Evangelist, also give your denomination.

THE LAYMAN COMPANY,
730 Rush Street, Chicago.

THE TIE THAT BINDS

GARBER-TOTTEN—It was the privilege of the undersigned to join in the bonds of holy matrimony, Mr. Edward T. Garber and Mrs. Florence F. Totten, on Saturday afternoon, December 29, 1934, at 4:30. The ceremony took place at the bride's home. The bride has long been a faithful and active member of the Washington church while the bridegroom holds his membership in another denomination in Harrisonburg, Virginia. The happy couple will make their home in Harrisonburg where Mr. Garber is in business. A host of friends wish the newly-weds a happy union.

HOMER A. KENT, Pastor.

IN THE SHADOW

HOUNSHELL—It has pleased our heavenly Father to take from us our sister, Mrs. Mary Alice Hounshell, on January 5, 1935, aged 60 years, 10 months and 13 days. Mrs. Hounshell united with the Brethren church in her teens and has been a consistent member ever since. She leaves to mourn their loss two sons, one daughter and a host of neighbors and friends. Not only will the home miss her but the church as well, for it has lost one of its faithful members. She was a cheerful giver and loyal supporter of our North Liberty church. The crowd at the Cedar Grove Church of the Brethren where the funeral was conducted, showed how large

was her circle of friends. The service was in charge of her pastor, assisted by Rev. M. L. Huffman of the Church of the Brethren. Burial was in a nearby cemetery.

JOHN W. DODSON, Pastor,
Quicksburg, Virginia.

SHELDON—David Paul Sheldon was born on the Brethren Mission field at Bellevue Station, French Equatorial Africa, on July 11, 1931.

Most of the three and one-half years of his brief life was spent in Africa. On November 29th with his parents he sailed from Kribi, West Africa, to the United States. Thirty-seven very happy days were spent on the boat during the trip to New York where they landed on December 4th.

A few days after landing in this country little David Paul became ill and never fully regained his health. While visiting with relatives at Columbus, Ohio, he became seriously ill and was taken to the University Hospital there. The best of medical help was in attendance, and there was much prayer on his behalf, but it did not seem to be the Father's will that he should remain. On January 6, 1935, he went to be with the Lord, aged three years, five months, and twenty-five days.

The funeral service was held in the Ashland Brethren church on the afternoon of January 8, in charge of the writer

and Brother A. L. DeLozier. Burial was in the Ashland Cemetery.

May the God of all comfort be very near these missionary parents in this difficult experience. And may the departure of this little African missionary touch our hearts, not only in sympathy for those who sorrow, but also to the end that we may give of our lives and substance more freely to the cause for which David Paul laid down his life. Of such is the Kingdom of heaven.

ALVA J. McCLAIN.

KISSEL—Mr. Emery Kissel was born November 22, 1870, in Ashland County, Ohio, and departed this life January 14, 1935. He is survived by his faithful wife, and four brothers.

On December 24, 1895, he was united in marriage to Miss Lelah Keener, and about one year later they both united with the Brethren church at Homerville, under the preaching of Rev. Henry Jacobs. They have enjoyed the blessings of a Christian home ever since that day.

Mr. Kissel was a fine Christian man. He was active in his church, serving as Superintendent of the Bible school, and Chorister for the church. In all his illness he maintained a cheerful attitude, and found great pleasure in reading the Word and in prayer. His wife and friends shall miss his departure, but we know that for him to be with the Lord is far better.

F. W. SHIERY.

Who Will Match this Loyalty?

Read the following statement from a letter from one of God's faithful children and ask the Lord to help you match the loyalty of this sister who, during the past years, has given most loyal support to the work of the church she so much loves.

"Herein find \$5.00 as my offering for Publication Day. I would you could have 1,000 of them. This came to me last night from N. M. and today's mail will carry it on, I trust safely to you."

Sincerely in His Service,
(Signed) Mary A. Snyder.

Others could do as well and with less real sacrifice than was made by this sister. If all will meet their responsibility as willingly and cheerfully the work of the Publishing House will be much enhanced.

Thank you, Sister Snyder, and may your fine example of willing and cheerful sacrifice lead many in our brotherhood to sacrificial giving on Publication Day.

J. C. Beal,
Secretary of Publications.

RENEW NOW!

Your Subscription to The Brethren Evangelist

Single Subscription	\$2.00
60% of your church families subscribing, each	\$1.50
A Club of 50 subscriptions, each	\$1.50
The Evangelist on Church Budget, each	\$1.50

It will be to your advantage to put your church on the Evangelist Honor Roll before April 1st.

After that our proposals will be revised

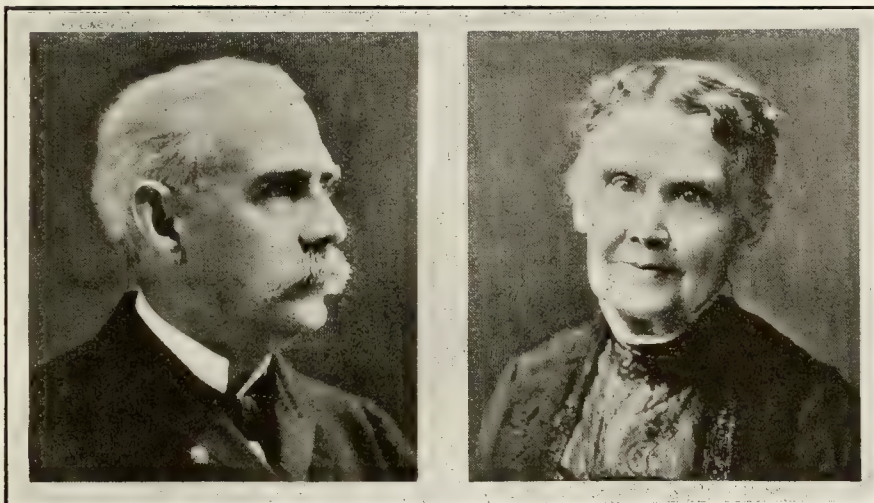
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THE BRETHREN EVANGELIST



Dr. Francis E. Clark

Mrs. Francis E. Clark

Young People's Society of Christian Endeavor The Original Pledge

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour; and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an active member I promise to be true to all my duties, to be present at and to take some part, aside from singing in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call.

Signs of the Times

by
Alva J. McClain

MILLIONS Make Up Their Minds

It was Napoleon, I believe, who spoke of China as a sleeping lion. And he added, "Let her sleep."

Today there is a strong movement in the direction of a united and progressive China. There has been such a movement for years but it seemed to be futile and lacking in cohesion. More recently China has learned several things.

According to Finance Minister T. V. Soong, graduate of our Harvard University, China has been taught a vastly important lesson by the bombs and bayonets of Japan. What they learned opened their minds to two needs: first, for national unity; and second, for an immediate development of military strength.

Stanley High, noted writer, believes that China at last means business. He says, "China, nationally speaking, has begun to make up her mind. And when 440,000,000 people make up their mind about anything, that is too important a fact, in our kind of a world, to be ignored; and whatever they make up their mind about becomes too significant to be escaped."

DOES This Awakening Concern Us?

The same writer points out that "China is already going nationalist. It remains to be determined whether or not she will also go militarist. If the former development is allowed to lead to the latter, then certainly world peace can only be built on the flimsiest foundations.

"Here are 440,000,000 people, living in an area that contains perhaps more of the world's unexploited resources—particularly its war resources—than any other. ... There is little doubt that the Chinese, if they are not able to secure justice by peaceful means, will one day be strong enough to get it by force. And a China, strong enough to fight for justice, will probably be too strong and too thoroughly militarized to be content when that justice—which would be acceptable today—is finally won. Militarism breeds ambitions of the sort that are not easily satisfied."

SOME Things China Has Learned

Through some rather bitter experiences, China has at last learned at least two distinct things from association with the nations of western "civilization".

First, she has observed the technique by which other nations have helped themselves to large slices of territory and privileges in her own domain. True, the nations are not doing this any more, having recently seen the error of their ways. But no great effort has yet been made to right some of the past wrongs.

Second, she has very recently learned that if she wants justice she will probably have to fight for it. Of course, the Japanese invasions of her territory have been condemned by the League of Nations, and our own Government has refused to "recognize" Japanese rights in that territory. But China has noticed that "protests" do not stop the

advance of the Japanese military machine.

Out of these two lessons there is gradually emerging a feeling on the part of China that if she wants any help, she will have to find it in her own efforts, not in other nations and international organizations, no matter how idealistic they may be. And this means the rise, doubtless, of a great military world power. China with her teeming millions may be starting now to take her place among "the kings of the East" (Rev. 16:12) who will march in military power toward the Land of Palestine at the time of the end.

THE Dilemma of the Internationalists

In spite of past failures, there are a considerable number of able and well meaning people who believe that international justice and world peace can be brought about by such organizations as the World Court and the League of Nations.

Now the Japanese-Chinese situation throws into clear relief the dilemma of the internationalists. When Japan snapped her fingers at the League of Nations and marched into Chinese territory, its nation members had a choice of two possible courses: The first was to apply the economic and military sanctions of the League. The second was to protest "officially" and let it go at that. The first course would probably have plunged us into another world war. Therefore, the League (and the United States) made formal protests and washed its hands in futility. About all that China got was sympathy.

With such a world as that in which we live, men being what they are, there is an irreconcilable conflict between the two ideals of World Peace and International Justice. If the nations want Justice, then from time to time they will have to fight for it. On the other hand, if they want Peace, it will be necessary at times to shut their eyes to Justice.

The solution of this age-long conflict will be solved at the Coming of our Lord. He will rule justly and also speak peace to the nations. The reason he can do this is because he knows what is just, and he will have the power to enforce it.

IN The Meantime

Men sometimes criticize the above suggestions as being the counsel of despair. Such criticism is unfair. There is something that we can be doing until he comes to reign.

First, we can preach the Gospel of God's grace, and thus change men from selfishness to unselfishness. As men are changed by the New Birth they become the salt of the earth, and their presence and influence tend to prevent injustice and war. The foreign missionary enterprise has done more than any other factor in human life to establish justice and peace. But the foreign missionary cause has been hampered, and in some cases destroyed, by two tendencies. First, the Church has regarded its own material comfort of more value than lost souls, spending more for cosmetics and tobacco than for the preaching of Christ. And second, the inroad of Modernism has utterly destroyed the effectiveness of missionary work in many fields, especially China, by denying the Lord that bought us.

In view of these facts of the world situation, all true Christians should set their hands to the following program: First, let us work for the destruction of all Modern-

istic tendencies in the church. Second, let us give ourselves and our substance more largely to missionary work in foreign lands. Third, let us then pray for the return of our Lord, for, after we have done all that we can do, we shall need his personal presence here on earth in order to realize completely the ideals of men and the promises of God.

THE Things of Caesar

While I am on this subject, I would like to add a word about the problem of such organizations as the League of Nations. I have met men who rather intolerantly made the support of the League a test of Christian fellowship. If you do not favor the League of Nations, then, they say, you are against the ideals of Justice and Peace, and you are not Christian.

Such a position is utterly unfair and not very intelligent. May I point out that the League of Nations is a political, not a religious issue. All Christian men and women are in favor of peace. But the League of Nations and peace are not synonymous ideas. The real question is whether the League of Nations will decrease the number of wars or increase them. Furthermore, the League might actually decrease the number of wars, and at the same time be the occasion of a more catastrophic war when it does come. Political authorities can be quoted on both sides of the question.

The one thing of which we are certain is that such questions are among the things which belong to Caesar. It is the Church's business to save men by the Gospel and then teach them the great principles of Christian morality. The creation of political instruments for the embodiment of these principles does not fall within the scope of the church's program.

The danger point between confidence and overconfidence in our own strength is not well marked. Peter missed the mark, though told to watch for it.

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Christian Endeavor Then and Now

"Then" points back to the origin of Christian Endeavor fifty-four years ago in Portland, Maine, and "now" refers to the present day with its question as to whether this youth movement still has a right to a place under the sun. Are the needs of young people different today, so that Christian Endeavor may no longer satisfactorily function? Or are youth's needs ever essentially the same, and the let-down in Christian Endeavor emphasis so widely noticeable at present due primarily to fads and fancies? It is therefore not mere sentiment that leads us to inquire what Christian Endeavor was in its beginning, but a very practical purpose of seeking to determine whether it should still be given a real place in our church organization and its literature.

Christian Endeavor was born in the atmosphere of a revival. The Williston Congregational church in Portland, Maine, had experienced an ingathering of souls and among that harvest there were thirty or forty young people. They had confessed Christ as their Savior and their hearts were tender and responsive. But what were they to do, and to what were they to respond? We are told there were church entertainments, literary societies and amusements aplenty, but these did not feed the souls of their members, nor cultivate love and service to Christ and his church. The popular efforts to hold young people seemed trivial and the spirit that prompted seemed superficial. They proved of little value to the church and failed to touch the deeper springs of life. There was need of something more vital than a social or literary club in the church to minister to the young people, something with higher purpose and more fundamental and more strenuous methods. To meet that need Dr. Francis E. Clark, the pastor, conceived the idea of launching a movement calculated to cultivate the spiritual life and train for and promote service for Christ and the church, with the outstanding feature of service being the winning of other young people to Christ and induct them into Christian fellowship and service.

Frederick L. Mintel, executive secretary of the New Jersey Christian Endeavor Union, whose faithful testimony to high evangelical principles has made him conspicuous, was privileged in December, 1925 to be one of a group of field secretaries being conducted by Dr. and Mrs. Clark on a special week-end pilgrimage from Boston to Portland, where Dr. Clark preached in the old Williston church and Christian Endeavor services were held in the room where the organization was first perfected, with a few of the charter members present. Mr. Mintel, writing in *The Presbyterian*, relates how that on that occasion Mrs. Clark told in her charming manner the thrilling story of Christian Endeavor's beginning. She said her Mizpah Circle of young people was scheduled to meet at the parsonage on that memorable night of February 2, 1881. Dr. Clark resolved to take advantage of the opportunity to present to the young people a proposal to organize a society with a wider scope than the Circle. In preparation for that meeting Dr. Clark wrote out a constitution defining the aims and structure of the proposed society. That constitution embodied all the features of the well-known Christian Endeavor pledge. "Some fifty young people signed the constitution when it was presented and explained to them, and thus became charter members of the new society—the first Christian Endeavor Society." The original constitution was essentially the same as that in use today. The motto, "For Christ and the Church", remains the same and the cardinal principles are the same today as then: (1) "Confession of Christ, (2) Service for Christ, (3) Loyalty to Christ's church, and (4) Fellowship with Christ's people." That was the type of young people's society that met the needs of that day. Will it also serve the young people of

our day, or do they need something different, something more modern?

We believe Christian Endeavor is still suitable to meet the needs of our Christian youth and is worthy of our encouragement and promotion. Young people are fundamentally the same, notwithstanding the popular clamor about the radical change that has taken place in them. Human nature remains unchanged in any essential feature; only the accidental and superficial elements of life are different from what they were a half century ago. Young people are still impulsive, enthusiastic and ready to go, and they are inclined to slip away from any place where they are given no encouragement, nor activity. They are still surrounded by all sorts of social, recreational and pleasure-promoting organizations and agencies that induce the spirit of selfishness and worldliness, so that their primary need is spiritual—inspiration, devotional development and religious activity. They still need to be trained for service and to be challenged to church loyalty and evangelistic effort. This is what Christian Endeavor did for the young people who gathered in the old Williston church, and it will do the same for the young people of our own churches, charged with pent-up energy, restless for activity and yearning for the thrills of an aggressive and growing religious experience.

Christian Endeavor deserves a place among our churches, a place something after the fashion of the place it originally had, if it is a Christian Endeavor of the same high and distinctly spiritual type. Its true mission is as challenging and as worthy as when it first appeared. Let us give it its rightful place.

Catholics Seek Public Tax Funds

Ohio Catholics are circulating a petition initiating a law appropriating state tax money for the support of their parochial schools. According to the petition being circulated the proposed law which they are initiating would allow them \$2,250,000 for 1935 and \$2,275,000 for 1936. There is no doubt about their getting the required number of petitions, and that being the case, it will automatically come before the state legislature for passage, with the chances in favor of its going right through and landing on the governor's desk for his signature. If it does, our guess is that he will sign it, in view of the nature of his campaign speeches. If it should not become a law in this manner, it will automatically be referred to the public by referendum at the fall election.

The critical situation will be understood when it is recalled that the proposal to take public funds for parochial schools only lacked three votes of passing the House last year and only lacked one vote of passing the Senate. It has been said that the Catholics have more friends for their measure in the Senate this year than they had last.

There is only one thing that can stop this effort to grab into the public treasury for the support of denominational schools, and that is the building up of such a protest and countermovement on the part of Protestants that the legislature cannot help reading the handwriting on the wall. We bespeak on the part of all Ohio pastors and laymen their hearty cooperation in such a protest, as one undoubtedly will be launched. It is not a matter of religious prejudice that leads us to oppose strongly this move, but a vital principle that has become very dear to American people, namely, the separation of church and state. There is too much at stake to be indifferent to this move.

EDITORIAL REVIEW

We thank our Brother S. H. Buzard of Vandergrift, Pennsylvania, for his very gracious words of appreciation of our church paper.

Brother Homer A. Kent, in addition to his work as pastor of the Washington, D. C., church, which involves preparation now for dedication and revival, is teaching in the Washington School of the Bible.

The Whittier, California, church bulletin informs us that Brother Charles W. Mayes was engaged in a revival campaign in the First church of Los Angeles, during the latter part of January, but we are not informed as to the results. Brother W. A. Ogden is pastor of this church.

Brother R. Paul Miller, writing from Philadelphia, where he closed a revival last Sunday (January 27), said: "We are in the midst of the heaviest snowfall in twenty years for this section." Naturally it seriously hindered the meeting for the last week, but we are hoping that God may have given a victory nevertheless.

Dean Alva J. McClain's new booklet, entitled "Bible Truths" is ready for mailing. Already a goodly number of orders have been received. Those desiring copies may order directly through Prof. McClain, whose address is Ashland, Ohio, or through the Brethren Publishing Company. See advertisement in this issue for prices.

Dr. G. C. Carpenter, who, with his wife, is spending the winter in Hallandale, Florida, writes an interesting "Southern Observations" letter, and it is evident that he is in love with the southern climate. On their way south they traveled leisurely, visiting friends at various points, and made a pleasant trip of it. He finds himself busy where he is located, a part of the time caring for the mid-week Bible study and occasionally preaching at the church where he worships.

Brother L. A. Myers, pastor of the church at Morrill, Kansas, writes that two have been received into the church since his last report. They are working along faithfully, taking the hard conditions caused by the depression uncomplainingly and making the best of them. The Christmas season witnessed some material expressions of friendship between pastor and people, and the members of the church display a fine spirit of cooperation in providing for the needs of the church and parsonage.

Dr. J. C. Beal reports two more confessions at his services at Canton last Sunday (January 27) and one on the previous Sunday. On Monday of this week Brother R. Paul Miller was due to arrive and lead the Canton church in a three weeks' revival, or possibly we should better say, continue and intensify the revival that has been in process at the regular services. Brother Beal requests prayer for this campaign.

Dr. C. F. Yoder writes of his work at Almafuerie, Argentina, where during the holiday season special emphasis was placed upon the instruction of children by combining the Daily Vacation Bible School and Christmas program work, that season being the summer vacation time in South America. One conversion is reported as a result of the watch meeting on New Year's eve. Pray for this work and all our work in foreign lands.

When preparing copy for publication, please do not write on both sides of your paper, not even when finishing up your manuscript, and you only have a few lines more to write. It must be re-written by your busy editor before it is handed to the typesetter, if you do. Also, write double spaced, if you use a typewriter, and if you use a pen, do not crowd your lines, and write legibly. Take special care in spelling proper names. We will thank you kindly for your cooperation in this matter.

The church at Warsaw, Indiana, has enjoyed a very successful evangelistic campaign under the leadership of a Gospel Team from Ashland, in the persons of Brethren John Squires and Lewis Grubb, two of the talented young men preparing for the ministry at the Seminary. There were thirty-five persons to take a stand for Christ during the meetings, or immediately following, thirty-four to make confession of Christ as their Savior and one to make re-consecration to Christ as Lord. At the time of the report twenty-six had been baptized. There are evidences that the revival spirit

is not over. The pastor, Dr. L. E. Lindower, and his people made good preparation by means of prayer and prayer was continued during the meetings. God heard and answered prayer and honored his word as it was proclaimed in sermon and song and personal contact. God is prospering his work there under the leadership of Brother Lindower.

Brother Robert D. Crees, our national Christian Endeavor president, calls the attention of local society leaders and pastors to the new Brethren C. E. magazine, which is mimeographed and is called "Brethren Youth". There are seven pages in the last issue which contains much material of interest and help to Endeavorers. In a recent communication to the Evangelist editor, Brother Crees expressed a willingness to cooperate in giving Christian Endeavor a larger place in the church paper, and possibly merging Endeavor interests in this magazine. We are heartily in favor of giving Christian Endeavor every encouragement possible.

From Loree, Indiana, comes a report over the signature of the pastor, Brother D. A. C. Teeter, of a revival meeting held under the evangelistic leadership of Brother Claud Studebaker. There were five confessions during the meetings and one immediately after the close. Time was given to the preaching of doctrine as well as evangelism and the church and community were greatly benefited by the services. Brother Teeter is serving his seventh year as pastor of this church and the work in all its departments is moving forward. Finances are in good shape and ten new members were added during the year.

The First church of Long Beach has a Bible reading Honor Roll (a rather long list) of persons reading the Bible through in a year. This has been an annual feature of their work for a number of years, according to our observation of their church calendar. That is fine, but still more significant is the list of Junior Intermediate boys and girls who read the New Testament through during 1934. Nothing is more important for the future of the individual or the church than getting the mind of a child saturated with the Word of God.

February brings with it the second monthly program of prayer, which you will find on page 9. We are indebted to members of the Seminary faculty for the preparation of this program, to which they have attached a request for prayer. We suggest that it would be fine if pastors would encourage their people to cooperate and thus promote not only more prayer, but more united prayer. The first church of Jerusalem had great power when the members were united in prayer. Let us make common cause of our problems and tasks. In this way we can help one another in the work of the Lord and maintain a fellowship and a oneness of spirit not otherwise possible.

The Mexico, Indiana, church has experienced a blessing through the ministry of Brother Claud Studebaker in a revival recently closed. Three persons made first confession and two others were converts to Gospel baptism through the doctrinal sermons of the evangelist. The campaign seems to have been really a community revival from the standpoint of religious impression made. One significant feature was the holding of morning meetings in various business places in the town. Brother L. V. King is the aggressive pastor and the people of Mexico are responding to his leadership in a fine way.

The La Verne church of California gives us an "annual report" showing a net gain in membership of twenty-one, three having been added during the fourth quarter. Other signs of God's blessing upon this church are the good attendance at church and Sunday school (the latter averaging 224), the success of several new projects launched during the year and the activity of Christian Endeavor. The recent visit of Brother and Sister Curtis Morrill, the witness they bore to their zeal for the foreign field, and the ordination of Brother Morrill in this his home church, brought great blessing to the congregation. This church is under the spiritual leadership of Brother A. L. Lynn.

Young Men's Missionary Society is an organization in the Waynesboro, Pennsylvania, Brethren church, where it has been carrying on its work among the young men for three and one-half years and is under the leadership of Brother W. St. Claire Ben-shoff as president. This organization got under way before the

(Continued on page 8)

"Not I, but Christ" in STEWARDSHIP

By R. E. Gingrich

An address delivered at Ohio Conference, Louisville, June, 1934, when the Conference theme was "Not I but Christ". Published in Three Parts. Part I.

The paramount need of the hour is an entire consecration of life, with all its possessions. This must be laid upon the conscience of every individual. I propose to use the term "Christian Stewardship" in its broadest sense. Not only does stewardship include wealth, important as that may be; but it also consists of life, as a trust from God, and therefore all that pertains to body, mind, and spirit, belongs to Christian Stewardship. It lies at the very heart of the teachings of Christ. In a very real sense Christianity depends upon how, and to what extent, her adherents carry out the principles of true stewardship. To be a true and faithful Christian Steward the motto of this conference, "Not I, but Christ", must be our personal motto as well.

Before you and I can correctly and definitely respond to God's demand for personal stewardship there is one principle of which we must be very conscious; namely, the universal ownership of everything by God. Absolute ownership is vested in him alone. We are only stewards of the great God of the universe. That thought alone is sufficient to stagger the humble servant of the Lord. The term "steward" is applied to one to whom is entrusted the care and management of estates or affairs not his own. The New Testament word "stewardship", then, emphasizes the closeness of the fellowship which exists between God and his chosen people. We are his trusted and confidential servants.

Grounds of Divine Ownership

It is of great importance for us to recognize the universal ownership of everything by God. It is his, first, **by right of creation**. "In the beginning God created the heavens and the earth". I have never read where God sold out to any individual or company that which he created; have you. Therefore, we read, "The earth is the Lord's and the fullness thereof; the world and they that dwell therein" (Ps. 24:1). There is positively no right that can displace that of the creator. "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof" (Ps. 50:10-12). From the beginning he has continually sustained all things, "Upholding all things by the word of his power" (Heb. 1:3).

Everything is his, second, **by right of redemption**. "That the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God" (Rom. 8:21). Through sin the world became separated from God, even nature, both animate and inanimate, suffering through the curse because of it. Yet the infinite value of the life of God's only Son, given to redeem it all, establishes again fully the right of the universal ownership of God.

Everything is his, third, **by right of requirement**, if I may use the expression of another. This is that of stewardship. It is this sphere in which I am particularly interested today. God has so planned it that we can, by willful disobedience, dispossess him of that which is right-

ly his, but we can never disprove his ownership. Herein lies our opportunity for reward or for loss. God has endowed man with administrative ability and then turned over to him the administration of certain estates and affairs, man himself included. The true Christian, in the performance of his duties with regard to the estates entrusted to him, will follow as his motto, "Not I, but Christ" in his stewardship.

Stewardship embraces **all that we are, all that we have, and all that we do**. With these three thoughts in mind let us consider the subject under three natural divisions; namely, Stewardship of **Self**, Stewardship of **Substance**, and Stewardship of **Service**.

I. Stewardship of Self

Stewardship of life demands the giving of "Self" for personal salvation. It is true that we are his by right of creation. But we are his by right of redemption **only** when we willingly give "Self" to him in personal salvation. It is then that those matchless words of Paul's in I Cor. 6:19-20 become realities to us. "What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." Notice these special words: "Ye are bought with a price . . . Ye are not your own . . . Therefore glorify God in your body."

I find in this appeal of Paul's the most powerful challenge within the lids of God's word for a complete surrender of "Self", and the yielding of the believer in life service to God. It is based on the cross of Christ. God here holds up the bleeding form of Jesus and cries, "I have bought you at the cost of the life of my dear Son. You are mine! You are no longer your own." Now, the infinite value of that life was so great that there is not a word of your lips, nor a beat of your heart, nor a deed of your hands, nor a child of your love, nor a talent of your mind, that is not his by right of purchase. To realize Jesus' absolute right to every avenue of your life is the believer's greatest need. The choosing of your work, the selection of your field of labor, the shaping of your ambition lies within the sphere of God's care, and demands his sovereign will to determine them. The prime duty of every born-again soul is to seek God's will for his life. Selfishness has caused more unhappiness and misfits in life than perhaps any other cause. The stubborn desire to follow one's inclination for worldly gain or honor is sharply antagonistic to the motto of this program, "Not I, but Christ."

Perhaps the acid test as to whether or not one is a true steward of "Self" is that of obedience. Christ based the test of discipleship upon obedience. "Hereby we know that we love the children of God when we love God and do his commandments" (I John 5:2). Let us connect this with John 13:35, "By this shall all men know that ye are my disciples if ye love one another." One cannot obey God and not surrender self to his divine will. The poem entitled "Obedience" portrays vividly the struggle be-

tween "Self" and the Master, terminating in a beautiful surrender of "Self" for service.

I said: "Let me walk in the fields."

He said: "No, walk in the town."

I said: "There are no flowers there."

He said: "No flowers, but a crown."

I said: "But the skies are black,

There is nothing but noise and din—

And he wept as he sent me back—

"There is more," he said, "There is sin."

I said: "But the air is thick,

And fogs are veiling the sun,"

He answered: "Yet souls are sick,

And souls in the dark undone!"

I said: "I shall miss the light,

And friends will miss me, they say."

He answered, "Choose tonight

If I am to miss you or they."

I pleaded for time to be given,

He said: "Is it hard to decide

It will not seem so hard in heaven

To have followed the steps of your guide."

I cast one look at the fields,

Then set my face to the town:

He said: "My child, do you yield?

Will you leave the flowers for the crown?"

Then into his hand went mine;

And into my heart came he;

And I walk in a light divine

The path I had feared to see.

I do not mean to say for one moment that all believers should or are called to enter the ministry. It is manifestly not God's will that all men should leave secular work and enter the ministry, for God has need of a consecrated laity. A true man of God can preach the gospel just as truly in his business life as any preacher can in his pulpit. He may even reach many that the man in the pulpit can never touch. A story is told of a new Anglican rector who was calling upon his parishioners for the first time. Stopping at a cobbler's shop he spoke to the cobbler, he being one of his flock. He found him a deeply spiritual man and very well read. Soon the minister exclaimed, "My friend, a man who can express himself with the ease and deepness that you can should not be in secular work." Immediately the man answered, "I am serving God as surely as you are. For," said he, "Here are the widow Brown's children, needing shoes; and there is old man Tompkins—old and too poor to buy more. Then there are the orphans who live down the street. Now, if you will preach the gospel to them—that their souls may be saved—I will serve God by keeping them in shoes." That, my friends, I believe is glorifying God in a real way; that is stewardship of Self plus Service.

(To be continued)

West Salem, Ohio.

It is a law of this universe that the best things shall be seldomest seen in their best form. . . . And therefore, while in all things that we see, or do, we are to desire perfection, and strive for it, we are nevertheless not to set the nearer thing, in its narrow accomplishment, above the nobler thing in its mighty progress; not to esteem smooth minuteness above shattered majesty; not to prefer mean victory to honorable defeat; not to lower the level of our aim, that we may more surely enjoy the complacency of success.—John Ruskin.

A Study of War Propaganda

A Resume of a
Splendid Chapel Address

By Dr. Raymond Bixler
Professor of History, Ashland College

The people of the Allied countries and Central Empires were equally deceived during the World War by a pernicious program carried on by their own governments. One of the first purposes of this propaganda was to teach the public to hate the enemy. The War was said to be caused by the criminal machinations of a well armed murderous enemy, who without warning had attacked a peaceful, unsuspecting alliance of nations. Allied propaganda alarmed us by telling how the Teutons had planned to conquer the world. German statesmen and people were generally alarmed because they believed that the alliance of England, Russia, and France had been formed in order to encircle and destroy the Fatherland because of their jealousy of its increasing prosperity.

This propaganda frequently led to an exultation of the national culture and a depreciation of the barbarous enemy. The past history of the enemy, their culture and even religion were used to prove that the enemy was unchristian and uncivilized. On the other hand their own country always fought on behalf of noble causes and contributed to civilization most of the things that are worth while. The idealistic war aims of the Allies proved to their satisfaction that they were fighting in behalf of humanity. These dictators of public opinion said the enemy was guilty of fiendish atrocities perpetrated on helpless old people, women and children even though these tales were usually false.

In order to maintain the morale of their own people the illusion of victory was maintained. Unfavorable news was withheld from the public until there could be a simultaneous publication of equally favorable news. Enemy victories were minimized and their losses magnified. Defeat became a strategic retreat to better prepared positions. The collapse of the enemy and victory were assured in the near future.

There was a constant attempt to preserve the friendship of neutrals and if possible secure their active cooperation in the War. Since the United States was the chief neutral, huge sums of money and all sorts of methods were used to influence public opinion and the policies of government. An intensive propaganda was developed among the neutral neighbors of Germany by both sides.

In the spring of 1918 a tremendous effort was made to produce internal dissension in Austria and Germany by a well directed propaganda among the armies and civilian populations. In Austria the separate nationalities were encouraged to seek separate statehood. The futility of continuing the struggle was brought home to German soldiers and civilians by leaflets carried across the western frontier by balloons. Newspapers from Switzerland, Holland and Scandinavia which circulated in Germany were freely used. The propaganda of the Allied Powers was no doubt more successful than that of the Germans and to a considerable extent accounted for their victory, although we were constantly reminded during the War of the thorough and far reaching propaganda of the Germans.

To Reward the Righteous

The Purpose of the Second Coming of our Lord

Mrs. A. V. Barnes

He is coming to reward the righteous. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22: 12. It is then that the righteous are to be rewarded for their faithfulness. It is then that he will make up his jewels. He will send forth his angels, and they shall gather together his elect. Crowns will be placed on worthy brows; the redeemed will be made immortal, arrayed in white, and will joyfully enter into their happy existence in God's eternal kingdom, where nothing can ever come to molest or make afraid, to mar or cause unhappiness. The trial of their faith is to be "found unto praise and honor and glory at the appearing of Jesus Christ" (I Peter 1:7). It is when the chief shepherd appears that his people will receive a crown of glory that fadeth not away.

It was at the second coming of Christ that Paul expected to receive his reward for faithfulness. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also which love his appearing" (I Tim. 4:8). It is then that Christ will bring complete salvation to his people, salvation from death and the grave forever. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28). Of this glorious time it is said: "He will swallow up death in victory; and the Lord will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25:8, 9).

The coming of Christ will assure to his people the kingdom which has long been promised to them. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27). "Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34). "And hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:10).

To Destroy the Wicked

He is coming to destroy the wicked. Those who have refused his mercy, turned away from his truth, trampled upon his law, persecuted his people, and done despite to his grace, will then meet their eternal fate. "The mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (II Thess. 2:7, 8). Concerning this same punishment of the wicked, Isaiah says: "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite

the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (Isa. 11:4). And John also wrote of this punishment of the enemies of God:

"The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth" (Rev. 11:18).

To Redeem the Earth

He is coming to redeem the earth. Not only the race of men, but the earth itself has been lost and is under a curse. God gave it to man at the beginning. Man sold himself and his dominion of the earth to Satan. The earth was subjected to the curse under which it still groans and travails. It is out of order, torn, tossed, and racked like a sick man. A great malady is upon it, but harmony and beauty are yet to be restored. The second Adam will completely undo the works of the first Adam. Christ has purchased the earth. We are now waiting for the "redemption of the purchased possession." When Jesus comes the second time he will bring the earth back to its former beauty. It will then shine with more than its original glory. For when he comes then shall take place the "restitution of all things, which God hath spoken by the mouth of his holy prophets since the world began" (Acts 3:21). And so we look for "new heavens and a new earth, wherein dwelleth righteousness" (Psa. 37:11). "The righteous shall inherit the land, and dwell therein forever" (verse 29), and in order to fit it for their dwelling place the Lord will redeem it when he comes.

To Restore All Things

He is coming to restore all things. All that has been lost through the introduction of sin into this world will be restored when Jesus comes. At the beginning of this history of the world, mankind was placed in the garden of Eden and given the privilege of eating of the tree of life. It was God's purpose for man, that he should ever remain in this paradise and possess eternal life. This plan was thwarted by sin, but God has kept this purpose for man in mind through all the ages that have passed since then, and through Christ Jesus all things will be restored. This has been foretold by many of the prophets and Peter speaks of it in this way: "He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began" (Acts 3:20, 21). A description of the restored earth, with the redeemed race upon it, will be found in the last two chapters of the Bible. It is the second coming of Christ which will prepare the way for the establishment of this new earth, where the people of God shall dwell throughout eternity.

To Reign Forever and Ever

Jesus is coming as King of kings and Lord of lords, to reign forever and ever, says the prophet. "I saw heaven opened, and behold a white horse; and he that sat upon

him was called Faithful and true, and in righteousness he doth judge and make war. . . . And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords" (Rev. 19:11, 16). The kingdom over which he will rule will be an everlasting kingdom. This is stated in many places. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed. . . . It shall stand forever." There was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed." "The Lord shall reign over them in Mount Zion from henceforth, even forever." "Of his kingdom there shall be no end" (Dan. 2:44; 7:14; Micah 4:7; Luke 1:33).

Surely, with all these wonderful and glorious purposes to be worked out by the coming of Christ, we cannot afford to give up the precious doctrine of his coming. This is indeed a "blessed hope", as we contemplate the stupendous events of the near future which cluster around the glorious appearing of Christ, there comes from the eager hearts the cry of John, "Even so, come, Lord Jesus!" What is the world and all that it holds with this? What is reproach? What is suffering, what is the loss of all things, when this is set over against them. Paul chose well when he decided to forsake all things, to endure all things even to forget all losses and labors, perils and pains as mere trifles, as no account if by any means he might attain the resurrection of the dead.

An Exceeding Weight of Joy

Do some who read these words hope for this blessedness? Are we living so as to be children of the Resurrection? What a tremendous goal for any life! This is glory, substantial glory, an exceeding weight of glory! To be accounted worthy to obtain that world and the resurrection from among the dead, what object that men can strive for can be compared to this?

And this is our hope. "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." And to those who cherish such a hope, comes the further word of admonition: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (II Peter 3:13, 14). Every man, too, that hath this hope in him, purifieth himself; he will keep his body under; forgetting those things which are behind, and reaching forth unto those things which are before, he will press toward the mark for the prize of this high calling of God in Jesus Christ.

Hagerstown, Maryland.

The Prayer that Prevails

By J. L. Bowman

In Mark the eleventh chapter and the twenty-fourth verse and in John's gospel the fifteenth chapter and the seventh verse we are given the conditions upon which man may approach God with the full assurance that their needs will be supplied. The first is **faith**. "He that cometh to God must believe that he is"; more than that, he must believe that he is a "rewarder of them that diligently seek him". Your faith must be as large as the blessing you seek.

The second condition is that one must "abide in him". Perhaps more prayers fail to receive an answer from failure to "abide in him" than from any other source. The petitioner may have many

qualifications that are a prerequisite to real prayer but if he fails to have this union that is so vital and essential to answered prayer his prayers will not be answered. The crucial test of faith is expectancy. The groundwork of expectancy, as Christ laid it down, is the fundamental operation of abiding in Christ. Not logic in thought, nor rhetoric in expression will bring the desired answer, but faith in Christ and union with Christ will bring it.

Here are three points that I think will help to clarify the atmosphere as to why prayers are unanswered:

No one is a true Christian who does not pray.

No prayer is a true prayer that is not offered in faith.

No faith is true faith which does not expect to get what it asks for.

The short length of this article prevents the discussion of each point in order. Expectancy is good and essential, but remember that that is not enough. The implication of the proverb is not true: "Expect nothing and you will not be disappointed," because many people are disappointed for other reasons even when they have expected much. Along with expectancy must go the "abiding." Live that and you can pray insistently and successfully. For he is a rewarder of all them that diligently seek him. Abide, ask, seek, knock and ye shall know the fullness of these glorious promises.

Linwood, Maryland.

EDITORIAL REVIEW

(Continued from page 4)

national organization of Young Men's and Boys' Brotherhood, but its aims and program seem to be very similar. Its motto is "Lifting Others as We Climb," and one of its means of "lifting" is by helping in the evangelistic and other work of the church. The members lift themselves by means of devotional services and mission study, the latter being something that Brethren men are not widely accused of doing. Most of the mission study is being done by the women of the church. It might have a far-reaching effect upon our churches and missionary advancement if more men could be encouraged to study missions. These young men of Waynesboro, to further enlarge their service to their church, have undertaken the publishing of weekly church bulletins by the mimeograph process, the circulation of which ran as high as ninety on the occasion of the advertising of the recent revival meeting conducted by Brother Frank G. Coleman. We commend the "Y. M. M. S." and "The Y. M. M. S. Bulletin".

SIGNIFICANT NEWS AND VIEWS

WHAT LIQUOR COST

During the first year of repeal, liquor cost the American people the sum of \$3,000,000,000, or an average of twenty-five dollars **per capita**. These figures do not include the bootleg trade. The liquor manufacturers claim that some two hundred millions went into plants and thus aided unemployment. The drys point out that this sum spent for farm products would have salvaged the farmers, or spent for manufactured articles would have given work to millions. Instead it was used to imperil the lives and the homes of the American people. Wet newspapers gleefully reported the hilarious drunkenness which accompanied the New-Year parties in many cities. This drinking proves nothing, nor is it exceptional. The lunatic fringe of society has always drunk itself into the hospital on New Year's eve; it will doubtless continue the custom as long as it is approved. But it is a sobering thought, along with the three billions spent on drink, that one-fifth of the people of the country are in part or wholly supported by the Federal Government relief.—Christian Advocate.

ROMAN CATHOLIC DEFENDS DANIELS

That stalwart and splendid Catholic layman of Louisville, Kentucky, P. H. Callahan, has recently addressed vigorous letters to Catholic editors protesting against what he deems a wholly unjustifiable attack on Josephus Daniels, United States Ambassador to Mexico. The **Baltimore Catholic Review** had accused Daniels of an

unfair attitude toward the Roman Catholic Church, and its editor, in a letter to Mr. Callahan, stated that "the fact that Mr. Daniels has no religious prejudices does not excuse his endorsement of the paganistic system of education which is now going on in Mexico." To this Mr. Callahan replied: "I do not believe in betting, but I will give you a Hart, Shaffner & Marx suit of clothes as a honorarium if you will show me where Mr. Daniels endorsed the 'paganistic system of education.'" In a letter concerning the same matter to his business partner, William Bennett, Mr. Callahan states some facts concerning ex-Senator Heflin, of which we were not aware. Bennett, a native of San Antonio, Texas, and a former student in a Catholic seminary, had written his partner: "Are the Catholics still 'panning' Daniels on this issue? Looks like they are joining the roads of Hitler on 'Narrow Mindedness.'" To this Mr. Callahan responded: "Replying to the above, the Catholic papers and some of the Catholic clergy are still 'panning Daniels,' and doing everything they can to make him a bitter anti-Catholic. You will remember Tom Heflin turned against us for the very same reason. Heflin used to be the favorite orator for the K.-C's. at their banquets, but the Catholics' wanting this country to go into war on account of Mexico was too much for him. I suppose you know that in '24 Heflin fought the Ku Klux Klan, not only in Alabama, but in the adjoining state of Georgia as well. Daniels, however, is a fine Christian and has no resentment."—Advance.

THE PRESIDENT'S WORK PROGRAM

Reading over the chief points in President Roosevelt's work program which he hopes will terminate the "dole" (which is what the relief program amounts to), by absorbing millions of men into the ranks of the workers, one is struck by the thought that it seems to carry with it the danger of creating an enormous class of people who might almost be termed serfs. The points set forth indicate that these millions to be put to work are to be paid "subsistence wages" as against the NRA code wages dictated to all private industries. The work is to be "made" work, and not the spontaneous result of economic demand, i. e., road building, grading, "starling hunting," etc. Private business is not to have access to either this labor force or come into contact or competition with its activity. All this appears at the first blush like the beginning of a situation which is not altogether unlike the ancient Roman practice. Under it we foresee a body of several million individuals who will closely resemble "wards of the government," whose economic efforts will be directed at a tangent from the general economic field of operations, whose pay will be an arbitrary fixed "allowance," such as soldiers and sailors receive, and whose expectation will lie wholly in the Government at Washington. We anticipate strong objection to many phases of this proposed program. We question whether "made" work is more than one step removed from a flat "dole."—The Presbyterian.

DEMAGOGERY

Father Coughlin's opinion of the Congress of the United States, of the revaluation of the gold dollar, of greedy, grasping capitalists, and of affairs generally, gained aural entrance into our family sitting room during January 13's "Catholic radio hour." If our estimate of the present or the last Congress required for expression the words of denunciation we heard during eight minutes of listening to Father Coughlin, we would rate our nation's representatives and senators as criminals and our country beyond saving from ruin. If his voice were truly characteristic of the Little Flower, we would incline to classify it botanically as *Carduus arvensis*, which, according to Webster's dictionary, is an European thistle naturalized in the United States and Canada, and a pernicious weed.

One does not safely judge a writer or a speaker by a single article or speech. We therefore remark that the objectives of Father Coughlin and his usual radio discourses may be temperate and rational. We do not listen to him. But the invective in which he indulged in the period described above was not defensible in style, delivery or application, unless one is an admirer of demagogery of a very pronounced type. It consisted of denunciations delivered from the shelter of a priest's position and with a degree of immunity such as is courteously given to those regarded for their spiritual leadership. We understood him to say that he had

five million backers and that the subjects of his criticism had better mend their ways or they would have something happen to them. Just what form of punishment he has in store for his opponents he did not reveal.—The Lutheran.

"Lord, Teach Us To Pray."

FEBRUARY

FIRST SUNDAY: February third.

"He will regard the prayer of the destitute, and not despise their prayer"—Psa. 102:17.

1. Pray for the aged ministers and their families.
2. Pray for the sick and shut-ins.
3. Pray for the churches with difficult and discouraging problems.

SECOND SUNDAY: February tenth.

"I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority"—I Tim. 2:1-2a.

1. Pray for the Brethren Home and its successful maintenance.
2. Pray for a deepening of compassion for the needy.
3. Pray for our nation and its rulers.

THIRD SUNDAY: February seventeenth.

"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel"—I Tim. 5:8.

1. Pray for the Benevolence day offering, that the churches may give with the compassion of our Lord.
2. Pray for our medical missionary work, and for those engaged therein.
3. Pray for your local government officials, in community and in state.

FOURTH SUNDAY: February twenty-fourth.

"A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway"—Acts 10:2.

1. Pray for the members of the Board of Benevolences and workers in charge of the Home.
2. Pray for the unsaved in your families and communities.
3. Pray for the protection of our churches against the inroads of false teaching and cults.

SPECIAL REQUESTS

1. Join with us in thanksgiving for blessings received by the Seminary, and pray that our Lord may continue to deepen our love and devotion to him.

The Seminary Faculty.

2. Pray for the Christian Endeavor movement within our church that it may be blessed to the continued service of our young people.

3. Pray for the support of the aged and needy ministers and their wives and for the Brethren's Home. The last Sunday in February is the time to give for that purpose.

4. Dr. C. F. Yoder asks that we uphold the hands of our missionaries in Argentina with our prayers.

5. Brother L. E. Lindower asks prayer that they may advance in the Lord's work at Warsaw, Indiana.

6. Pray for revival at Canton, Ohio, with Brother R. Paul Miller as evangelist, beginning January 28.

W. I. DUKER,

President
Goshen, Indiana

E. L. MILLER

Vice-President
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N.

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A List of Evangelical Textbooks

With Suggestions for Supplementary Reading

(For Sunday School Teachers and Church Workers)

By Leander S. Keyser

I—For Christian Colleges

Bible History

A Manual of Bible History (new edition, 1920). By William G. Blaikie, D.D., LL.D. Thomas Nelson and Sons, New York, London and Edinburgh.

A Brief Bible History (1922). By J. O. Boyd, Ph.D., D.D., and J. G. Machen, D.D. The Westminster Press, Philadelphia.

Aids to Bible Study

A Guide to the Study of the Bible. By J. Sheatsley, D.D. The Lutheran Book Concern, Columbus, Ohio.

Synthetic Bible Studies. By James M. Gray, D.D. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Illinois.

Bible Studies in the Light of Recent Research (second edition, 1930). By Augustus William Ahl, A.M., Ph.D. The Christian Alliance Publishing Company, New York. An introductory manual for colleges and seminaries.

The Open Bible (1918). By O. M. Norlie, Ph.D. Augsburg Publishing House, Minneapolis, Minnesota.

Christian Evidence

The Authenticity of the Holy Scriptures (1923). By H. E. Dana, D.D. Doubleday, Doran and Company, Garden City, New York.

The Divine Inspiration of the Bible. By W. E. Vine, M.A. Pickering & Inglis, 14 Paternoster Row, London, England.

The Bible Under Fire (1927). By John L. Campbell, D.D. Harper and Brothers, New York and London.

Biblical Doctrine

The Great Doctrines of the Bible (1912). By William Evans, Ph.D., D.D. The Bible Institute Colportage Association, Chicago, Illinois.

Life of Christ

The Story of Jesus (1924). By M. Hadwin Fischer, Ph.D. The United Lutheran Publication House, Philadelphia, Pennsylvania.

The Modern Student's Life of Christ: A Textbook. By Philip Vollmer, Ph.D., D.D. Fleming H. Revell Company, New York and Chicago.

Bible Study

Where Did We Get Our Bible? (1928). By George L. Robinson, Ph.D. D.D. Doubleday, Doran and Company, Garden City, New York.

Supplementary Reading

All About the Bible. By Sidney Collett. Fleming H. Revell Company, New York, Chicago and London. Fourteenth edition.

Primers of the Faith. By James M. Gray, D.D. Fleming H. Revell Company, New York and Chicago. An acute and constructive book.

The Student's Historical Geography of the Holy Land (revised edition, 1924). By William W. Smith, A.M. M.D. Doubleday, Doran and Company, Garden City, New York.

The Authenticity and Authority of the Old Testament (1926). By William C. Proctor, F.Ph. Charles J. Thynne & Jarvis, Ltd., Whitefriars Street, London.

An Outline of the Books of the Bible. By James H. Brookes, D.D. Fleming H. Revell Company, New York and Chicago.

Voices from Rocks and Dust Heaps of Bible Lands (1928). By J. A. Huffman, D.D. The Standard Press, Marion, Indiana. A useful volume on the Bible and Archeology.

The Christ and the Creed (1927). By Bishop Warren A. Candler, D.D., LL.D. Cokesbury Press, Nashville, Tenn. Cogently upholds the Biblical doctrine.

The Christ of the Ages (1928). By Harold Paul Sloan, D.D. Doubleday, Doran and Company, Garden City, New York. A masterly presentation.

Christ in All the Scriptures (sixth edition, 1922). By A. M. Hodgkin. Pickering & Inglis, 13-14 Paternoster Row, London, E. C. 4. A convincing book; treats of the prophecies of the Old Testament and sets forth clearly the Christ of the New Testament.

II—For Theological Seminaries

Bible Criticism

The Authenticity and Authority of the Old Testament (1926). By William C. Proctor, F.Ph. Charles J. Thynne & Jarvis, Whitefriars Street, London, England.

New Testament Criticism (1924). By H. E. Dana, D.D. The World Company, Fort Worth, Texas. This work deals with sources, history, results, the Synoptic Problem, the Johannine Problem and other relevant themes.

Christian Apologetics

A System of Christian Evidence (fifth edition, 1930). By Leander S. Keyser, D.D. The Lutheran Literary Board, Burlington, Iowa. Designed for seminary Juniors and Middlers.

The Philosophy of Christianity (1928). By Leander S. Keyser, D.D. The Lutheran Literary Board, Burlington, Iowa. Designed for seminary Seniors.

Why Is Christianity True? Christian Evidences (1905). By Edgar Y. Mullins, D.D.,

LL.D. American Baptist Publication Society, Philadelphia.

Christian Dogmatics

A Syllabus of Systematic Theology (second edition). By David S. Clark, D.D. Address the Author, 2438 North 19th Street, Philadelphia, Pennsylvania.

The Christian Religion in Its Doctrinal Expression (1917). By Edgar Y. Mullins, D.D. Roger Williams Press, Philadelphia, Pennsylvania.

Outline Studies in Christian Doctrine (1916). By George P. Pardington, D.D. Christian Alliance Publishing Company, New York.

A System of Christian Doctrine (1924). By W. T. Conner, Th.D., D.D. Southern Baptist Convention, Nashville, Tennessee. Christian Psychology

An Elementary Christian Psychology (second edition, 1927). By O. M. Norlie, Ph.D. Augsburg Publishing House, Minneapolis, Minnesota. This book is "elementary" only in the sense that it teaches the elements of Christian Psychology.

A Handbook of Christian Psychology (1928). By Leander S. Keyser, D.D. The Lutheran Literary Board, Burlington, Iowa. This book has been prepared especially for textbook purposes.

Church History

The Story of the Church (1925). By Charles M. Jacobs, D.D. The United Lutheran Publication House, Philadelphia, Pennsylvania. This book can be used by any Christian seminary.

To be continued.

Studying the SUNDAY SCHOOL LESSON at the Family Altar By John F. Locke

PETER PREACHES AT PENTECOST

(Lesson for February 10, 1935)

Lesson Text: Acts 2:22-28, 36-41.

MONDAY

Peter Preaches Christ, Acts 2:22-28. Peter preached Jesus straight through his sermon. What Jesus did was unlike what any other man could do. God approved him and that approval was shown by the miracles he performed. "Delivered up by the determinate counsel and foreknowledge of God"—Why could the mob arrest, maltreat and falsely accuse and finally crucify? Because he gave himself up according to an agreement older than the world. Lawless men slew him but "God raised him up, having loosed the pangs of death"—Peter like all the rest of preachers in the early church preached the resurrection. He knew about it! He was a witness to the fact.

TUESDAY

Peter Preached Repentance, Acts 2:36-41. We continue Peter's sermon—having quoted from the 16th Psalm he next declares the ascension of Jesus. "God hath made him Lord and Christ"—he reigns. These things stirred his hearers deeply—"They were pricked in their hearts." The sermon then brings hope to those under conviction, "To you is this promise"—IF. He preaches repentance and baptism "unto the remission of your sins". Following repentance and

baptism is the gift of the Holy Spirit. Those of his hearers acting intelligently on the sermon (not all did) were baptized in the apostolic manner and after that they "continued steadfastly in the Apostle's teaching and fellowship in the breaking of bread and prayers". There is the program for the church; an apostolic sermon on Jesus; the technique for evangelists and much food for thought in this great sermon which brought about 3000 souls out of darkness into light that great day.

WEDNESDAY

John Preaches Repentance. Matt. 3:7-12. John the Baptist treated the Pharisees and Sadducees to some strong preaching. He called them the offspring of vipers,—and they were the religious people of their day! "Bring forth fruits meet for repentance"—repentance is to be accompanied by fruits that are meet, that is, suitable, appropriate, or, in keeping with, repentance. The fact that they can point back to Abraham has nothing to do with the case. It's not our ancestry, our noble history, our fine tradition, our family name that is significant, it is what we are, and what we do. He baptized in water unto repentance. Note the similarity here to the sermon of Peter. John speaks as forerunner of the Messiah.

THURSDAY

Jesus Preaches Repentance. Matt. 4:12-17. "Now when he heard that John was delivered up"—John the Baptist was the sort of preacher who condemned sin in general and in particular, in rich and poor, among the common people and the rulers. Herod Antipas was ruling a fourth of his father's (Herod the Great) territory. So he was called a tetrarch or "fourth Ruler". He ruled Galilee and Peraea where John had been preaching and baptizing and John in due season landed in prison for condemning the indecent conduct of the Tetrarch with Herodias after he had abandoned his own wife. "And leaving Nazareth" ... Jesus came back to his home town after a preaching tour. Angered because he did not perform a miracle before them for mere display the people attempted to throw him down a steep cliff outside of the town. Tourists are still shown the "Mount of Precipitation" as it is called. So he came to Capernaum, or "city of Nahum", others translate "Village of consolation". "In the borders of Zebulun and Naphtali" the boundaries of the two northern tribes came together near Capernaum. "That it might be fulfilled" ... this statement occurs repeatedly in Matthew's account. He parallels prophecy with fact. "Galilee of the Gentiles"—The late Professor A. T. Robertson says of this: "This was true in the time of Isaiah because it was so near to Phoenicia and Syria. In B. C. 164 Simon Maccabeus had carried the Jews out of Galilee (I Macc. 5:23). Many had later gone back but it remained a partly Gentile country. The Jews there had a peculiar pronunciation of Aramaic (Matt. 26:73)." "Saw a great light—they now had the Light of the world the Life that was the light of men. His Life is still a light shining into as great a darkness today as there was in Galilee of the Gentiles.

"From that time Jesus began to preach". He had been preaching for a year in Judea but this is a new epoch. He took up the message of John the Baptist, "Repent ye". All men have sinned and God calls all to repentance. "The Kingdom is at hand." They could enter it if they willed to do so,

—repentance and obedience are necessary.

FRIDAY

A Nation Called to Repent. Jonah 3:1-10. How often are we tempted to be like the prophet Jonah. He felt afraid to teach repentance to a great and progressive people like the dwellers in Nineveh. Then too, he had localized the activities of God and thought he could get out of his jurisdiction and out of responsibility by just taking a boat in the other direction. Man is too prone to say what God can and cannot do. We try to confine him within the limits of our thinking. Being asked to call on his God was very embarrassing to Jonah. After he had changed conveyances and was inside the "whale" he took to praying. Some have had great difficulty over this delightful account of the experiences of a very human prophet. Could the whale really swallow the man? used to be the old argument, while the other significant parts of the story were hastily treated, if at all. If anyone has difficulty with the question, let him go to the nearest museum and study the whale skeleton, in the meantime any good scientific treatise will give dimensions. But who said it was a whale? The Book says "Jehovah prepared a great fish to swallow up Jonah". Men swallow a great deal nowadays from politicians, theorists, some scientists and others, which really ought to give them more trouble than the great fish had with a small man and he must have been very small after thinking on his conduct. Fortunately he repented and then urged the city to repent but through it all he is not the best example of what a servant of God should be.

SATURDAY

A Church Called to Repent. Rev. 2:1-7. I have been reading a book (now out of print) by the late D. L. Miller in which he describes his journey among the seven churches of Asia. In describing the life of

the ancient city of Ephesus he calls attention to Diana and the temple erected for her worship. Recalling the cry "Great is Diana of the Ephesians" he says, "The temple of Diana was thrown down and covered by the accumulated dust of the ages. For centuries its site has been lost to man. The Arab and the Turk ploughed over its prostrate columns and harvested for years their scanty crop of barley above its marble pavements without even dreaming that beneath their feet lay the prostrate ruins of one of the seven wonders of the world". Here was a great city and a great place to witness. And while Diana passed, so did the Church of Christ. Paul had warned them (Acts 20:18-38). He had written them a letter. They had had John the Beloved Disciple, tradition even suggests Mary the Mother of Christ, as members of the Church, and Timothy as a Bishop. With all its promise, its good works and patience, its orthodoxy (they sorted out the false teachers) it had lost its first love. Lost love is hard to regain. There was a chance, "Repent and do the first works" but they didn't. In 449 A. D. a church council was held at Ephesus which is known in church history as "the robber council" because of the use of violence in introducing soldiers into the council.

SUNDAY

"Jesus Christ is Lord". Phil 2:5-11. "Have this mind in you which was also in Christ Jesus. No individual, no church, no nation would ever be in danger if this instruction were followed. The Church at Ephesus would have been all right, if it hadn't lost this very thing. "He humbled himself". If we have the mind of Christ in us we will be humble. "He became obedient". We will also be obedient. He is now "Highly exalted", the King of Kings and Lord of Lords who, when he comes again, will not be in the lowly form of his first advent, but in power and great glory.

Maurertown, Virginia.

<p>ROBERT D. CREES, President Kittanning, Pa.</p> <p>WM. H. SCHAEFFER, Associate President Conemaugh, Pa.</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> <p>C. D. WHITMER, Editor, South Bend, Ind.</p> <p>BRETHREN BRINGING CHRISTIAN ENDEAVOR BY CHURCH UNCONSECRATED EXTENSION EVANGELISM</p>	<p>MILDRED DIETZ, General Secretary and Treasurer 312 Cumberland St., Berlin, Pa.</p>
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First Society Organized February 2, 1881, in Williston Congregational Church, Portland, Maine

Francis E. Clark (died May, 1927) and wife, Harriet A. Clark (residing in Massachusetts) were the organizers of the first society of Christian Endeavor. It was their solution to the ever present question of the place of youth in the church. So unique and satisfactory was this form of youth organization that it immediately began to spread. Its growth was most extraordinary, continuing until it had broken down the barriers of denominational creed and doctrines (even in the early eighties) and is now the recognized form of youth organization in more than 80 denominations.

Local, state and national boundaries were crossed by the movement known as Chris-

tian Endeavor, and today the organization points with pride to its more than four million members, with representatives in every nation of the world.

Dr. Clark, as he was familiarly known to hundreds of thousands, was the predominant force of the growth of the movement both at home and abroad, and his vast travels in the name of Christian Endeavor made him a veritable world missionary.

Fifty-four years of history such as that which mark the progress of Christian Endeavor is to be coveted by any organization. Even at this age Christian Endeavor still remains young, and with an ever-increasing

vitality continues to grow and spread its influence.

Dr. Daniel A. Poling, former general secretary of the Ohio Christian Endeavor Union (1908-1915), is now the president of the International Society of Christian Endeavor and of the World's Christian Endeavor Union. He is now leading the combined forces of Christian Endeavorers in the "Wit-

nessing for Christ" program, involving the witnessing for Christ in the individual, the church, the nation and the world.

The glorious past of Christian Endeavor is only overshadowed by the brightness of the future as these millions continue to strive for Christ and the Church.—The Buckeye Endeavorer.

"Our Church Needs Christian Endeavor"

As told by Bert H. Davis in C. E. World

In the Easter vacation Steve Selden, college freshman, found a favorable ten minutes to talk to his younger brother, George, about his church connection in the college town.

"It isn't such a big church, George," said Steve; "and not so many of our men go there; but I want to tell you they have a great crowd of young people there, and they know what to do with them."

"You've seen how things are in Central Church," grumbled George. "Our class has had three teachers in the last year, and nobody seems to be able to hold us together. We've been having about twenty of my age at the church Sunday evenings before church service, and Miss Loomis reads a chapter from a book, and then we discuss it."

"Sounds like a pile of fun," said Steve in derision. "What are you doing in the church yourself, George? You're president of the class, aren't you?"

"No, my term has run out, and there's nothing more to do right now. We are getting up a play for the second Tuesday after Easter, but there isn't much to be done. The Sunday school young people's department has four officers. Then there are the officers in the different classes. Then the department has four committees, but their work is all done in about two weeks a year."

"I know," answered Steve. "I was chairman of the program committee for the department's Sunday services the year before last. Dr. Stiles was pastor then; and he and three of the teachers met with our committee twice, and then everything was fixed up. It was hard to get boys and girls to lead sometimes, and I wondered why. Now I know why. I've seen that sort of thing worked out differently."

"What do you mean, Steve?"

"In the Riverdale church the young people work out their own programs, not only for meetings, but for all their activities."

"Do you mean that they're short of older people? You said it was a smaller church."

"Not a bit of it," asserted Steve. "We can have any kind of help from the older members that we ask for. But the help isn't volunteered. I mean we are given just about as much freedom as any older crowd has in planning for the season's work, selecting a number of young people for leaders, holding weekly meetings for fellowship and prayer and discussion, and helping to do different things in the church or the community that appeal to us."

"Who lets you do all this?" asked George.

"The program for the young people, and we largely make that program," said Steve. "O, we get the help of older counsellors; they're ready to be called on. The minister

drops in at our committee meetings every now and then. He is in our Sunday evening meetings, especially near the close.

"Then we have the county Christian Endeavor union standing by to give help or suggestions, and sometimes we call in one of the union officers to speak or to meet with a committee."

"O, this is a Christian Endeavor program your Riverdale church is using?" asked George. "One of the new girls at church, Betty Knapp, came from a country church where they had Christian Endeavor. She said the young people really had work to do in their church, and they had experience in working out plans for themselves, as well as leading their own meetings. If

ATTENTION!

If any Christian Endeavor Society or pastor has not received a copy of the New Brethren C. E. Magazine, "Brethren Youth", write immediately for your free copy to the National Secretary-Treasurer, Mildred Dietz, Berlin, Pa. Use the complete program contained in it for Christian Endeavor Day, February 3. That is the date your annual pledge to the Brethren National C. E. is due.

R. D. CREES.

that's really the way the Christian Endeavor plan works, then our church needs Christian Endeavor."

"George, that's what I've been working up to tell you," said the college man. "Why don't you and I and this Knapp girl talk to the new minister, Mr. Simmons, about this? He's hardly had time to get acquainted with the church and the young people, but he will want to be looking forward to the fall work. I'd like to see the old church going into that sort of young people's program next year."

The years have passed, and Stephen Selden will graduate next June, and in the fall will begin his course in the seminary. Recently he visited Central Church; and Rev. John Simmons, the minister, asked him to speak in the evening service.

Before the service the pastor and the tall young man who expects to follow the same profession passed through a long corridor in the second floor of the church house. Voices could be heard faintly in the rooms whose closed doors they passed.

"I want you to get the same inspiration I have before an evening service," said Mr. Simmons. "I always visit at least one, often more, of these devotional and discus-

sional meetings of our young people. Then, when I go into the pulpit, I see some of these same persons and many other young persons in the pews; and I know the kind of message they want. In these meetings I find what they are thinking about, the kind of lives they plan for, the help they expect to find in their Christian faith."

"Christian Endeavor?" asked Selden.

The pastor's eyes lighted. "Yes, and four societies of it. One is the Junior society that meets on Saturdays. We have three societies here tonight."

He paused. "If I remember rightly, Steve, my first meeting with you was when you came with a little delegation of young people to ask whether Christian Endeavor couldn't be made the young people's program for this church. Am I right?"

"That's right, Mr. Simmons," said the younger man. "And before we go into the meeting I want to take time to tell you what the Christian Endeavor training and background in Riverdale did for me."

"I was diffident as a speaker when I went into college, I had very little religious depth, as I know now, although I had received home teaching and Sunday school teaching for years. The young people here in the church had no particular work to do and no definite place to fill. Children were learning to be Christians, grown-up folks were working in the church if that suited them, or occasionally coming to church if that was their way. The young people came if their parents urged them or if the fellowship in the Sunday school classes appealed to them, perhaps; but they had nothing to do but wait. Some day they would be ready to become church officers and workers, but what was being done to train them for that?"

"Well, I remember a few midweek prayer meetings I attended. Two other boys and I came to them for a few weeks because we had joined the church, and the pastor told us it would be good for us to do that. The older folks were glad to see us, but what they talked about didn't mean much to us. There was nothing any of us could do in the service. We simply drifted away again, and nobody mentioned to us that we were missed. We had nothing to do in the church, either, except to contribute, and to usher sometimes; or maybe we could sing in the chorus choir. Where are the young people of those days? I don't know. Many of them had left the church for good before they were through high school. There were so many bigger things to do, things that young people were being used in."

"At Riverdale I think you found an appreciation of what young people's service and training will mean to a church," volunteered the minister.

"Exactly that," said Selden. "Riverdale Church has had Christian Endeavor steadily for nearly forty years. Almost every church officer has been a member. The minister had his first training in church activities through a society in Ohio. Busy as I was at college, I learned at Riverdale to lead discussions, to pray aloud (and that was hard for me to learn), to work with other people in a committee, and to act as a committee chairman and officer. I worked in evangelism, I helped in a mission, I have led services in homes for the aged, I am teaching a study class this year."

"And you decided to enter the ministry," added Mr. Simmons.

"Yes, score that up for Christian Endeavor, too, answered the senior heartily. "I

had planned for teaching history or high school English. I am fair enough at baseball and hockey, so that I could coach in them in the high school. Those looked like the jobs I should be doing.

"In the Riverdale church, in my junior year (why, just a year ago), I had the lookout committee chairmanship in the society; and we recruited the whole society for a period of visitation evangelism. The minister was delighted. He was almost overcome when fifteen young people, who had been more or less casual visitors, were brought into real confession of Christ and to church membership. All the group came into the Christian Endeavor societies, at whatever age they fitted in; and we had them at work in no time, learning how really to be helpers in the church. One of the fellows, named Hunt, became interested in mission work down town. When I found what he was about, I helped him out. We went down week after week to help the superintendent of the mission with his men's classes and especially in some of the calisthenics he used to put them through.

"At first, I thought of taking up his kind of work. Then it came to me that as a minister I could touch young people again and again; I could hold them in the church by providing the right kind of program for them; and then I could use them just as much as they would allow me for extending the influence of the church."

Steve paused. "I don't know just how good I shall be at putting sermons together, but I do think I'll understand working with people, and especially with young people, in the ministry of the church."

"Steve, you have a sermon constructed for yourself now," said Mr. Simmons. "I don't know what you intended to talk about in the evening service tonight; I believe I suggested that you speak on 'Being a Christian in College.' But, lad, I hope you'll change your topic. I want this testimony of yours for the encouragement and thought of our people here tonight. Give us the message you've just given to me, and call it, if you will, 'Our Church Needs Christian Endeavor.'"

Utica, New York.

those who are faithful in upholding our hands with their prayers.

C. F. YODER.

SOUTHERN OBSERVATIONS

Busy down in Hallandale! And that sounds strange for folks down south are not often accused of overworking. Nobody works in the summer time. Anyhow we are busy at this and that and would perhaps be "very unhappy" if we were not. It is a source of real joy just to live in a house by the side of the road and be a friend to man. "Going about doing good" can well be a life habit.

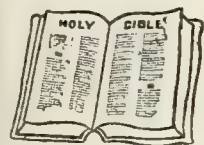
"Silent Night" and Firecrackers

On Christmas eve in Hollywood we heard a band playing impressively "Silent Night" and at the same time heard the loud noise of firecrackers. It seemed as though some folks thought the holiday at hand was the Fourth of July. Just how the custom of shooting firecrackers at the Christmas and New Year season began down south we do not know, perhaps the munitions manufacturers had something to do with it, but we must say that it is very difficult for us to find any consistency therein. We went out in the wilds nearby and brought in a very attractive pine Christmas tree as did many others. Having our good friends, Mr. and Mrs. Jacob I. Hereter, of Gettysburg, Pennsylvania, as our guests Christmas week, made the holiday season the more enjoyable for us. They complained of the temperature of eighty-one degrees but an order came from them since their return for a shipment of Florida sunshine to Gettysburg. They did not stay long enough to become acclimated. Christmas here made us feel anew the pressing need that the Savior who was born in Bethlehem be born also in the hearts of millions who know him not!

A Pleasant Trip South

It was a real joy to visit with many loyal friends on our way to Florida, stopping at McKnightstown, Gettysburg, Hagerstown, Fayetteville, North Carolina, Charleston, South Carolina, and Fellsmere, Florida. What would life be without friends! It was our privilege to preach one Sunday morning while in Hagerstown, although Brother Coleman confessed publicly that it was always harder for him to sit still and listen to another than to do the preaching himself. We reminded him if the little boy who said to his mother: "May I be a preacher when I grow up?" "Do you really want to be?" the mother asked. His reply was: "Yes, I do, for I'll likely have to go to church all my life anyhow, and it's a lot harder to sit still than it is to stand up and holler." The more than warm reception by scores of our Hagerstown friends could not have been tendered to royalty in a more pleasing and heartfelt manner. "Love never faileth!" And this praise is due all of our many friends at every stopover.

Then we preached also at the Community church in Fellsmere to a small but appreciative audience. Dr. and Mrs. Henry Shomber were our wonderful hosts. Dr. Shomber who has been ill nearly a year is slowly improving. Although many miles from a Brethren church these people never lose interest in the work of our beloved church. The same should be said of our good friend, Walter Ronemous of Charleston, South Carolina, who holds membership in our Hagerstown church and in whose home we spent a



NEWS FROM THE FIELD

Our Lord's Greatest Apostle was a Great Correspondent



LOREE, INDIANA

Again, we are coming to you with our report of what we are pleased to call, a real revival in our church at Loree. Brother Claud Studebaker, pastor of our church at Pittsburgh, was with us for the second time. He held our meeting last year also. Every one in the church and community enjoyed the two weeks of service in spite of icy roads and foggy weather.

Brother Studebaker preached the gospel without fear or favor and brought many doctrinal sermons that were well received. Besides being a fine preacher he is an effective personal worker.

The field here has been closely gleaned but we had five confessions who have all been received into the church. Another one came last Sunday as a result of work done during the meeting.

All of us feel we have been drawn closer to our Lord and Master. Brother Studebaker will be welcomed back to Loree any time he can come.

We held our communion service on Monday night following the meeting, with 105 present, on a very foggy night, as every one who comes to services here must drive a car, we felt this was fine.

It has been a year since we reported our work. We are serving the seventh year as pastor. All of the auxiliaries of the church are going fine. The W. M. S. is looking forward to gaining all the goals this year. The Christian Endeavor is working fine and assisting the pastor in every way. The Sunday school is still gaining in interest. The Superintendent, Brother Walter Shinn, who is serving his 24th year as Superintendent, says it was the best year of his service. On our Rally Day we invited the Church of the Brethren to meet with us and had a wonderful day together with Dr. Meyer of Manchester College as the speaker.

We observed all special days with offerings. At our last quarterly business meet-

ing gains were shown in all departments with bills paid and money left in treasury. Ten new members have also been received during the year.

We are closing this report with a request for the prayers of the Brethren.

D. A. C. TEETER, Pastor.

ALMAFUERTE, ARGENTINA

The holiday season in Argentina coincides with the summer vacation of the schools and we take advantage of it to combine our vacation Bible school with the preparation of the Christmas program. This year we are having a very rainy summer season but we had in our Bible school some thirty children with regular attendance. They drew a picture of the church building and studied the scripture symbolism of the church as the body of Christ.

The Christmas program was enjoyed by all. The children did their part well and we believe that much good was done. It was the only celebration in the town aside from the customary public dances. It is pitiful to see how people, in spite of the crisis, will do without so many blessings that they might have in order to spend what little money they have in worldly pleasures. It is no wonder that the crisis continues. The time is nearing when the tribulation will be so great that multitudes will be upon their knees.

We celebrated New Year's eve with a watch meeting at which another young lady publicly gave her life to Christ. Others are near. We hope to be able to start a normal class soon in order to prepare teachers for the Sunday school.

In Rio Tercero our Bible school is being delayed by the sickness of some and the absence of others of the children. Many encouraging Christmas messages have come from friends in the home land, for all of which we are very thankful. May God bless

very pleasant week. We are asked, "How long did it take to drive from Ohio to Florida?" Well, this time it took nearly two months, and we did enjoy the trip!

Why Come to Florida?

Some come for health. The sunshine is surely nerve-steadying and health-giving in this "June in January" sunny southland. Many praise God for renewed physical strength.

Some come for comfort. The zero weather is invigorating but many find more comfort and less colds in the warm tropical breezes. In December Jack Frost trespassed and the northwest wind broke all rules and regulations for a few days but that was very unusual. Since then we have had typical Florida weather.

Some come for pleasure. There are all kinds of pleasure here and of course what is pleasure to one is not to another. Society runs high tide for about six weeks or more for the "four hundred" from the north and they are on hand. However, be assured that there are real pleasures here both for the rich and for the poor, plenty of pleasures that Christians can greatly enjoy. And our Lord wants his followers to rejoice in him!

Some come to gamble. The state for a few paltry dollars in revenue has put its approval on the dog and horse races and winks at most gambling, and multitudes are here finding their good time therein. What a craze there is to get something for nothing, even if a dozen must lose that one may gain.

Some come for high and holy purposes. Many winter residents go to church and "seek first the kingdom of God." We have charge of the mid-week Bible study service of the church here and have preached for them several times. The church needs a revival but some do not believe in revivals, which is one of the signs of the times.

When are you coming? Write us when to meet you.

G. C. CARPENTER.
Hallandale, Florida.

REVIVAL AT WARSAW, INDIANA

The Warsaw church was very fortunate to obtain the services of a Gospel Team from Ashland Seminary for a two weeks' revival, December 23 to January 6. Brother L. L. Grubb and Brother John Squires were the two who came and held services every night, including Mondays, Saturdays, Christmas Eve and Christmas night. Although the weather was against us most of the time, yet there were fine crowds during the entire meeting. The Lord used these two young men in a mighty way to preach the Gospel and lead souls to the Lord Jesus Christ.

The outstanding evidence of the Lord's blessing in the meeting was the definite way in which prayers were answered. The church had prepared for the meeting by prayer for the services and the unsaved. The Gospel Team and the pastor had daily prayer meetings, and the members prayed and spoke to those who were unsaved. Time after time we saw those walking down the aisles to publicly confess Christ, for whom we had prayed definitely that day or the day before. The way was opened marvelously by the Lord to speak to those about whom we were burdened, only to find that they were already under conviction, and needed just a word of encouragement or explanation to come. Truly we were impressed with the fact that the work of winning souls is the

Lord's work, and he prepares those very definitely to whom we should speak.

Another evidence of the Lord's blessing was the large proportion of the unsaved attending the services night after night. This was very much greater than is usual in these days. But the Lord brought those in night after night for whom we were praying. The majority of those who accepted Christ were young married couples with small children in the homes. Many of them were changed from homes of sinful living to homes with a definite Christian testimony.

In outward results there were twenty-three who were baptized for church membership before the meeting closed. Since the meetings three more have been baptized, one of whom made the confession of Christ the Sunday after the meeting. Besides this there are seven others who made public confession of Christ as their Savior, several of whom have agreed to be baptized later. One member came forward for re-consecration. The outward results are not the only ones, as the church has experienced a real revival. One evidence of this was in the confession after the revival closed. There are still others who are under conviction and have promised to make a public confession. The members of the church are more willing to speak to the unsaved now than formerly, and a class in Personal Evangelism is now in progress. There is a growing interest also in the study of the Bible. This is especially true of most of the new Christians, who seem to be eagerly drinking in all the spiritual truth they can get.

As the pastor of the church I can say that the Lord used these Gospel Team men to bring a new Spiritual revival to me personally, I am experiencing a new blessing in studying and teaching the Word, and it is being honored by the Lord as never before. I ask the prayers of the brotherhood in leading this flock in the Lord's service.

The church here is in good spiritual health and growing in every way. Will the brotherhood pray for us that we may be able to advance in the work of the Lord in this field. It is certainly a field white unto the harvest.

Sincerely yours in Christ,

L. E. LINDOWER.

"BIBLE TRUTHS"

By Dean Alva J. McClain

Off the press this week. A goodly number of orders have already been received. The following are the prices:

- 1 to 10 copies, 14c per copy plus 1c sales tax.
- 10 to 50 copies, 12½c per copy plus a 3% sales tax.
- 50 or more copies, 10c per copy plus a 3% sales tax.

The law compels the collection of this Sales Tax and it will be a great help if all will strictly adhere to the above schedule.

If booklets are ordered strictly for resale and this is definitely stated in the order there will be no sales tax.

A late decision makes sales tax applicable only to orders from Ohio.

Send your orders at once to
The Brethren Publishing Company,
Ashland, Ohio

MORRILL, KANSAS

Some time has elapsed since any news contributions have been given to the paper from here. We are now in the New Year, moving along with the procedure of time, taking things as they come and seeking to do the work of the Kingdom as opportunities present themselves. The past year has had its problems but many blessings have come out of both problems and opportunities. The failure of crops here has made the finances of the church harder and presented many problems that would have disappeared. They are all a part of our teaching and discipline by the Great Teacher and we must learn to take them as they come. The year's work closed without debt and with hopeful anticipation for greater things in the days that are ahead.

The Christmas season was marked by the usual friendship of the church and pastor. The regular presentation of the church's good will through the Christmas packages, gifts, cards and visitations—this being the ninth Christmas—showed the people as free and full of kindness as usual. The Young Married folks' Sunday School class went to the timber and cut wood, which was given by Brother Clarence Yoder, for winter's fuel. These are all marks of cooperation in the work of the church here. Another feature was a shower on the church, providing various articles and repairs, was given by the women of the church, the men also helping. A number of new articles provided, the broken windows replaced with new ones, and necessary repairs in wood work were all a part of the shower.

The good Lord has given us health and warded off sickness and death to a very reasonable degree. Changes are always taking place but the church continues to adjust itself to them as they come. The Thanksgiving Bank Breaking service was a feature in which the children took part and enjoyed it immensely. This service was a part of our harvest meeting held the Sunday before Thanksgiving. Two have been received into the church since our last report. One letter was given to the Brethren church in Long Beach. We have had no special services yet this year but look forward to a meeting in the near future. We are electing two deaconesses in the church in the future. Remember us in our work.

L. A. MYERS.

MEXICO REVIVAL

On January 7th to 20th Rev. Claud Studebaker led this church in her revival campaign. This was the first time Brother Studebaker has held a meeting with the Mexico church. But it was not the first time the present pastor had worked with him in a revival effort. Knowing his ability and methods used we looked forward with keen anticipation to this meeting. And we were not at all disappointed.

The weather was not ideal, several nights being almost too bad for any to come to the services. However, the attendance was splendid throughout. Especially when we consider the fact that the measles were just beginning to break out in the schools, and the "flu" was keeping many in their homes.

But in spite of these conditions we had a splendid meeting. There were not as many confessions as we had hoped, but this was not the fault of the evangelist. He certainly did his part in giving the Word not only from the pulpit but from house to house. Nearly the entire day was spent in

visiting prospects. We believe many friends have been made for the church, and there should be a continuous ingathering throughout the year. The membership of the church was well pleased with his efforts. Surely the church cannot help but work together in a more wonderful spirit of Christian love and fellowship than she has ever done before.

The morning meetings the last week held in the different business places of the village proved to be a blessing. The men about the stores came to these meetings and then in turn came to the evening services. One man said, "The men of the village are talking more religion than has been heard for a great many years". Brother Studebaker makes friends wherever he goes. This is because he is a friend to every one he meets. He was not afraid to declare the whole truth, yet he presented the Gospel in such a pleasing way that men were helped.

There were three to confess their Lord for the first time and three others came for rebaptism and membership into the church. One of these has been received into membership with the Corinth church, the rest will be received into the fellowship of the church here. We believe there will yet be others in the very near future.

Again, we say, thanks, Brother Studebaker. Come again. We covet an interest in the prayers of all praying people.

L. V. KING.

ANNUAL REPORT, LA VERNE CALIFORNIA

In surveying the past year's work, we see that the Lord has truly blessed the La Verne church in many ways. There have been signs of real life and real growth in all departments of the church during 1934; and in 1935, with God's leading, we aim to "press on".

Three were added by baptism during the fourth quarter, making a net gain of 21 for the year. Church attendance was good, and a spirit of cooperative faithfulness manifest during the pastor's absence. Finances of the church has been looked after better this year than ever before; the Trustees having faithfully carried on their duties.

Sunday school attendance and interest have kept up well all during the year, the average attendance being 224. Some of the new projects launched have been, (1) the erection and dedication of a new Sunday school building (2) the establishment of a Transportation Committee, and also (3) of a Lookout Committee to find new Sunday school scholars.

The five Christian Endeavor societies of the church have been functioning well after reorganization on the age basis; but intend, by God's help, to accomplish even more during this year.

At the quarterly Business Meeting, December 31st, officers for this year were elected. The constitution and suggested changes in the by-laws were read by the Clerk, Hilda Ohler. Previous to the meeting, the members enjoyed a pot-luck supper in the basement, and a reception was held for Brother and Sister Curtis Morrill. As the old year faded away, an impressive Watch Service was held, with singing, prayer, and testimonies.

The La Verne congregation was very much refreshed and stirred to greater missionary zeal, by the visit of Brother and Sister Curtis Morrill, during the Christmas

season. They spoke on their call to the mission field and their answering the Master's call by saying, "Here am I, send me." An ordination service for Curtis was held at the church Wednesday evening; following which Brother L. S. Bauman preached on "The Wars of the Anti-Christ." This truly was an evening long to be remembered by all.

Through the faithful leadership of our pastor, Brother Lynn, and whole-hearted cooperation of members, we feel certain that the church has grown spiritually in the past twelve months. We feel that God has been gracious in his dealings with us at La Verne, and it is only by his power that anything worthwhile can be accomplished by any church.

Yours in his service,
MRS. VERA MINOR,
Evangelist Correspondent.

IN QUIETNESS AND CONFIDENCE

There is a striking piece of symbolical teaching in Jeremiah 18. The prophet was sent by God to watch the potter at his work. There on the outskirts of Jerusalem was the potter, engaged in his daily task of moulding vessels with clay. The prophet watched the worker as with deft fingers he shaped his vessel. But through some flaw, perhaps, in the material, the vessel was "marred." Then he took apparently the same clay and remade it: this time it was a perfect representation of what he had intended.

May we not take it as a picture of what men and women can do with their lives even when those lives have been grievously marred through mistakes or even by actual sins? There are very few who, as life goes on, can look back upon life with unalloyed satisfaction. If they can they are generally suffering from some form of moral or spiritual myopia or short-sightedness. Who is there who has any sense of God at all but would gladly recall some foolish or cruel word, some period of time even when God had no part in life?

It would be a disastrous—we might almost say devilish doctrine to say that it is necessary to learn by actual personal experience of sin. But it is true on the other hand that in God's good providence shameful experience sometimes brings a deeper humility and a more ready and understanding sympathy. He who has never doubted (though of course this is not quite a parallel as doubt can hardly, unless it arises from pride or, as sometimes happens, from a cherishing of sin, be regarded as a sin) finds it hard to understand the doubts of another. But the Gospel is a Gospel of the second chance on this side the grave.—Ed., and it is always true that men may rise by stepping-stones of their dead selves to higher and nobler and better things.

We learn by our mistakes; sometimes even—again it must be said in God's mercy and providence—by our sins. We must not tempt the Lord our God. He who does so deliberately and with an ever-hardening heart is coming perilously near to the sin that has never forgiveness. But the hardness of men's hearts cannot alter the fact of the message of Christ being a message of reconciliation to those who will, even though late, be reconciled to God. God can take the wrecked and ruined life and remake it so that it may be fashioned once more according to his perfect ideal.

It will be seen by what has been said that

there are two sides, or agents, in this re-making of the—for the time at any rate—lost soul of man. It is the constantly proved truth of St. Paul's words in his Philippian letter: "Work out your own salvation with fear and trembling," and at the same time "It is God that worketh in you to will and to do of his good pleasure." There must be man's will and God's mighty regenerating and renewing power working together. Even the greatest of the sons of man said, "My Father worketh hitherto and I work." To leave everything to God is fatalism or the grossest of sloth. Man is no puppet, as it has been put, with the Almighty pulling the strings. To struggle without God is a hopeless struggle. It is he, and he only, who can bring us up out of a horrible pit, out of the miry clay. It is he, and he only, who can put a new song in our mouths.

A message, then, of good cheer is this Gospel of grace of God, to be found, be it remembered, in the Old Testament as well as in the New. The sinner—and who is he that sinneth not?—may say to himself, "I have failed here, I have failed there, but I can take heart of grace and try again." And he who hath begun this work of grace in us, and given us this encouragement, can perfect his work unto the end.—Church of Ireland Gazette.

THE DIRTY DOZEN

"I heard—"
"They say—"
"Everybody says—"
"Have you heard—"
"Did you hear—"
"Isn't it awful—"
"People say—"
"Did you ever—"
"Somebody said—"
"Would you think—"
"Don't say I told you—"
"Oh, I think it is Perfectly terrible!"
—The Lookout.

OPINIONS OF OUR READERS

A FEW WORDS OF APPRECIATION

Dear Evangelist Editor:

I would like to say that you and your group of workers in the Publishing House are to be congratulated on the very efficient and inspiring church paper that we are getting. I greatly appreciate the helpful things that I find there from week to week. I would mention especially the editorials under the title, "Glimpses at Significant Scriptures." I refrain from mentioning the contributed articles that have been of special help to me, for I just know I would miss some. But surely no one will be hurt if I mention in particular the names of the beloved Brother G. W. Rensch and Father Gnagey. May heaven's rich blessing rest upon these patriarchs of the Cross, and richly endow the younger men who are giving such splendid service through the printed page of the *Evangelist* and serving in their various pastorates.

Our group at this place are trying to get across the year of prayer and evangelism, in our small corner. That is it—You in your large corner, and I in my little one.

SAMUEL H. BUZARD,

Vandergrift, Pennsylvania.

To Be a Friend

By EUGENE E. THOMPSON

So often in this life of ours

*The good we do is done in haste;
We say kind words and softer things;
When death has closed a golden gate,
We often wonder when our sleep
And tears may meet the ground,
While crying tears from eyes that weep
And in our sorrow and grief.*

*So, friend as mine, I want to bring
All my thoughts while you are here;
I want to be the kindly thing
And fill your heart with love and cheer.
For will not you be here to see
When you at last your earthly race
I want to be when you're old,
That I have had a modest part
In bringing sunshine to your day
And happiness into your heart.
I want to know that I have done
Enough to good in life for you.
So that you'll feel on setting out
That I have been a friend that's true.*

OUR LITTLE READERS

WHAT CAN WORD TEACHERS ABOUT OBEDIENCE

By Ruth Wayne

It was really a very nice breakfast table. Mother was pouring the coffee. Father took a peek at the paper and in a while the girls were just finishing their grapefruit and fourteen-year-old brother Bob was already helping himself generously to the pancakes and maple syrup.

"By the way," said Mother, "I want you girls to hurry home from school so we can get all the washing done before tomorrow. I want to have all Saturday morning for the baking. Margaret, you can use the sweeper and mop, and Anne can do the mending. And there are so many things to put away too."

"Oh, Mother, and Dorothy asked me to come over to her house. She wants to show me her new doll furniture, a whole house full—I don't see how I can, she'll be so disappointed and I promised her I would." Anne's face wore a deep frown and even the delicious pancakes didn't taste so good.

"I expect we can," answered Margaret cheerfully. "You can go to Dorothy's some other time, can't you?"

"That's just Marge," said Bob. "I should hope you'd think more of your mother than my red-headed girl."

Anne's face was still clouded as her mother moved them when they left for school. She felt that her mother held Margaret a little too loosely, and then looked at her when she said sternly:

"Remember now, come right home."

Anne always felt that Margaret was everyone's favorite. Margaret was fair and had brown curly hair and was almost two years older than she. Anne has blue eyes, everyone said, and finally ignored her straight dark hair and that pale olive face. She loved Dorothy because she had red hair and freckles, and people weren't always saying as they did when she and Margaret went out—"Oh, what a beautiful couple—oh, and is this your sister?"

All day at school she thought about the lovely time she would have at Dorothy's and

then of her mother working at home. Mother had looked tired this morning, and tomorrow she was going to bake lots of cakes for the Church Supper. Mother was always doing nice things for someone.

Then just before school was out, the teacher read a poem to them. It was, she explained, an old poem out of an old fashion book. She had learned it when she was a little girl. It was about three children who told their mother they loved her, and then two of them went out to play, and only one helped her with her work. "Who loved mother best?" asked the teacher. Anne's face brightened. "Why, she would show her mother that she loved her better than anyone, even Dorothy. She'd rush right home, and help with the cleaning, and maybe tomorrow she could help with the baking too. She could hardly wait until school was out, and forgetting Margaret, she shouted to Dorothy, "Don't come now, maybe I can come sometime," and ran home.

Mother tried not to look surprised at the very innocent little girl who came rushing into the kitchen and throwing her arms around her neck said, "Oh, Mother, I do love you," and then, when she had hung up her hat and coat, dragged out the vacuum cleaner and began to clean the living room. "But where's Margaret?" asked mother.

"Oh, she'll be along, I guess," answered Anne. "I don't wait for her."

But she didn't come along, and when the washing was all done, and the table set for supper, Aunt Amy came in and said:

"Oh, Nellie, I've just got a minute. I want to take the girls home with me. I'm having a little party for Jean tomorrow, and I want them to come too. It's too far to drive over tomorrow, so I thought I'd stop and get them this evening."

"Well," answered mother, "Anne's here, but Margaret hasn't come home yet. Get your things, dear, and run along. I know you'll have a wonderful time."

Mother was just putting the supper on the table when Margaret walked in with a package in her hand.

"Oh, Mother," she said, putting her arm around her. "I just stopped at Marion's on my way home, and she just wouldn't let me get away, and I brought you some of the grand cookies she gave me."

Mother gave her a long look. "Well, Margaret, I'm sorry you don't think enough of your mother to obey her. I'd much rather have an obedient daughter than all the presents in the world."

"Where's Anne?" Margaret asked with an injured air.

"Oh, she came home and did the work, and then went home with Aunt Amy for the week end. She's having a party for Jean," said mother sweetly.

"Well, who'd have guessed that little old Anne really loved mother the best after all?" said Bob with a chuckle.

Englewood, Ohio.

ANNOUNCEMENTS

THE ANNUAL BENEVOLENCE SUNDAY

It is known, of course, by all our people, that by action of our General Conference, one Sunday each year has been designated as the time at which information shall be given to all our congregations about the benevolence institutions needing their support, and when all our people shall be given opportunity to bring in such offerings as the Lord shall put upon their hearts. That Sunday this year, as in all other years, is the last Sunday of February which this time falls upon the fifth of the month. The Board of Directors is sending letters to all pastors, calling attention to the matter, and furnishing them all with special envelopes to be distributed to their people, in which to place their gifts. The offering will be in support of two causes, which have been recommended, and whose affairs are administered by one board, the two causes being The Brethren's Home, at Fort, Indiana, and the help of our Superannuated Ministry. Both are approved by the General Conference, and our churches are urged to give ample support to them. Few, if any, will question the worthiness of either cause, and when we remember the splendid support which our people have given to all other conference institutions, and their loyalty to these also in the years gone by, we are confident that this year will be no exception. It is earnestly hoped that a single offering will provide for the needs of both of these causes for a year, and we urge all our dear Brethren to pray for both, and then bring their gifts. Remember the day, February 24: pray with us that the Lord, whose we are, may lead us all to do his will in this, as in everything else we attempt for him.

The Board of Directors.
MARTIN SHIVELY, President.

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After that our proposals will be revised

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THE BRETHREN EVANGELIST

The Captains of the Years

By Arthur MacDougall, Jr.

I watched the Captains
A-riding, riding
Down the years:
The men of mystic grip
Of soul, a-riding
Between a hedge of spears.

I saw their banners
A-floating, floating
Over all,
Till each of them had passed.
And Christ came riding
A donkey lean and small.

I watched the Captains
A-turning, staring,
Proud and set.
At Christ a-riding there—
So calmly riding
The Road men can't forget.

I watched the Captains
Dismounting, waiting—
None now led—
The Captains bowing low!
The Caesars waiting!
While Christ rode on ahead.

BENEVOLENCE DAY OFFERING

The Last Sunday in February

AN OFFERING FROM EVERY CHURCH AND INDIVIDUAL
For the Superannuated Ministers and the Brethren's Home

Signs of the Times

by
Alva J. McClain

THE Unfinished Symphony

This is being written on Sunday night. In fact, looking at the clock, I notice it will soon be Monday. But writing seems to come easier for me at night than in the day time.

This afternoon I listened to an address delivered by a splendid specimen of manhood, one holding a high place in the world of education, brilliant, sincere, and deadly in earnest. His subject was one of tremendous importance.

He told us that we should have convictions and not be ashamed of them. He told us that we should believe in God Almighty, in man as the creature of God, in the church, and in the reality of "spiritual values."

I was saying to myself, "This is fine," when suddenly he stopped and sat down. I went home feeling empty and rather depressed.

Looking back over what I had heard, I recalled that the Name of my Lord was mentioned once, and then only as the "ideal Man", which he is. But he is more than that.

He is "God Almighty" incarnate in human life; he is the great Maker by whose creative power man was made the creature of God; he is the only divine Savior of man the sinner; he is the enthroned Builder and Head of the Church; without his presence there can be no real "home"; and in him all "spiritual values" dwell. Without him we can do nothing.

Any religious address or sermon, no matter how brilliantly conceived and delivered, is empty and futile if the glory of Christ is left out. It is an unfinished symphony.

Of course, if you say this, you will be regarded as narrow and a troublemaker. Men will accuse you of religious intolerance. They will write you down as a liability to community projects, and a stumbling-block in the way of religious unity. But for your consolation you may remember that it is not you, but your Lord, who is the "Rock of offence." He has always been that to the world of mere religion. But the day is coming when at his Name every knee shall bow, and every tongue shall confess him as Lord.

To follow him without compromise now may get you into trouble, but there is also now a peace which passeth all understanding, and at the last there will be a crown of glory that fadeth not away.

GOD Commendeth His own Love"

Recently I was writing some Sunday School notes which dealt with Romans 5:8, "But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." ARV.

Examining the Greek word translated "commendeth", I found that Godet renders it "establisheth", and that led me to recall that Dr. Webster of Xenia Seminary, an able expositor, used to say that in this text the word meant to "render conspicuous." By his use of this particular word, the Apostle Paul calls our attention to the great and

wholly unique revelation of God's love at the Cross.

There is, as the Old Testament clearly teaches, a revelation of God in nature. One may look up into the heavens and see "the glory of God." But this glory was a glory of power and wisdom. It is true that from certain beneficent arrangements in the world of nature one might infer that God is a God of love, but this revelation was dim and uncertain by reason of the apparent cruelty in nature. Consider also its major catastrophes, fire, storm and earthquake.

There was needed, therefore, above the world of mere nature, such a revelation of God's Love as would put it forever beyond all question. This revelation has been given in the Cross of Christ where, we are told, "God commendeth his own love toward us, in that ... Christ died for us." It was the Cross that "rendered conspicuous" the love of God, and established it beyond question.

The man who, in the face of Calvary, can doubt the love of God must be blinded by the "prince of this world."

A NAUSEATING Spectacle

Millions of words are being written about the Hauptmann trial. Hundreds of reporters, sob sisters, editors and special writers are in attendance. Photographers shoot pictures. People fight and claw each other to gain entrance to the court-room. On Sundays they sit in the chair that Hauptmann ordinarily occupies. Vendors even hawk little ladders which are modeled after the one said to have been used in the kidnapping, and women wear them dangling on their coats. Special trips are made by society and theatrical people, who then get their names and faces in the newspapers. In the meantime the little village of Flemington is making hay while the sun shines. They have never seen so much money and they are not losing any opportunity to gather in the shekels. The Ladies' Aid Societies are serving meals continuously in the churches. It is a rather nauseating spectacle.

One curious thing is that Colonel Lindbergh, who used to have to hide from the curiosity-seeking public, is largely ignored by the crowds. The mob has found a new interest, the German carpenter, Hauptmann. The morbid interest of the mob is not necessarily a compliment to anybody.

The other day I was told by a competent authority that this trial will cost the government over a million dollars. And after it is finished, compelling as the net of circumstantial evidence seems to be, unless something new is discovered or the prisoner confesses, no one can be absolutely certain that justice has been done. This will be true no matter what the jury decides.

All this points to the need for a higher court, a court whose decisions are not based on hand-writing as interpreted by the conflicting testimony of experts, or upon the wrangling of two sets of lawyers who are employing the opportunity to gain the largest possible amount of personal publicity.

There will be such a court one of these days. When our Lord establishes his Kingdom upon earth, the courts will be administered by supernatural knowledge, wisdom and power. The saints, glorified, will judge the world (1 Cor. 6:2). "Then shall ye return, and discern between the righteous and

the wicked, between him that serveth God and him that serveth him not." (Mal. 3:18)

In the meantime we must do the best we can to walk upon the crutches of human justice.

THE Pope Turns to Africa

I have been receiving reports for the past several years dealing with the Roman Catholic interest and advance into the mission field of Africa. Some of these were confidential, intended only for the various denominational missionary secretaries and Boards. But they reveal that the Pope has set his heart upon Africa as a recruiting ground for his legions. The spearhead of advance is the great Congo basin, both the French and Belgian. The following is an excerpt from a recent report.

"In looking broadly upon the future of the evangelical cause in Congo Belge, we should like to call attention to the most serious difficulty which confronts this cause and its most hopeful aspect as we saw it. The most serious problem confronting the evangelical forces in Belgian Congo, as well as some other colonies in Africa, is the very aggressive attitude which is being assumed by the Roman Catholic Church.

"There is every reason to believe from the reports that were made that Roman Catholicism is envisaging the heart of Africa becoming exclusively its own in the very near future. Vast sums of money are being spent, while reinforcements in personnel are arriving by every steamer. In hundreds of villages as well as in the larger communities much pressure is being brought to bear upon Protestants to become Catholics. Often means are being used that are most reprehensible; indeed bitter persecutions were reported that are reminders of the Dark Ages. Especially pathetic were the tales of woe by native pastors and teachers who told of congregations being scattered and schools reduced by this aggressive and concerted campaign.

"On the other hand many Catholic schools

(Continued on page 15)

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Glimpses at Significant Scriptures

Seventh
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The Gift of the Holy Spirit

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

It was power the apostles needed as they were facing their tremendous task, and that they did not possess. They had received many things from their three years' course of instruction in the school of our Lord, but they did not receive power. No one knew that so well as their Master. They had all deserted him in the hour of his greatest need, and the leader of the group had repudiated him when he was on trial. After his resurrection they were slow of heart to believe, and when they came together to talk things over, it was secretly behind closed doors. And when they went to their homes in Galilee, they returned indifferently to their old occupations, and even in fishing they seemed to have lost their old-time power, having toiled all night without a catch and being about ready to give up in defeat when Jesus appeared on the scene and directed them where to cast their nets. They were a weak, gloomy, vacillating, man-fearing bunch of men whom Jesus instructed to tarry in Jerusalem until they should be endued with power from on high.

How were they to receive that much needed power? When Jesus was with them in person, he himself met their needs, but now he was to withdraw his bodily presence and return to the Father. Jesus made provision for that need by the promise of the Holy Spirit. Probably the disciples knew very little about this third person of the Godhead when the Lord left them, but they must have had a sense of their need, for they were content to wait and to pray until they were conscious of empowerment. To have undertaken for God before they were prepared, would have been an invitation to failure. It is just as true now as then.

The Holy Spirit came according to promise at the proper time. The time was indefinite, so far as the disciples knew (they must have the patience to wait), but it was not indefinite with God. His schedule is completely made out and everything is on time. The time for this event was "when the day of Pentecost was fully come," fifty days after the Passover and the beginning of the harvest festival. Pentecost was the feast of first-fruits. On that day the Holy Spirit came upon the disciples and empowered them to such a degree that three thousand souls were converted as a result of that day's witnessing. That was the first fruit gathering for the Christian church. Pentecost became therefore the symbol of the first fruits of the Christian harvest. As the harvest was not begun without the Holy Spirit, so also the harvest will not and cannot continue without it.

The Holy Spirit came upon the whole church, and not merely upon the apostles. They all needed the empowerment and they were all waiting for it. There were one hundred and twenty folks who shared that need, and then shared the power. That was the assembly which became the first church of Jerusalem. Waiting and praying, they were empowered, and the same almighty God is ready to bestow upon his people the same all-sufficient power as then. The only lack is the fulfilling of the conditions.

The place where they were gathered together was not the temple, nor a synagogue, but just "a house." It is surprising how little the place has to do with the success of God's cause. We are very much like the Jews. They thought there was no place where one could meet God quite so well as in the temple. And the temple was indeed a meeting place for God and his people, but it

had monopolized religious interest for so long that many people had come to think of worship only in connection with this material structure, and its ritual had become cold, formal and powerless. The Spirit's outpouring in this house was the beginning of a new realization that God dwelleth not in temples made with hands, but in the hearts of his people, and that God is a Spirit and they that worship him must worship him in spirit and in truth.

What was the proof of the possession of the Holy Spirit? The Spirit manifested his presence in various ways, but there was one sure proof that no one could gainsay, nor fail to observe. A great polyglot assemblage heard the message of the crucified and risen Christ, every man in his own tongue, and as a result conviction rested upon them so mightily that they were converted by the thousands. Those same manifestations of the Spirit's presence may obtain now as well as then. Nothing else is so much looked for, or so convincing.

The Bishop of Chelmsford, speaking at a great Bible and missionary conference, related this personal experience:

"I was speaking in Victoria Park, in the East End of London, and a man said to me, 'Look here, gov'nor, it's all very well your coming talking here, but, you know, we read in the New Testament when Peter preached there were three thousand men converted. Why are there not three thousand men converted when you preach?' A very awkward question. But what is the answer? Have you ever thought out what the answer is? I think I've got the answer. Peter, when he stood up, stood up as a preacher filled with the Holy Ghost? Is that all? No. Whom was he surrounded with? With 119, and 120 formed the whole church. Every member of that church was filled with the Holy Spirit, and Peter was the mouthpiece of the whole church, filled with the Holy Spirit. When he spoke the gates of hell could not prevail against it. Three thousand converted! If you get a minister filled with the Holy Spirit, and if you get a church filled with the Holy Spirit, then when the minister preaches souls will be converted." Nothing is more important than that churches and preachers and all Christian workers shall pray earnestly and prevailingly for the gift of the Holy Spirit.

"The Work of God"

"Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent" (John 6:28, 29).

Jesus had fed the multitudes with the loaves and fishes. The people followed him in great throngs, exerting themselves strenuously to keep in sight of him, hoping to get more free meals. Rebuking them for their low, selfish motives, Jesus said, "Labor not for the meat that perisheth." His hearers caught the word "labor" and it suggested to their minds the works of the law and the annoyance and hardship they experienced in trying to do them, at least enough of them so as to enable them to win God's favor and secure his blessings. They wondered what this new Teacher would say about it. Would he be any easier on them than the scribes and elders? Therefore they asked him, What is necessary for us to do in order to accomplish the works of God?

Their hopes are more than realized; he makes it much easier for them; he simplifies the task immeasurably. There is no longer a multitude of things to be done, such as burdened the Jews, but only one. He speaks not of "the works of God," but "the work of God." All the requirements to secure the gift of God are reduced to one

—simply to accept it. The gospel does not ask men to do things in an effort to win God's favor and to merit salvation. That would be impossible. It is not a matter of deserving, but of accepting without deserving, and indeed accepting when we are all undeserving. All that is necessary is to believe in him whom God has sent. But that is necessary, very much so. John writes in his first epistle: "And this is his commandment, That we should believe on the name of his Son Jesus Christ" (1 John 3:23). That is the great truth enunciated by the Lord Jesus himself. It was committed to Paul to further develop and to emphasize. And with that truth James also agrees.

It was a very vital and far-reaching faith that Jesus had in mind and even now calls for, one that enters into every avenue of life. It was such a real faith that Paul stressed, and it was such a practical faith that James insisted on. That is the kind of faith that Jesus called "the work of God." Concerning it G. Campbell Morgan comments: "The work of believing on him is not an act; it is an attitude. It affects all the thinking, all the speaking, all the doing. To believe on him always is always to do the work of God. I am to prosecute my studies by believing on him. I am to conduct my business by believing on him. May God deliver every man here from the awful heresy that conscience is not to operate in business! I must not touch one single thing in my professional or business life, in my recreation, in my home, save as I remit it to him. That is believing on him; not merely the intellectual assent to the fact that he is King, but submission to his kingship. I believe on him day by day, as I am the bond slave of Jesus Christ. And it is inclusive,—it takes in all the territory of my being, all the forces of my life, the utmost reach of the ages. To crown him here and now and always and forever, that is the supreme work of God."

With that view Godet agrees, for he says: "Faith is the highest kind of work, for by it man gives himself; and a free being can do nothing greater than to give himself. . . . The faith of St. Paul is really the works of St. James according to this sovereign formula of Jesus: 'This is the work of God, that you believe.'"

The Benevolence Offering

The human heart, untouched by the influence of our Lord, is essentially selfish, and were it not for that touch, and the influence it has exerted, there would be none of the institutions which exist for the care of physical and mental unfortunates. And hearts most intimately touched by him,—those who have definitely confessed him as Lord, and pledged themselves to follow him, and seek his guidance in all the affairs of their lives, have gone far beyond the ordinary expressions of love and service for and to humanity. Thus have come into being organizations for the evangelization of people who live in parts beyond, as well as in the neglected regions in sections near at hand. Thus we have Foreign Mission Societies, and the Home Mission organizations.

This group has concerned itself with the training of youth, and has laid millions of money on the altar of education, in the erection and maintenance of colleges like our own, with the devout desire that instruction may be definitely associated with such influences as shall lead students to love and serve that Lord whose call and sacrifice had led to this worthy objective. It was this group too, led by the same Lord, which concerned itself with the care of the aged, especially in its own group,—men and women who because of the infirmities of age, and who were without relatives or friends who could care for them in their declining years, would otherwise be largely dependent upon the care of strangers.

And that other group,—men or women who had spent all their active years in the service of the church, and now that their earning days were over, ought not to be left dependent upon public charity, which, while it might sustain life, is still without that love which cheers as it helps. It was the desire to help such as these, that led to the building of the Brethren Home, at Flora, Indiana, and to offer loving help to the superannuated ministers in our number. And it is for the support of these, that opportunity is being given to lay an offering at the feet of the Lord, whose spirit and influence led to the launching of these institutions. If I am right

in my feeling about the matter, it is as if his hand were extended for our gifts, and to refuse to bring one, is to refuse him.

We rejoice in the fact that you authorized these institutions, as you did by the act of your general conference, and we as members of the Board of Directors cheerfully responded to your call to represent you in the care of them. We believe in you, and we believe in the work which you have committed to our hands, but we need a constant interest in your prayers, and we need your help in the financing of them. With your help thus given, we shall succeed, to the glory of God and your own satisfaction, and we have confidence to believe that we shall have all that we ask for.

MARTIN SHIVELY, For the Board of Directors.

EDITORIAL REVIEW

The amount of money a man has on hands will give him no satisfaction when he is summoned into the presence of the judge of all the earth.

Strong character, like a great building, is made of many acts and persistent effort, but it can be ruined by a single insertion and explosion of evil.

Brother C. E. Johnson was called to Harrah, Washington, on business and while there held the church a three weeks' revival meeting, resulting in "a number" of confessions and additions to the church.

A new potential minister was born into the home of Rev. and Mrs. D. R. Murray at Columbus, Ohio, on January 25, 1935. His name is Richard Allen. We congratulate Brother and Sister Murray on being the recipients of this precious little gift of God.

We call attention to the offer for sale of the library of the late Brother John W. Clark, the advertisement of which is to be found in this issue. We do this as a matter of service both to Brother Clark's widow and to those who may be in need of such books.

The Last Sunday in February will be the time for the lifting of the Benevolence Day offering. This week we are giving space to Dr. Shively in our editorial columns for a special appeal. Next week more extensive notice will be given to this important interest.

The Brotherhood and Christian Endeavor departments have material in this issue and we trust those concerned with these phases of work will give these departments the attention they deserve. Their work is worthy. Organize a Brotherhood and keep your Christian Endeavor active.

Not for the Plaudits of men does the true editor do his work, but for the approval of God, and yet he does appreciate knowing that his efforts accomplish good in the lives of his readers. We rejoice that Sister Mary A. Snyder received the blessing that she tells about in this issue, and thank her for writing us about it.

Brother L. G. Wood reports the work at Fort Scott, Kansas, to be moving forward encouragingly, showing advancement along several lines. Attendance at the regular services is increasing and the Sunday school is enlarging in organization and numbers. The other departments of the work are also active.

Brother Claud Studebaker of Pittsburgh writes of his recent evangelistic campaigns held at Loree, Indiana with Brother D. A. C. Teefer as pastor and at Mexico with Brother L. V. King as pastor. Both of these brethren have previously reported. It is evident that he greatly enjoyed the fellowship and work with these people, and God blessed their united efforts. He reports his work at Pittsburgh as experiencing a substantial growth, the record being the best in some respects in the history of the church. The Sunday school attendance has increased to an average of ten over the best past record, and the church attendance has been growing in numbers. The church recently observed its forty-fifth anniversary and the pastor was called for another year of service at its annual business meeting.

Here a Little and There a Little

(Comments on Vital Topics)

"The Child"

By Dr. A. D. Gnagey

At this writing the "merry Christmas and happy new year" are less than thirty days behind us. I have been wondering how much of the "merry" and how much of the "happy" remain with us. Why not keep them with us through the year? Are they so fleeting that they must pass with time? Is there nothing in them of sufficiently permanent nature or value as to abide with us? What yet remains of our last "merry Christmas and happy new year?"

Well, at least **one** thing remains: THE CHILD. Like the poor, the child we have with us always. Let us read again what all of us read thirty days ago: "Unto us a child is born." What about it? A child is born at every beat of your heart through the year. "A child is born." Every great thing in the world has resulted from this. The birth of children has meant the birth of all the great movements and discoveries and inventions that have pushed life upward and made the world a better place in which to live.

A birth in an out-of-the-way cabin in Kentucky on February 12, 1809 meant the abolition of slavery in this country and the cementing of a nation. Over in England a birth on the same day meant the greatest addition to human knowledge natural science ever made. A birth on February 22, 1732 meant a new nation on these western shores and the greatest republic of all time. Are we continuing it as such? Only God can tell what the birth of a child may mean to the world. Has **your** birth meant anything to the world? Has it added anything to human happiness and human welfare? Is the world, the nation, the state, the county, the community, the town in which you live any better because **you** were born? Well, if your **first** birth has not meant much to the world, how about the **second**? Have you been born again? What does that second birth mean to the community in which you live? To the church? To the Kingdom of God?

"Unto us." Unto US. That does not happen quite so frequently. The writer was born to a father and mother and to a **home**. But on Christmas day a child was born unto US. To you and to me and to a world. The child born on that day belongs to the race. He was not born unto the angels, but unto us. We have the same claim on him parents and brothers and sisters have on a child born into their home. It is **theirs** and not another's, bone of their bone, flesh of their flesh, and heart of their heart. Its victories all through its life are theirs, and whatever of glory or achievement it wins through the coming years is shared by those unto whom it is born. In the same precious sense the eternal Christ is "born unto us". What he achieved is ours; his triumphs are ours, his power, his cross, his life and death, his reappearance,—all these are shared by us because he was born unto us. And on the throne he is ruling at this hour as our friend and kinsman. We must not dehumanize our Christ. Divine he is, but born unto us. I think that is why Paul could write:

"For all things are your's. Whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's. And ye are Christ's, and Christ is God's", yes, and GOD is ours too. What wealth! Talk about millionaires! What is a millionaire compared with the eternal glory and riches of a child of God! No sort of depression ever impaired these riches,—they continue the same regardless of what happens in the material world. Yes, gentle reader, the child born on Christmas day was born unto us and he is ours still,—lest perchance you have squandered your imperishable riches.

"A child was born unto us." Let this thought bring us an increased appreciation of the **prophecy** in our children. The child is still with us and it will remain with us. Just what are we doing with the child that continues with us? How about the child born unto your home? What is the church's attitude toward its children? Since the day Jesus was born a child "unto us" all children are born unto,—not **you** and **me**,—but US. The world's tragedy lies in the treatment of its CHILDHOOD. It is said that a famous Greek teacher and philosopher once tried to wither his opponent by saying of him, "He is a teacher of little children." Since Jesus was born unto us that statement is no longer a reproach but the highest possible compliment. "He loves children." The one born unto us was a lover of children. He never lost an opportunity of showing how dear and precious to his heart were the children of mankind. He who has a great love for children in his heart cannot be far away from the heart of humanity itself,—and surely not very far from the heart of Jesus.

(To be continued)

Some Fundamentals of the Christian Faith

By President Edwin E. Jacobs

First of a series of addresses presented by members of the faculty at the Ashland College Chapel Hour during the Week of Prayer, Jan. 14-18.

Some years ago when I spent several weeks studying in the Metropolitan Museum in New York, I came to a department called "The Alcove of Extinct Religions." In this alcove were many mementoes of by-gone faiths,—idols, amulets, icons, sacred stones and odd-shaped sticks, all of which were objects of worship and veneration of people long extinct. As I looked these over, I wondered why religious become extinct any way. Why were these objects, once the sacred things they were, now exhibited only as curios? And I came to the conclusion that for a religion to become permanent and outlast the people who founded it and who became its devotees, it had to possess at least two characteristics, viz., it had to be founded upon truth and not error, and it had to meet human needs.

Now during this series of addresses, we want to show that the Christian religion meets these two tests, viz., truth and need. It will be my duty in giving the introductory address, to stress some four of the main fundamentals of the Christian dogma.

1. The Christian viewpoint demands a belief in God. Not the God of the Pantheist, nor the Father-Mother God of the Christian Scientist, nor the First Cause of the sci-

entist, nor the Over Spirit of the Transcendentalist, but the Jehovah God of the Bible; God as creator, upholder, and sustainer of all things; the one in "whom we live and move and have our being". If we are to accept the New Testament at all, we must also accept the Old Testament and while it is true that Jesus came to reveal God, it is also true that he had made a revelation of himself in the Old Testament scriptures.

2. We also believe that God has made a complete, final, and perfect revelation to men through his Son, our Lord and Savior, Jesus Christ. It is true that some men see a revelation of God in nature. Others do not. It is also true that there is a natural religion, possessed by many savage peoples, such as the American Indians, whose religion, however, was very scanty. But the full and complete revelation is not in any of these, but in and through the life of Jesus.

3. The Christian dogma also teaches an after-life of punishment and reward. We can not accept Christianity and escape the confusions that in the next life we shall be faced with the deeds done in the body. This is a fundamental of Christianity.

4. Christianity also teaches that deeds count, that while belief is important, it is not of itself complete apart from a good life. I have absolutely no sympathy with the doctrine that all one needs to do "is to believe". We have had too many such Christians in the world ever since Christianity was here. A Christian should attempt by all his powers to live an upright life, and all teaching to the contrary is doing Christianity untold harm. If a Christian does not lead a better life in general than do those who are not Christians, then there is small place for Christianity in this world.

Jesus was never more profound than when he told about the two men,—one who heard and did, and another who heard and did not; the one building on the rock and one upon the sand. Also the cup of cold water, the visit to the prison, and the clothing to the naked, these form the basis of separation in the great scene, of the last judgment. "Why call ye me Lord, Lord, and do not the things which I say?" The Christian life is not one of bickerings, railings, backbitings, chicanery, suspicions, mutterings, scheming, and general hypocrisy but one of upright, forthright good deeds done in the open and in the name and spirit of Christianity.

These are four of the outstanding fundamentals of the Christian faith. There are others, but these four can not be slighted. It is my hope that during these meetings you will be so impressed with the claims of Christianity that you will want to embrace it and join some church and thus unite with the good forces which are making for righteousness in the earth.

Ashland, Ohio.

The Duplex Envelope and Modernism . . . By R. I. Humbert

Probably the best way to receive the church offering is through the Duplex Envelope. At the beginning of the year the contributor receives a package containing an envelope for every Sunday of that year. Each envelope is perforated through the center and when torn it makes

two separate envelopes, one for the local expenses and the other for missions. On the back of each envelope is a message and it is this message that is the occasion for this writing. (I am informed that by special request, this space is left blank).

For some time I have been grieved at the mixture of Modernism, Christian Science, social service and what not, that appears in these messages, and knowing the great power in the printed page for good or ill, I feel that I should utter this warning. Many of the envelopes in the package for 1935 bear a message of error in one way or another, but two will suffice as a warning.

We will quote from the envelope dated May 19. "Evil assailed Christ. Apparently it triumphed. But at Easter he conquered, and his reign was established. The ascension gives further assurance of the triumph of goodness. Christ clothed himself in human nature. He could never have 'become flesh' were human nature not potentially good. Christ has shown that we also can overcome evil if we will. God will not make us good; he will not rob us of free will; he simply calls us to our better selves."

Certainly our hearts burn with indignation that such error can be passed off as truth. We well knew that it was not the impersonal "Evil" of Christian Science that assailed Christ, but a "real for sure" personal Devil. Also, the resurrection and ascension were not merely the triumph of an impersonal goodness, whatever that may mean.

Human nature is NOT potentially good. "There is none righteous, no, not one" (Rom. 1:10-18). "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). "The heart is deceitful above all things, and desperately wicked" (Jer. 17:9).

We cannot "overcome evil if we will". Paul says, "I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not" (See Rom. 7:15-24). It is only through the power of our Lord Jesus Christ that any man can be set free from the law of sin that is in his members (Rom. 7:25).

God does NOT call us to our better selves. There isn't such a thing. Even God himself does not attempt to clean up the old nature, but, declaring it wholly evil, he demands the new birth for all who will seek his pleasure.

On the envelope dated June 2, we read, "Take your place in the World Brotherhood." This is based upon the error of the universal Fatherhood of God and brotherhood of man, but it is utterly false. God is the creator of all but not the spiritual Father of all. We become children of God ONLY "by faith in Christ Jesus" (Gal. 3:26). This is an old trick of Satan. Even the Jews of Christ's time informed him, "We have one Father, even God," but Christ forever settled the question when he answered, "Ye are of your father the devil" (John 8:41, 44).

The printed page has been a marvelous source of blessing to thousands, as it has directed the course of their lives into channels of righteousness, but may the above suffice as a warning of the danger and error that lurks behind the printed page.

May each pastor of the Brethren church contend earnestly for the faith (Jude 3), warning every man what not to believe, and teaching every man what to believe, in order that he may "present every man perfect in Christ Jesus" (Col. 1:28).

Martinsburg, Pennsylvania.

“Not I, but Christ” in Stewardship of Substance

By R. E. Gingrich

Address at Ohio Conference
Louisville, June, 1934, when
the conference theme was
“Not I, but Christ.”

In three parts. Part II.

Let us now consider the Stewardship of **Substance**. The money question in the church has always been a troublesome one, simply because of the selfishness of the human heart. When a Christian once realizes the great fact of the absolute ownership of God and that God will surely hold him responsible for his stewardship, it makes him fear to pile up huge sums of money, usually for his children to fight over, and many times causing their utter ruin. The Question with everyone of us ought not to be, “How much should I give?” but, on the other hand, should be, “How much should I withhold for my own use?” God owns all.

I am convinced that the two greatest sources for church expansion and evangelization are the Stewardship of Substance and the Stewardship of Prayer. Yet who can deny that herein is the Christian Church weakest and most lax? What couldn't be accomplished for the Lord, if his people, who are called by his name, would give him a proportionate amount of that substance which he has entrusted to them, back to him, and then back that stewardship up by fervent, prevailing prayer? The greatest promises are ours; the greatest blessings await us, but we refuse to take them because of a lack of faith. “If my people, which are called by my name, shall humble themselves, and pray and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land.” The Devil, knowing the possibilities of the church should her membership, on bended knees, give that which God has always claimed for himself, has blinded her eyes and hardened her hearts to these two channels of service.

I am a confirmed believer in the law of the tithe. I believe it is a universal law established by God for the promulgation of his work. There are those who say that tithing is a part of the Mosaic Law, and that we are therefore not bound to keep it any longer. In the first place, we are not bound to keep any law found in God's word. We are living under the age of Grace and have freedom of will. But that in no sense means that universal laws are not for our consideration and good. One might just as well say that the command, “Thou shalt have no other gods before me” need not be obeyed by us today, because it is a part of the Mosaic Law. The law of the tithe is just as personal and just as binding upon us as the other. Neither one is for the Jew, only. Both were in operation long before the time of Moses; both were graced by Christ's sanction. The tithe was in operation long before Moses ascended Mount Sinai to receive emblazoned on tablets of stone the ten commandments, or the law of sacrifices and offerings.

In Genesis 14:20 we are told that Abraham, upon returning from a successful combat with Chedorlaomer, a heathen prince, paid tithes to Melchizedek. Now, we know that Abraham was not living under the law, yet he recognized the law of the tithe. If we were to carry the picture to its logical conclusion, we would note that in the Epistle to the Hebrews Melchizedek was a type of Christ, and Paul tells us that Abraham was the “Father

of the faithful”. Do we claim to be included among the faithful? Then let us follow the precepts and example of our spiritual father in presenting gifts to him who was the type of Christ.

The next reference to tithing is found in Genesis 28:20-22. There Jacob makes a vow and says: “If God will be with me, and will keep me in the way that I go, and will give bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth to Thee.” This was a business bargain of a man with his Maker: and it seems that God was pleased with it, for he graciously accepted its conditions and fully carried out his share of the bargain. You know the story of Jacob and Laban. Jacob was greatly blessed and prospered. But, let me ask, where did the idea of the “tithe” come to Jacob? He was not living under the Law. Ah, no! It goes back far beyond that. I would rather say it was a universal law of stewardship, and God was so well satisfied with it that he graced it by inculcating it in the Law of Moses; nor is its usefulness and universality past nor valueless today. I can read nowhere in God's word that he has repealed or nullified that law. Rather did our Lord give assent to its value. Likewise the Apostle Paul, in I Corinthians 16:2, teaches the principle of proportionate giving, when he says, “Upon the first day of the week let every one of you lay by him in store, as God hath prospered him . . .” Those who heed this command find it a source of constant joy and blessing. Why not you?

Lest I be accused of being a legalist let me say that I am not advocating the tithe as a rigid law by which to be governed. I believe it to be a very good minimum upon which to base our stewardship of substance. I believe that if the Christian begins with giving a tenth of his income, he will in due time increase his offering to the Lord, which to me would represent the true Christian stewardship of substance. The Jew had a very rigid code of conduct by which he was governed. If, under the law, he was constrained to give a tenth to the Lord, how much more should we give as our offering, since we have so much more for which to be grateful? Our Lord gave his all for us, becoming poor, though he was rich, that we through his poverty might be made rich. We must have a basis upon which to begin our systematic giving. Surely less than the tenth would be a sign of ingratitude.

Now, one question comes to my mind as I think upon this phase of stewardship. Does it pay? This is an age of mercenary ideas. I do not for a minute think it to be the highest motive for giving. But let us consider it for a moment. Volumes could be written in which to present the names and records of Christians who began systematic giving, using the tithe as the basis upon which they began, and with the result was that they were abundantly blessed. The writer knows of no instance of the contrary. God has promised to bless those who practice systematic giving. He keeps his promises. Let me give two illustra-

tions to enforce this truth. A certain man in the mid-west made a fortune through gambling. He drifted into a life of riotous living and lost all he had, his health included. He became an outcast of society. During this time his mother's prayers followed him. Although his father refused him shelter under his roof, he decided to return home to his mother. The doctor told him he had but a few months to live. His mother met him at the door, a poor, broken, emaciated wreck of humanity. She took him into the house. She read God's word to him. She prayed for him. He was marvelously converted. Then began his fight for recovery of health and respect. He secured a position at the very nominal sum of \$10.80 cents per week. He determined to give to the Lord, who had so marvelously saved him from a drunkard's grave and a sinner's eternity, the tenth of all his income. At the end of the first week he had \$1.08 for the Lord out of a salary of \$10.80 for the week. How many respectable, honored leaders in the church give that much from their abundance, to the Lord per week? The time came when this man had worked upward until he was making a large salary. As his income increased he increased his percentage of his offering to the Lord. First he gave a tenth, then 25%, then 50%, and, with an income of \$80,000.00 a year he increased his contribution to the Lord to seventy-five percent. Did the Lord keep his end of the agreement he made with his people millenniums ago? I don't believe that if a Christian began systematic and proportionate giving just for the gain he might receive that the Lord would honor his gifts. The Lord loveth a cheerful giver.

Is there anything peculiar about this? Do you think that when you make God a partner in your business that he won't bless and provide for his own interests? He has proven that he does.

Another question comes to my mind as I think farther upon the stewardship of Substance. Is there a need for tithing today? With hands outstretched, with hearts bleeding and souls crying out for the gospel which alone can relieve the burdened spirit of its load of sin; yet, with but an average of seven cents per week per member in all Christendom given to religious work; and with but 75 per cent of a cent from every dollar spent in 1927, for example, going for religious work, do we need tithing today? With church doors closed for lack of funds to carry on their work, with Sunday schools suffering from lack of literature, with pastors in want because their congregations have bankrupt treasuries, do we need tithing today? With the church of our Lord descending to common business methods, yea, and even to gambling, as I heard of a church doing recently, to raise money for the support of their work, do we need tithing today? While we sit in the pew and complacently sing,

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

We rob God of his rightful portion, and ourselves of the intended blessing that God promised to those who honor him with their confidence and gifts. I know of a man now in his old age, who lives an unhappy life, worrying continually because he feels that he, in his former years, withheld from God that which was due him. I know of no man, young or old, who is unhappy because he gave gifts to God in days gone by. Do you? So let us sing with the poet,

From lust for gain or greed for gold,
Keep me with high and lofty mein,
But if the ships of fortune bring
Some precious cargo clear and clean,
Safeguard me in my stewardship
By glimpses of Thy great unseen.

From lust for place or pomp or power,
Save me with pure and passionate pride,
Curb not the hunger of my soul,
But keep ambition sanctified,
Safeguard Thy steward, Lord, each day,
By visions of the higher way.

(To be continued)

West Salem, Ohio.

SIGNIFICANT NEWS AND VIEWS

SALOONS

The poor New York **Herald Tribune** is in trouble. A lengthy editorial is devoted to the petty problem of what to call these places where alcoholic liquors are dispensed to be consumed on the premises. Apparently it is a matter of general embarrassment. Of course, it would not do to call them saloons; the wets, of whom the noble **Herald Tribune** is a host, promised on their word of honor that saloons should not come back, and there must be no confession of the truth. But the paper is pathetically serious about the matter. It can not even abide the term "cafe," because that has been spoiled by "cafeteria," and then, too, all those other horrible things (whose name must not be mentioned) used to blazon the word "cafe" above the door; few of them ever used the word—but, there, we almost violated the proprieties. For some unexplained reason, "tavern" is *verbum non gratum*; possibly it already has a bad odor. "Bar," too, is impossible; it may remind too many people of certain unfulfilled promises. Some of us know a very pretty kitty that lives out in the country whose name might be very well adapted—just a mere five letters and one syllable. But probably the most enlightening name the wets could use would be just "Temperance Hall." We suggest that.—Christian Standard.

NERVOUS

Chancellor Hitler must be worried. He had a big gathering of his official followers called suddenly in a theater in Berlin avowedly for the purpose of impressing upon the outside world how absolutely united they still are. Of course, it only causes us all to laugh. If some of those officers had failed to show up it would have been off with their heads. What is loyalty worth under such threats? That is the trouble. Herr Hitler has forever sacrificed the privilege of knowing people are for him with their whole hearts and that leaves him always subject to fear that such obedience as he gets may be dictated by fear. The same sort of situation is manifest in Russia, where the Government exhibits its nervousness by the great slaughter of scores upon scores of even their own party without honest trials and on little more than suspicion. It is well for Christians to remember that in rejecting the Jewish idea of Messiah, Jesus turned aside from just this sort of dictatorship, in order to win men's hearts and lives and so transform them.—Christian Standard.

AMERICA NEEDS AN EMPEROR

On reading Mayor James Key's Inaugural Address one is reminded of a story that Dr. Robert E. Speer used to tell. A great Christian, an American physician, discussing with one of the world's most able ministers the heavier burdens of the world as they rested upon his heart, said: "What America needs is an Emperor." The minister was astounded at this statement, and said: "An Emperor for Democratic America?" "Yes," said the great Christian layman, "an Emperor, and the Emperor that America needs is Jesus Christ."

Atlanta is predominantly Protestant. There are probably more than one hundred thousand Methodists and Baptists in the city. But, what are these if they do not the things he says? "The Florentine youth," says George Eliot, in *Ramola*, "had very evil habits

and foul tongues; it seemed at first an unmixed blessing when they were got to shout **VIVA GESU!** But Savonarola was forced at last to say from the pulpit, 'There is a little too much shouting of **VIVA GESU!** This constant utterance of sacred words brings them into contempt. Let me have no more of the shouting until the next Festo.'"

If the church is to recover the ground she has lost within the twentieth century she must combine the will of God with the highest ideas of truth and right. In a passage from Carlyle's essay on **Characteristics** he says: "Ages of heroism are not ages of moral philosophy; virtue, when it can be philosophized of, has become aware of itself, is sickly and beginning to decline. A spontaneous, habitual, all-pervading spirit of chivalrous valour shrinks itself together and jerks itself up into shrivelled joints of Honor; humane courtesy and Nobleness of Mind dwindled into Politeness, **avoiding meats, paying tithe of mint and anise, neglecting the weightier matters of the law.**—The Christian Index, Atlanta, Georgia.

THE RELIGIOUS MUDDLE

A Washington correspondent sent us as a curiosity a newspaper advertisement of a "Union Thanksgiving Service" in that city. It was held in the chapel of the "Latter-Day Saints" (Mormon), and in addition to the church thus acting as host, the other participants were a Congregational, a Universalist, a Unitarian, and a Methodist Episcopal Church. The sermon was preached by the pastor of the Unitarian Church, who appropriately chose for his text, "Thank God Nevertheless!"

And now comes a report that a Ministerial Association in Kansas has recently admitted the local Roman Catholic priest to membership in it, and the report adds that he had spoken in a Baptist Church of that city.

Thus the **Moody Monthly** comments and then observes:

"Last month we had an editorial note on 'The Money Muddle,' but here is something more seriously turbid."

"CELLS LOSE CASTE"

This headline in the New York **Herald Tribune** attracted our attention recently, and we were interested to learn that it referred to a new study of life's origin, in which "Evolution Gets New Twist" according to a subtitle. In other words, the Carnegie Institution, of Washington, by experimenting on a ten-day-old monkey embryo, discovered that the beginnings of life go back farther than the single cell. The latter has held the floor for quite a while, but now we are told that thousands of "genes," or heredity carriers, are part of every cell! Of course, these "genes" are particles too small to be seen, but the scientists say that they not only control heredity but seem also to be essential to life. Doubtless still earlier stages of life are yet to be discovered, and we may be glad that competent men are working at the problem, because their findings will only continue to confirm the teaching of the Bible. That teaching is, that back of the earliest stage of life no matter what name is given to it, there stands God himself, "in whom we live, and move and have our being." Evolution may to a certain extent be God's method of the development of life, but it is not life, nor does it explain life. In him is life.—Moody Monthly.

THE LITTLE EVERYDAY THINGS

Once when I was sick a friend remarked to me: "You must find this long illness very tedious." I was compelled to confess, however, that I was not conscious of any **ennui**. To be sure, work was waiting, but work is not the only thing in life. I am given life that I may live! My task at that moment was to fellowship with God on my bed of pain. There is no such thing as tedium for those who are constantly praising God for the joy of the moments lived with him. We may feast to our heart's content, not on food, but on God. In dreaming and in waking hours, in sorrow and in laughter, we may walk in a world flooded with light.

Every moment of life is a revelation of the heart of God. He greets us in the kitchen. We breathe him in the bustle and roar of the factory, or when hanging on to a strap in a crowded car. Always we are in the bosom of God.—Toyohiko Kagawa.

RELIGIOUS DRAMA AWARDS

Prizes of \$25, \$15 and \$10, to be awarded to church drama groups which submit the best photographs of cast, posed in action, together with an essay telling of the results of religious drama in their churches, are offered by the Guild of Inspirational Drama, Cleveland, Ohio. This announcement will be of interest to the churches and Sunday schools which have seriously promoted religious drama and to others who may contemplate such work. The contest is based on presentations to be given between December 1, 1934, and April 1, 1935. The judges will be Professor H. Augustine Smith, of Boston, Lyman R. Bayard, of Los Angeles, California, and Marcus L. Back, of Iowa City, Iowa, well-known religious drama producers. Complete information may be secured by writing the Guild of Inspirational Drama, 404 Auditorium Building, Cleveland, Ohio.

"Lord, Teach Us To Pray."

FEBRUARY

FIRST SUNDAY: February third.

"He will regard the prayer of the destitute, and not despise their prayer"—Psa. 102:17.

1. Pray for the aged ministers and their families.
2. Pray for the sick and shut-ins.
3. Pray for the churches with difficult and discouraging problems.

SECOND SUNDAY: February tenth.

"I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority"—I Tim. 2:1-2a.

1. Pray for the Brethren Home and its successful maintenance.
2. Pray for a deepening of compassion for the needy.
3. Pray for our nation and its rulers.

THIRD SUNDAY: February seventeenth.

"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel"—I Tim. 5:8.

1. Pray for the Benevolence day offering, that the churches may give with the compassion of our Lord.
2. Pray for our medical missionary work, and for those engaged therein.
3. Pray for your local government officials, in community and in state.

FOURTH SUNDAY: February twenty-fourth.

"A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway"—Acts 10:2.

1. Pray for the members of the Board of Benevolences and workers in charge of the Home.
2. Pray for the unsaved in your families and communities.
3. Pray for the protection of our churches against the inroads of false teaching and cults.

SPECIAL REQUESTS

Pray for the Lord's blessing upon a two weeks' evangelistic meeting under the leadership of Rev. L. V. King at Fremont, Ohio, beginning February 11, 1935.
W. S. CRICK, Pastor.

W. I. DUKER,

President
Goshen, Indiana

E. L. MILLER

Vice-President
Maurertown, VirginiaNATIONAL SUNDAY SCHOOL ASS'N.
MAGAZINE SECTIONM. A. STUCKEY, EDITOR,
ASHLAND, OHION. V. LEATHERMAN,
General Secretary

Berlin, Pennsylvania

K. M. MONROE,

Treasurer
Ashland, Ohio

A List of Evangelical Textbooks

With Suggestions for Supplementary Reading

(For Sunday School Teachers and Church Workers)

(Concluded from last week)

By Leander S. Keyser

Supplementary Reading Books

The Problem of the Old Testament (1905). By James Orr, D.D. Charles Scribner's Sons, New York. Still a standard work.

The Problem of the Pentateuch (1906). By Randolph McKim, D.D., LL.D. Longmans, Green & Company, New York. A pithy little book.

The Unity of the Pentateuch (1913). By Rev. A. H. Finn. Marshall Brothers, Ltd., London, Edinburgh and New York. A scholarly work.

Studies in Criticism and Revelation (1925). By Thomas J. Smith, M.A. Fleming H. Revell Company, New York, Chicago and London. A refreshing book.

A Scientific Investigation of the Old Testament (1926). By Robert D. Wilson, D.D. The Sunday School Times Company, Philadelphia, Pa. A work of profound and technical scholarship.

Introduction to the New Testament (second edition, 1917). By Theodor Zahn, Theol.D. Charles Scribner's Sons, New York. A standard treatise on all critical problems of the New Testament.

Revelation and Inspiration (1927). By Benjamin B. Warfield, D.D. Oxford University Press, American Branch, 35 West 32nd Street, New York. A cogent presentation.

Christianity and Liberalism (1923). By J. Gresham Machen, D.D. The Macmillan Company, New York. Incisively points out the difference between liberalism and evangelical Christianity.

Modernism and the Christian Faith (1921). By John A. Faulkner, D.D. The Methodist Book Concern, New York and Cincinnati.

Between the Covenants. By C. M. Grant, D.D. Fleming H. Revell Company, New York and Chicago. A study of the interim between the Old and the New Testaments.

The Holy Trinity (1916). By Louis G. Mylne, D.D. Longmans, Green & Company, New York and London. An evangelical study of the self-revelation of God.

A Study in Christology (1917). By Herbert M. Rilton, D.D. Society for Promoting Christian Knowledge, London. An able work treating of the two natures in Christ's Person.

Outline of the History of Doctrines (1927). By E. H. Klotzsche, Ph.D., D.D. The Lutheran Literary Board, Burlington, Iowa. A most useful manual. An extensive bibliography.

The Basis of the Christian Faith (1927). By Floyd E. Hamilton, Th.M. Doubleday,

Doran and Company, Garden City, N. Y. A strong defense of the Christian faith in its integrity.

The Biblical Idea of God (1924). By M. Bross Thomas, D.D. Charles Scribner's Sons, New York. An evangelical presentation.

The Divinity of Christ in the Gospel of John (1916). By A. T. Robertson, D.D. Fleming H. Revell Company, New York, Chicago and London. Besides many other questions, the Johannine authorship of the Fourth Gospel is here ably discussed.

Outlines of Theology (second edition; rewritten and enlarged, 1878). By A. A. Hodge, D.D. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. Although this is an old work, it should be studied by every person who desires to be informed on the Christian doctrinal system.

The Problem of Origins (1926). By Leander S. Keyser, D.D. The Macmillan Company, New York (or The Lutheran Literary Board, Burlington, Iowa). This work upholds the Biblical doctrine of creation.

The Exodus in the Light of Archeology (1923). By J. S. Griffith. Robert Scott, Pb., Paternoster Row, London. Deals with a paramount problem.

The Problem of Deuteronomy (1911). By J. S. Griffith, Society for Promoting Christian Knowledge. Northumberland Ave., W. C. 2, London. Deuteronomy is another crux of the negative critics.

The Bible and the Ages (1930). By Horace M. DuBose, D.D. Fleming H. Revell Company, New York and Chicago. Gives an account of recent archeological research in Bible lands.

The Accuracy of the Old Testament (1930). By J. Garrow Duncan, B.D. Society for Promoting Christian Knowledge, London, New York and Toronto. Historical narratives of the Bible confirmed by archeology on many points.

The Eastern Color of the Bible. By George H. Scherer, M.A., S.T.M. Fleming H. Revell Company, New York and Chicago. Shows vividly how Eastern customs and modes of thought and expression confirm the Bible and help to interpret it.

The Genesis of Religion (1930). By Michael J. Stolee, D.D., Th.D. Augsburg Publishing House, Minneapolis, Minnesota. Traces the origin of religion back to primitive monotheism in accordance with the Bible.

Burning Questions in Historic Christianity (1930). By John A. Faulkner, D.D. The

Abingdon Press, New York, Chicago and Cincinnati. On these questions the author ably upholds the evangelical view.

The Resurrection of Jesus Christ (1930). By William Bancroft Hill, D.D. Fleming H. Revell Company, New York and Chicago. A capable presentation of reasons for belief in Christ's bodily resurrection.

The Apostles' Creed (1930). By Harold Paul Sloan, D.D. The Methodist Book Concern, New York, Cincinnati and Chicago. Most capable in upholding the evangelical doctrines.

(Note by Dr. Keyser.)

Of course, it is not our design to suggest texts and readers for the entire curricula of colleges and seminaries, but only for those departments into which Modernism has been doing its undermining work. Many other valuable books for collateral reading might be cited, but it is thought best not to make our list too extensive. On the Bible and archeology, reference is made to the great treatises of Sayce, Naville, Ramsay, Hommel, Grimme, Winckler, Clay, Kyle and Cobern. For an extended list of evangelical works on many subjects, see the writer's *A System of Christian Evidence* (fifth edition, 1930). The Lutheran Literary Board, Burlington, Iowa.—The Evangelical Student.

Studying the SUNDAY SCHOOL LESSON at the Family Altar By John F. Locke

PETER TEACHES GOOD CITIZENSHIP

(Lesson for February 17, 1935)

Lesson Text: I Peter 2:11-17; 4:1-5

MONDAY

The Good Citizen and His Conduct. I Pet. 2:11-17. Two things are expected of the good citizen, and to be a good citizen in this instance implies being a Christian. The first thing expected is that he shall be an abstainer from all fleshly lusts which desires wage war against the soul. The second thing expected is that he shall not only abound in negative virtues but positive ones as well. He is to be a doer; not simply good because of no evil but good for something. "Good Works" are to give the lie to gainsayers who say Christians are evil doers. The purpose of abstaining and the purpose of good works is that God may be glorified. The Christian is to be law-abiding, peaceable, by well doing—shutting the mouths of foolish men. Though he is the only freeman (This was written in a time when the population of the Roman Empire was predominantly slave rather than free) yet the Good Citizen is to conduct himself as the bond servant of God.

TUESDAY

The Good Citizen and his Character. I Pet. 4:1-5. He accepts the Divine Christ. He trusts and follows the suffering Christ. The same mind which Christ had when he suffered animates the Christian to face any hardship and the scurrilous scoffing of those who want one who has been washed to return to the old mire of sin with all its carousing, winebibbing, revelling, and idolatries. Christ had delivered these to whom

Peter wrote from all these iniquities. Now they are to stay on Christ's side and acknowledge him as the one to whom they are accountable.

WEDNESDAY

The Good Citizen and his Counsel. Titus 2:1-15. This is a great chapter. There is counsel here for everyone,—the aged, the young, the preacher, the slave. The old men are to be temperate; sober-minded; sound in faith, love and patience. Sometimes it is easier to be sound in the faith than it is to be sound in love and patience! All are enjoined upon us. The old women are not to be given wine but "teachers of that which is good." If they were to take that advice seriously and live it today, some of our women (they wouldn't like the word old) would stop advertising cigarettes both by precept and example. To the young and to servants he likewise directs a plea for impeccable conduct. Even a humble serving man may "Adorn the doctrine of God our Savior". The doctrine is adorned by a personality, however humble, whose every energy is bent on godly living. Plowing a field, sweeping a floor, mending a machine.—"In all things" we do, people may behold our love for God and his Word.

THURSDAY

The Good Citizen and his Community. Rom. 13:8-14. In this and the previous Scripture for yesterday we have a very practical exhortation to godly living based on the nearness of our complete salvation by the Return of Christ. The good citizen is to have but one obligation resting on him, that is to love everyone. The ten commandments are shortened into Love: Love for God and for one's neighbor. "Put on the Lord Jesus Christ and make no provision for the flesh to fulfill the lusts thereof."—We have opened State Liquor Stores here in Virginia as a provision for some to fulfill the lusts of the flesh. He who loves his God and his neighbor can never sanction that which will debase, degrade and defile his neighbor. Reflect a moment here on stumbling blocks that have been placed in the path of our neighbors.

FRIDAY

The Good Citizen and his Church. Eph. 2:13-22. The good citizen loves his Church. He is a part of it. He is literally built into the church which St. Paul says is for a "habitation of God in the Spirit." It is most interesting to note how St. Paul refers to the Church in this Epistle. His statements concerning the church give us an appreciation of the real meaning of the Church and our part in its life.

SATURDAY

The Good Citizen and his Country. Rom. 13:1-7. God has ordained that we should live together in governments. The Christian is to be no anarchist. Authority is of Divine institution. (Compare this with Jesus' statement to Pilate in John 19:10, 11. "Thou wouldst have no power against me except it were given thee from above"). The Christian, "Moreover is subject for conscience' sake." Taxes are to be paid and proper deference shown the servants of the state who are the ministers of God for the maintenance of civil society. "Honor to whom honor" but there he stops, there is nothing said or implied that would allow the Christian to worship the emperor. For that reason thousands upon thousands died by fire and sword or were thrown to the

hungry beasts in the arenas; they would not worship Caesar along with Christ. They were willing to render to Caesar his due; Only Christ is Lord.

SUNDAY

"The Lord will Reign forever." Psalm 146:1-10. This Psalm is rightly chosen to conclude the readings of the week. Spurgeon called it "A sacred censor of holy incense, pouring forth one sweet perfume." It is exuberant ... a journey through the Delectable Mountains of Praise. "While I live I will praise ... as long as I have any being" ... here is a pre-engagement for eternity. "Put not trust in princes." We are too apt to trust the great ones of earth and forget the GREAT ONE OF HEAVEN. They fail in their promises ... God does not. Man is a dying creature, a poor repository for our trust. It's amusing how Mussolini wants to stay young, but he and Hitler and the rest of the Demagogues (ours too!) must die like other men. "His thoughts perish"; all the great schemes and proposals fade with the passing of their promoter. To trust man is to lean not on

a pillar but a heap of dust. "The God of Jacob". Perhaps this statement is used so often to distinguish the true God of Israel from all the many fictitious gods of heathendom. "Which keepeth truth forever". How else could his Holy book of truth have survived the onslaughts of enemies and the listlessness of its friends through the ages? "Giveth food to the hungry." Has he not always done so? "We plow the fields and scatter" but he makes the seed to grow that there may be food. Think how Jesus fed the hungry in connection with your study of this Psalm. He "looseth prisoners", giveth sight to "the blind", and "preserveth the strangers". Each of these groups should receive some thought, especially the strangers, for are not Christian pilgrims in a strange land? Our "citizenship is in heaven". He takes care of the needy and the wicked. The wicked get taken care of in a proper manner, their plans are frustrated. He has them in control. The last verse (10) is a cause for supreme joy for the Christian citizen; our King will remain in office and continue his good reign forever, therefore "praise ye the Lord."

<p>ROBERT D. CREES, President Kittanning, Pa.</p> <p>WM. H. SCHAFER, Associate President Conemaugh, Pa.</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> <p>C. D. WHITMER, Editor, South Bend, Ind.</p> <p>BRETHREN BRINGING CHRISTIAN CHURCH Y UNCONSECRATED E XTENSION VANGELISM</p>	<p>MILDRED DEITZ, General Secretary and Treasurer 312 Cumberland St., Berlin, Pa.</p>
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Annual Report of the Young Men's Gospel Team to the West Kittanning Brethren Church

(Editor's Note—The following report shows the true spirit of Christian Endeavor. We would like to encourage all of our churches to use their young people in Gospel Team work. Let other teams send in their reports for publication on this page.)

During the past year, the Young Men's Gospel Team, by the help of God, has held the following meetings, all in Pennsylvania: Bridgeburgh Schoolhouse—6, Penfield Presbyterian Church—7, Mill Run M. E. Church—1, Brush Valley Brethren Church—1, West Kittanning Brethren Church—4, Cadogan M. E. Church—12, Walk Chalk Baptist Church—2, Slate Lick Presbyterian Church—1, Conemaugh Brethren Church—2, Johnstown Third Brethren Church—2, Johnstown First Brethren Church—1, Simpson Union Church—1, Meyer's Schoolhouse—1, and Tarrytown Schoolhouse—1, making a total of forty-two gospel meetings for the year.

Souls have come confessing Jesus Christ as their Savior, and Christians have rededicated their lives as a result of these meetings. Approximately 1000 miles has been traveled by the team in order to hold these services. The free-will offerings received have paid all traveling expenses, and the remaining \$36.00 has been given away to support worthy Christian objectives. The team has helped to support one of their number who is now studying in Ashland College, with the Christian Ministry as his objective.

The team enjoyed their first summer retreat, going to a mountain camp for one

week. Mornings were spent in Bible Study, afternoons in recreation, and meetings were conducted in a nearby church in the evenings. The team wishes to thank Rev. Crees for his cooperation throughout the year and also the Bible Studies he has given them from time to time.

Respectfully submitted,
WALTER M. JORDAN, President.

Free---Large Brethren C. E. Motto

Large Brethren C. E. Mottoes have been mailed along with the January issue of the C. E. Bulletin, "Brethren Youth". If your society did not receive either, write me for your free copy!!! Review the contents of the magazine in the society meetings, and post the motto in your C. E. room in a prominent place. I will appreciate it very much if your society officers responsible for the pledge offering to the Brethren National C. E. Union, will send the money to me as quickly as possible. Thank you.

SinCereLy yours,
MILDRED DEITZ,
National Secretary-Treasurer,
Berlin, Pennsylvania.

SCRIPTURE BACKGROUND FOR THE PLEDGE

By Wilma J. Thompson

For your consecration meeting give one of the key words or phrases of the pledge to each of the younger members. Ask them

to quote the part of the pledge assigned to them, with a Scripture verse related to that part.

Some familiar verses that may be used are the following:

"Trusting in the Lord Jesus Christ for strength," Phil. 4:13.

"I promise," Ps. 61:8.

"Strive," Phil. 3:14.

"Whatever," John 15:14.

"To pray," Matt. 6:6.

"Read the Bible," Ps. 119:105.

"Support ... my church," Ps. 100:2.

"As an active member," 2 Tim. 2:15.

"To lead a Christian life," Prov. 3:6.

Young Men's and Boys' Brotherhood

of the Brethren Church

N. V. Leatherman, President
Berlin, Pennsylvania

W. H. Schaffer, Sec'y-Treas. & Editor
115 Oak St., Conemaugh, Penna.

The Deity of Christ

By Charles W. Mayes

We often hear those who are teaching the Bible speak of the Deity of Christ. We should have an understanding of what this means.

When we speak of the Deity of Christ, we mean that Jesus Christ is God come into human flesh.

I. We know that Jesus Christ is God because of the names which are given to him. Notice in the following passages how Christ is called God. John 1:1, Rom. 9:5 and Heb. 1:8. He is also called the true God in I John 5:20.

Other names for Jesus Christ which show he is God may be found in the following passages. I Cor. 2:8, Acts 3:14, Rev. 1:8.

II. Christ performs great works which only God can do.

1. Christ is the Creator. John 1:3, 10.
2. Christ keeps things going. Col. 1:16-17.
3. Christ forgives sins. Col. 3:13.

4. Christ builds his Church and guarantees its final triumph. Matt. 16:18.

5. Christ receives and answers prayer. John 14:14.

6. Christ will raise the dead. John 5:28-29.

7. Christ will judge the world. John 5:22-23; Acts 12:42-43.

III. We have seen that Jesus Christ is called God in the names which are applied to him and that he does great works which only God can do, therefore we find that Jesus Christ is God. There are many other reasons which we will take up later. These however, are sufficient to cause us to honor, love and obey the Lord Jesus Christ as we would honor, love and obey Almighty God. Read John 5:23.

Now when we pray to Christ, or through Christ, we may be certain that we are talking to God, just as we would talk to a friend in the next room.

Every intelligent Christian looking about him in the world today can see the need of Christ and his Gospel on every hand—at home, abroad, wherever he may look. Indeed, it is easy to say that never before was the Christian message so greatly needed as today; though the cautious historian, endeavoring to keep a sense of balance in the face of overwhelming current events, may question that statement. But certainly there can be no question of the need of the world for Christ today.

"From the point of view of opportunity, the outlook is also encouraging. Here we are on surer ground when we say that perhaps in no previous age has it been so true that the fields are ripe for the harvest. Everywhere new opportunities are opening for the Christian missionary. More and more people are beginning to realize that they want what he has to offer, though their feeling of want may be in the first instance for the more material aspects of Christianity such as education or hospitalization, rather than the underlying spiritual ones. Nevertheless, the opportunity is there, and every true missionary can testify that chances to extend the Christian message are opening to him almost daily if only he had the resources to meet them.

"Aye, there's the rub—the resources. Resources are of two kinds: men and money. Of the former there is, thank God, no dearth. We are confident that the heads of our Departments of Domestic and Foreign Missions could at short notice supply a hundred or more names of consecrated, devoted, zealous men and women who are willing to go to the far corners of the earth to carry the Christian Gospel in their several capacities as priests, nurses, doctors, teachers, and so on. There is no lack of willing laborers for the Vineyard.

"But in the matter of money the situation is different. Unfortunately, no matter how devoted or zealous a missionary may be he must have food, clothing, and shelter for himself and his family. He must, moreover, provide an adequate education for his children. Those needs require money and thus our missionary opportunities are definitely limited by the practical consideration of the funds that are available. Yet even in the realm of money there is evidence of a renewal of missionary zeal in the record of payments made by the dioceses on their missionary objectives for the year 1934.

"On December 1st there was still due on the expectations the sum of \$428,718. When the books of the national treasurer closed for the year January 21st there had been paid since December 1st \$414,338, leaving a shortage of only \$14,380. The collections for the entire year amounted to \$1,255,452 or 98.8 per cent of the expectations.

"Out of the 99 dioceses and districts, at home and overseas, 79 have paid 100 per cent or more of their expectations. The total of the shortages was \$33,142, but the total overpayments were \$18,762, leaving a net shortage of only \$14,380. That is distinctly a hopeful and encouraging sign."

When a growing sprig of ivy pushed its way through a ventilator into the lounge of a hotel at Bradford, England, the hotel keeper took advantage of the opportunity for a bit of unusual interior decoration. He trained the vine to grow around the molding of the room.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Sec.-Treas.
Berne, Indiana

The Missionary Outlook

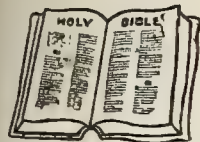
Editor's Note

It does us good to take an occasional look at other people's affairs and see how they do things and how they are getting along. It helps us to judge ourselves better, and also to understand the trend of events. Besides we often get encouragement in that way. We are giving our readers a little peep into the missionary situation of the Episcopal church by means of a quotation from an editorial in a recent issue of *The Living Church*. It seems to point to revival of former missionary zeal in that church, whose leadership gave strongest support to the anti-missionary report of that Rockefeller-financed Laymen's foreign missionary survey committee. Perhaps the "Re-thinking" of Foreign Missions is having just the opposite effect to what was intended by the committee, and that after re-

thinking their commission, Christian people have decided to take the matter more seriously. God does overrule in the affairs of men, sometimes, to bring about his good pleasure even by those who intended otherwise. At any rate, it is encouraging to note that the interest of other Christian groups seems to be increasing in foreign missions. Following is the excerpt from the above mentioned editorial:

"What is the missionary outlook for the immediate future? It all depends on the point of view. One may survey the situation from the standpoint of need, of opportunity, or of resources. The conclusions reached will differ accordingly, but they bear an important relation to one another.

"From the point of view of need the situation is so obvious as to require no elabor-



NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a
Great Correspondent*



FORT SCOTT, KANSAS

The work here is moving along very well and we feel that we are making some real progress along several lines.

The attendance is slowly increasing at all services and making some advancement along some lines.

The Christian Endeavor Society and a Young People's class in the Bible school are sponsoring a cottage prayer meeting once per week. We have organized a Bible Training Class with 17 members and the interest and attendance is keeping up very well. We have also started a young people's choir, with Mrs. Nina Booton as director and this is quite a contribution to the interest of the regular church services. The W. M. S. has finished the Mission Study and are now starting on a course in Personal Evangelism. The church school under the leadership of Brother Thurman Orr, is going forward in a very promising way. A new class has been instituted, which gives us ten classes. The Christian Endeavor under the leadership of Margaret Russell is also advancing.

We are expecting our Brother R. Paul Miller to lead us in a two weeks' revival in April, and we are now trying to have everything in readiness for that occasion.

Remember us at the Throne.

L. G. WOOD.

REVIVAL AT HARRAH, WASHINGTON

It was my privilege to hold a revival service for a period of three weeks, beginning just before and continuing through the holidays, for the church at Harrah, Washington. I had been called to Harrah on a matter of business and at their request stayed with them for the meeting. No plans had been made before hand yet we found the people ready to work and the Lord gave his blessing. A number made their confession of Christ as their Savior and were accepted into the church.

We were privileged to be entertained in the home of the pastor, Brother Williams. Needless to say I was well treated and enjoyed my stay with these people. Brother Williams is one of our new ministers, this being his first pastorate. Both he and his good wife are vitally interested in the work and have the confidence of their people.

Harrah has a wonderful group of young people who are active in the work. The church has passed through troublous times but the Spirit of Love worked in the hearts of the people and we believe that much of the old trouble was settled. May God abundantly bless them and lead them out into a fuller experience of love with him.

C. E. JOHNSON.

LOREE AND MEXICO, INDIANA

Loree

We left our home on Christmas morning to begin a meeting at Loree the same evening at 7:00. It was quite warm here but a heavy snow and plenty of ice at Loree which remained for ten days. This with

measures, "flu," etc. hindered some in attendance and results, for such unfavorable circumstances give those who are not specially interested a good excuse for not getting started. However, our crowds were good and when the ice slipped away a bit, the house was full by seven o'clock. I never began services so early before. We served them in a meeting last year and they were so very hospitable and responsive, but it seemed they were even more so this year. We gave a fifteen minute Bible study each evening, covering "Romans." Thirty-five read through the book.

Our home was with the good pastor and wife, Rev. and Mrs. D. A. C. Teeter, and a fine place it is to live. He has done a fine piece of work at Loree. A fine preacher, a most substantial and firm character, a wife who is a splendid helpmeet. Although he has suffered some serious affliction, yet he carried on his work very efficiently and is now in good physical health and ready to press on in an aggressive way. We took the noon meal out each day in lovely Christian homes and enjoyed the meals and the fellowship so much.

This is the home of Rev. Paul Davis, a graduate from Ashland and who should be actively giving his time to the ministry. Seems to me some church would do well to call him. The response was probably all that could be reasonably expected. Others said very definitely they would come but sickness prevented their attendance. We thank every one for their kindness and may the Lord richly bless pastor and people in their labor together with him.

Mexico

From Loree to Mexico is not far, from a few miles south to a few miles north of Peru. In Peru we visited with Rev. Vanator and family.

We began at Mexico on Monday night, January 7th, a very foggy night, and the next night was worse. You who know that country know what that means, but the weather improved and we had good crowds. Probably our greatest hindrance to reach some of our prospects was the measles and "Flu." The good pastor, Rev. L. V. King, is a hard worker and knows who are prospects in his field. It was a great pleasure to work with him again in a meeting and be in his home with that fine mother and five fine daughters. We made our home at the Walter Bond residence and a fine home it is. Coming in by about eight o'clock and we were ready for a meeting at one of the business houses by nine.

These meetings proved very helpful and no doubt another week might have stirred up quite a keen interest among some who are not generally interested. We hope the seed bears fruit later. It was a great joy to have these days of fellowship with our good Brother, Rev. L. W. Ditch, who was in every meeting but one. That night it was too icy to venture out. He was a real inspiration to me. He is growing old as sweetly as though the dews of heaven were bejeweling him for coronation day. The Loree people attended a number of times

and Brethren Teeter, Davis, Pontius, Vanator and Johnson were visiting ministers.

We spent most of the evenings before church at the home of Brother James Bair and wife, who have been married 64 years and a grand old couple they are, and treated me so very lovely. He at 86 sang a solo of his own composition. Very fine. We took dinner at the various homes, and indeed it was a great time of feasting and fellowship. We thank every one of them so much. Here we taught "Hebrews" as a Bible lesson and forty-three read through the book.

It seems to me there is a great need to study the Bible to learn the subject matter of the Book. I think much of the richness of the word is missed by the casual reader or the too technical analysis. My personal testimony as to how to secure the greatest blessing of God in Bible study, is to so busy oneself in the study of Romans, Hebrews, or any book of the Bible that you can close the book and read every word of God in that book with eyes closed and ears and heart open and feel yourself in the very presence of God speaking. In so doing I think you will not fail to get the real message of the book.

Indeed it was a real joy to meet and be associated for two weeks with these fine people. Here Dr. Anspach found a most worthy wife, here, also Rev. C. C. Grisso of good Brethren stock, of the kind that is a guarantee of fine character, which is at least one test of sound theology. Here live the Berkheisers, Bernice roomed with our daughter in Ashland and of course that makes us some relation. I do not know just what, but there are a lot of fine relations of life which should not be passed over so lightly and forgotten. Brother Ralph Fisher took me to Plymouth after service, Sunday night and I was in Pittsburgh by 9:30 next day. May the Lord richly bless Brother King and his fine family and the people to whom he faithfully ministers, that they may indeed be laborers together with God.

Pittsburgh, Pennsylvania

Well, we are back in Pittsburgh and mighty glad to be back. Some on my trip expressed surprise at how white I was, coming from such a smoky city, as though they expected me to be like a piece of smoked meat. Well, it washes off, but it does take a bit of water and soap. It seems to me I never have anything very great to write, although I like to read the church reports. There seems to be something of personal interest. It seems that there is so much to be done that what little has been accomplished is not worth boasting about. Brethren, I do not expect to be decorated very lavishly with rewards in heaven; happy I'll be with the humblest place in the presence of my Lord in glory. We have had the best year in many respects this church has ever experienced. The Sunday school averaged 10 more than the best year before, but it should continuously increase. The W. M. S. has had a very good year and our missionary spirit has reflected itself in greater offerings, and special gifts, which fact is some encouragement but we are expecting a continual increase. Our prayer meeting has grown but we should have many more of our people in very definite prayer. Our Sunday evening services have continuously grown but we have room for many more and we are hoping and praying that God

will stir up the hearts of our people. We know a number of our people do well to attend the morning service, but there are many who spend their Sunday evenings in a manner that could easily be changed to worship, to their great blessing and to a great advantage to the spiritual influence of the church.

Our annual meeting was deferred two weeks because of the absence of the pastor which made it the 23rd of January, the 45th anniversary of the organization of this church. Two of the original 13 members of the church were present on Sunday and gave their testimony. Most of our churches today had their beginning in the hearts of such men of faith and loyalty to the doctrines of our church as Rev. D. J. Bole and others, who organized a church with just one more than a dozen, and never received any help from any mission board. Somebody worked and sacrificed and carried on. If more of our people who move to localities where there is not a Brethren church were of such metal, we would have many more churches.

Our financial report showed a balanced budget for this year. Calling of a pastor is regular business at the annual meeting. The pastor was called for another year. These years slip by so quietly, it hardly seems possible that we will soon finish our sixth year. We have not accomplished our desire by any means, but have had a rather substantial growth each year, and we are quite sure that faithfully preaching the gospel and living that gospel in loving and sympathetic ministry will build up any church. Novel things and sensational preaching may give evidence of great growth for a while but the more substantial gains are not thus made. We rejoice in every success of our Brethren and sympathize with every loss. Pray for us. May the Lord richly bless every one is our prayer.

CLAUD STUDEBAKER,

500 Dearborn Street, Pittsburgh, Pa.

THE REVIVAL IN PHILADELPHIA

After five years since leaving the First Brethren church of Philadelphia as pastor, I returned to help them in a revival. Brother Kimmell had made excellent preparation for the meeting through advertising and prayer meetings. From the first night it was apparent that the folks were eager for a real time of refreshing before the Lord. Nor were they disappointed, for beginning with the second week responses were had at almost every service. At first it seemed that the big work for this meeting was within the church itself. Then new people began to respond and much joy abounded.

The attendance was good from the start until the big snowstorm came along and tied things up for the entire city for several days, making attendance almost impossible. This cost us practically the entire last week, except the last Sunday, so what was done was mostly done the first two weeks. It is not often that I mention weather as a hindrance of meetings, for usually folks can get out if they want to, but this one was different. But the Lord gave us many blessings as it was, and we have only praise for what he did.

This was the second meeting I had held for Brother Kimmell, the former one being about fifteen years ago when he was pastor at Whittier, California. It was a real pleasure to be with him in the Lord's service again. Our fellowship was the very best.

We found that the name of the church had reached farther than ever in its reputation for standing four square on the word of God, during his ministry. Many fine improvements had been made during his pastorate and the building is splendidly equipped for every service now.

To say that we enjoyed returning and renewing our fellowship with the folks among whom we had labored so happily for six years is putting it mildly. Their hospitality and kindness were as fine as ever. Mrs. Miller and Martha accompanied me on this trip and this added to our joys. While Martha stayed with Sister Loesch and her daughter Evelyn, Mrs. Miller and I had a happy home with Brother and Sister Hearn. We shall never forget the happy days with them. Three weeks seemed all too short to exhaust their new manifestations of kindness.

This church has a real future if the Lord tarries, provided that they have the courage to make such vital changes in their work as have been apparent for many years. This church has moved grandly on in the past and we believe they will continue to do so till our Lord returns.

A very bright spot in this meeting was the male quartet from Altoona who sang so as to thrill us all at the afternoon and evening services of the last Sunday. This quartet had been with us in our meeting at the First Church of the Brethren in Altoona last fall. The spiritual contribution that such spirit-filled and capable singing makes to a revival is beyond compare. We did thank God for them.

R. PAUL MILLER.

MESSAGE OF THE PROPHECY OF JOEL

Outline Messages of the Books of the Bible
By Rev. R. A. Belsham, Augusta, Georgia.

One of Divine Judgment. Past: in the plague of locusts (1:4); Present: in the Assyrian Army (1:6, 2:2, 11) symbolized by the plague; Future: in the Nations being gathered in the valley of Jehoshaphat at the end of the age (3:2). The expression containing it is repeated five times—"The day

of the LORD"—1:15; 2:1; 2:11; 2:31; 3:14. It was near, imminent, distant (to the prophet himself) and was linked with the mercy, grace and power of God. Exod. 10:12; Rev. 9:1-12.

I—GOD'S MERCY (2:13). Seen in the

1. Call to listen and tell (1:1-4). A command, duty, responsibility (Psa. 78:7, 8). Four great World-powers foretold in the message (4).
2. Call to sound the alarm (2:1). Numbers 10:5, 9; 2 Chron. 13:13.
3. Call to repentance, fasting, prayer (1:5, 8, 11, 13, 14; 2:12-17). God's provision for the prevention of judgment. Jonah 3; Acts 2:38; 3:19; Zech. 12; Rev. 1:7.

II—GOD'S GRACE (2:26, 27). Manifest in

1. Prayer answered (18, 19) because of the Lord's jealousy and pity.
2. Promises given (19-27). Superabundance, peace, joy, growth, refreshing, satisfaction, restitution.
3. Pentecostal blessing (28-32) at the beginning and end of the age, with final and full deliverance. They will by no means be in any condition to merit such favor. Cleansing will come first (Ezek. 36:16-38).

III—GOD'S POWER (2:11; 3:8). Purposes fulfilled as spoken. Displayed in

1. Re-gathering of Judah and Jerusalem (3:1).
2. Judgment of the Nations (3:9-14). Matt. 25:31; Rev. 14:14-24.
3. Shaking of Heaven and Earth (15, 16). Isaiah 24:18-20.
4. Deliverance of his people (16, 17). Their hope and strength.
5. His presence among them (18-21), bringing plenty, perpetuity, purity.

JOEL, meaning "Jehovah is God," is significant in that he testifies of the day when "Jehovah" will be manifested as "God." He was probably the earliest of the prophets, and has been called "The Pioneer Prophet." Also "The Anonymous Prophet," for of his history nothing is known beyond chap. 1:1. His ministry seems to have been limited to Judah, somewhere about the eighth century B.C. His Prophecy reaches far into the future, and looks onward to "The Time of the End;" to the events that will usher in "The day of the LORD."

The whole Prophecy is an unveiling of SIN and its WORK, and GOD and his WORK.

SIN is surely followed by judgment on Israel, Judah, the Nations.

GOD'S agents are many and all-sufficient to that end—Locusts and men.

SIN divests the earth of its beauty, and the inhabitants of their joy.

GOD provides for the prevention of punishment—opportunity given for repentance, fasting prayer.

SIN will reach its full development in the "End-Time"—culminating in the "Man of Sin"—the Lawless one.

GOD moves on to ultimate triumph—His Presence the secret of all blessing for his people (3:21).

—Evangelical Christian.

FACTS ABOUT BIBLE DISTRIBUTION

As an illustration of the fact that there are still many homes in the United States without Bibles one of the workers of the American Bible Society reported that out of 7,646 families which he visited during 1933 he found 2,953 having no Bible—almost for-

"BIBLE TRUTHS"

By Dean Alva J. McClain

Mail your order for "Bible Truths." It will serve as a valuable text-book for Bible classes. Just received an order for 100 copies for this purpose. The following are the prices:

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- 50 or more copies, 10c per copy plus a 3% sales tax.

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Send your orders at once to
The Brethren Publishing Company,
Ashland, Ohio

ty per cent. In a western state one family admitted that for four generations they had been without a Bible. When we remember that more than one-half of the world lives in Bibleless homes the necessity laid upon Christian forces for furnishing the Word of God is at once apparent.

The American Bible Society faces many publication problems in supplying Scriptures annually in from 150 to 175 different languages. When Scriptures are needed for a remote tribe the edition will likely involve special technical processes. The demand for Penny Portions at times is so great that editions of a million or more are printed at one time. Frequently publication must be in two languages in parallel columns.

The erection and dedication during 1933 of new modern Bible Houses in Rio de Janeiro and Tokyo will aid the American Bible Society in increasing interest in Bible work in these two countries.

In crossing an altitude of 14,000 feet in Peru a colporteur of the American Bible Society, Don Pedro Diaz, suffered so much from exposure that his hands and face were swollen and blackened and his lips broken so that for a day or two he could scarcely open his mouth. "But," he reported "I circulated the Word in many places which have never been visited by an evangelical missionary or colporteur and most of the others were only visited once by a colporteur more than thirty years ago."

2,969 volumes of Scriptures for the blind, furnished at the special price of twenty-five cents a volume, although costing from \$2 to \$8 a volume, were distributed from the Bible House in New York City last year in seven different embossed systems. The American Bible Society is in its 99th year of supplying embossed Scriptures to the Blind.

A growing interest in the Bible among the 25,000 Indians in the Pacific coast states has been reported to the American Bible Society by its Pacific agency. It has long been a question among these Indians as to whether the Bible was a real religious help to them. They recognized the Bible as the white man's Book and they feared it would destroy their old and cherished Indian culture; but they have come to believe that the Bible reaches a forward-looking religion and possesses the promise of life that they seek, so there has been a marked encouragement in the reading of it.

Most of the younger people read the Bible in English but the older generation want the Scriptures in the language they understand. The American Bible Society has printed some part of the Bible in fifteen different Indian dialects spoken throughout America.—Comments on the World's News.

THE CHRISTIAN STEWARDSHIP OF A WEALTHY FUNDAMENTALIST

Thou fool, ... so is he that layeth up treasure for himself, and is not rich toward God.—Jesus Christ.

Thou mayest be no longer steward.—Parable by Jesus Christ.

In one of the exchanges coming to our desk is the following account of a wealthy man, who seemed to take his stewardship of the Lord's money seriously. This is evident, as to WHERE he puts his money, and as to the fundamental attitudes in such institutions. The account speaks for itself, and is worthy of perusal.

The sum that the Broadway church will receive from the will of Dr. Walter Duncan

Buchanan, for thirty-five years its pastor, and who died on February 19, last, will be \$77,296, from which it is to get the income if it meets his conditions. Westminster Theological Seminary, Philadelphia, of which he was a director, will get \$43,377. "Christianity Today," a monthly publication, will receive \$20,612. The sum of \$10,306 will go to the Presbyterian Theological Seminary, Omaha, Nebraska. Other religious and charitable organizations will receive the following sums: American Bible Society and Association for Improving the Condition of the Poor, each \$20,612; Moody Bible Institute, Chicago, \$15,459; the Lord's Day Alliance and the Florence Crittenden Home, each \$5,153.

The estate of Dr. Buchanan was appraised at \$1,086,576 gross and \$774,516 net. The chief deduction was a mortgage for \$270,000 on his apartment house property adjoining the church on Broadway. This is valued at \$450,000. The other two-thirds of the total Dr. Buchanan divided equally between his two daughters, both of whom are married. The conditions of the trust fund to his church, which Dr. Buchanan erected and which he helped largely to support, were "So long as in the opinion of the trustees said church shall adhere to the Confession of Faith of the Presbyterian Church in the United States of America as of the year 1929" it was to receive the income.

He named three trustees to determine whether the church continued to adhere to **Fundamental doctrines**. The will provides "that if in the opinion of the majority of the trustees, the church fails to adhere to these doctrines, the income is to be given to any other church which does so. If a majority or a substantial minority of the Broadway church membership leave it on the ground that it has departed from these doctrines and organize a new church, part or all of the bequest may be given to the new body. If the Broadway church remains faithful to the 1929 Confession of Faith, it is to get the principal of the bequest on the death of the last survivor of the trustees." At his death the Broadway church owed Dr. Buchanan \$4,016 in salary. Dr. Buchanan inherited his wealth from his wife, who died many years ago.

So far the church has called no new pastor. It hears a different Fundamentalist every Sabbath—Christian Monitor.

A THOUSAND SUCCESSFUL MEN

Some one has made a survey of a thousand successful men to learn how they got their start in life. These men are not mere money-makers, but they are men who have made the world better by their achievements in science, architecture, engineering, education, art, etc. They are men who have influenced the moral as well as the physical side of our nation. It is interesting to note the beginning of their life work.

Three hundred started as farmers' sons.
Two hundred started as messenger boys.
Two hundred were newsboys.
One hundred were printers' apprentices.
One hundred were manufacturers' apprentices.

Fifty began at the bottom of railroad work.

Fifty—only fifty—had wealthy parents to give them a start.

A lazy boy did not learn how to control A lazy boy did not learn how to control steam or invent the steam boiler. A lazy boy did not discover the power of gasoline nor

learn how to harness the falls of Niagara. No. The men who have accomplished most in the world have been men who worked hard and long before they achieved success.—The Boys' Friend.

"Tears are the softening showers which cause the seed of heaven to spring up in the human heart."—Sir Walter Scott.

Signs of the Times

(Continued from page 2)

are being subsidized by the government and favors are extended to Catholic churches in native villages, while the assembly of protestants for religious purposes is often forbidden. The Congo Protestant Council, backed by the International Missionary Council, has made formal protest to the Belgian government in behalf of all the missions, appealing to the fundamental laws of religious liberty and also to the treaty obligations governing the Congo Basin. Thus far, however, little has been done to alleviate this most critical situation. **The very existence of evangelical Christianity is thus being threatened.**

OUR LITTLE READERS

MOLLY'S ADVENTURE

(From the Morning Star)

"I wish Roger would come!" said Margaret, standing in the doorway of her home with a tin pail in her hand, a pail with a rope carefully wound around the handle.

"I can go," offered Molly, who was tired of books and eager to get out in the cool, crisp air. She had a suspicion deep in her naughty little heart that mother would not want her to go to the old well in the field where the water must be drawn up with pail and rope, but Cousin Margaret did not know that; she only knew that the pump at the house had broken and that it was very inconvenient to have to carry the water for table use from such a distance.

"I'm afraid it would be too heavy for you," she hesitated. "You needn't bring it full."

Molly gave no time for objections. "I'll be careful, and the pail is light. I can rest as often as I want to by the way," she urged, hastily putting on coat and hood, and she had caught up the pail and was half across the yard before slow Margaret realized that she was gone.

It was daylight yet, and there was plenty of time, Molly assured herself, skipping away down the road. But throwing the pail so that it would sink was a task that required several attempts at her unskilled hands, and drawing it up was harder than she had thought. Then she stopped to rest awhile, and it seemed to her that the sun got in a hurry all at once and sank out of sight very fast.

"I believe I'll go home by the way of the woods," decided the little girl. "It's sort of gloomy at evening, but it's shorter."

The woods stretched away for over two miles, but Molly's route lay only across a corner of it and was familiar ground. Presently she found her burden so heavy that

she had to put it down for a minute, and as she did so a rustling and crackling of the bushes made her think the dog had followed her. She called him: "Leo! Leo!"

But the accustomed bark and bound to meet her did not come in reply, and she went on. Something was following her, though. She was sure of that a minute or two later, and her heart beat faster.

"But it can't be anything to hurt. There aren't any dangerous animals in these woods any more," she bravely told herself. Then she looked back and suddenly caught sight of a tawny, striped creature, catlike, but larger than any cat she had ever seen and with fiery eyes that made her spring forward in terror. Then she turned in desperation and flung her bucket of water full at the creature's head. It was her only weapon, and it went with a marvelously successful aim, for the water struck full in the frightful face, flooding open mouth and eyes, while the pail slipped like a helmet over the head, and for a minute the animal was blinded and bewildered, unable to free itself from the strange covering and tangling its feet in the dragging rope.

It gave Molly her chance for escape, and she was soon at home, panting and sobbing out her story. Roger looked at the hired man.

"That must be what we've been hearing about," said the latter, and then explained that two or three persons had reported a panther or wildcat in the woods, though the story had not been generally credited.

The whole countryside organized a hunting party that evening, but no one shot Molly's pursuer, for when Roger came home he told that they had been met by some men who were looking for an animal that had escaped from a traveling menagerie.

"It was some kind of a tiger cat, I believe," said Roger. "They had caught it and seemed very glad to get it, and I am sure we are glad to be safely rid of it. The leader of the party said you were a very fortunate little girl, Molly, and he sent you this."

Roger tossed a shining little gold piece into her lap, and Molly looked at it in surprised delight.

"But I never want to earn any more that way," she said.

OPINIONS OF OUR READERS

A FRONT PAGE MESSAGE

Glovers Gap, West Virginia,
January 28, 1935.

Dear Evangelist Editor:

When *The Evangelist* came today I marvelled and rejoiced at the front page as it stared at me with its message of looking to "the hills" for help.

Twenty years ago in December, with a deep snow covering the ground, and temperature at seven degrees below zero at 11 A. M., when I took a last look at him with whom I had spent twenty-eight years of wedded life, I walked out onto the porch and unconsciously glanced up at the steep white hill facing me, and there came forcibly to my mind as though spoken, these words: "I will life up mine eyes unto the hills from whence cometh my help."

I had never before taken those words more seriously than any other scripture.

Since then how wondrously have I been kept and blessed! Marvelously, considering my very unworthiness! I never can quite understand just why. Often since, when I have heard this Psalm read, I have thought back to the time when it came to me as a special promise in time of need.

MARY A. SNYDER.

ANNOUNCEMENTS

FOR SALE

The Library of the Late Rev. J. W. Clark

A number of practical and choice volumes contained in the library of the late Rev. John Clark are for sale by Mrs. Clark. A set of Matthew Henry's Commentary (New), 6 vol., \$12.00. A set of the Preacher's Homiletic Commentary, 32 vol., \$25.00. A Popular and Critical Biblical Encyclopedia, set \$10.00. A History of the Brethren Church, Holsinger (New), \$2.00. Two volume set, Macauley's History of England, \$5.00. Eidersheim's Life and Times of Jesus, 2 vol., \$6.00. There are other fine books. Send for a list of them to Mrs. J. W. Clark, 207 East Broadway, South Bend, Indiana.

THE TIE THAT BINDS

KLINE-POSTMA—On October 9, 1932, Nansen Kline and Mary Anna Postma, both of Milford, Indiana, were joined in holy matrimony, at the home of the undersigned, the Warsaw pastor. Both are fine Christian young people and members of the Milford church. The former Miss Postma was a two-year Normal Graduate from Ashland College in 1926. By request of the two parties, public notice was delayed until the present, when they desire that their friends shall know of the happy union. May the Lord richly bless the home they shall establish, and have first place there.

L. E. LINDOWER.

ARMENTROUT-BROBECK—Mr. Ralph Armentrout and Miss Nola Brobeck, both of Limestone, Tennessee, were united in marriage in an informal church wedding at the Vernon Brethren church, Limestone, Tennessee. The ceremony was performed by the writer, their pastor, and was witnessed by a few friends of the happy couple. Both are members and active workers in the Brethren church at this place. We join their many friends in wishing them many happy years together in the service of their Lord.

M. MACONAGHY.

IN THE SHADOW

WILLIAMS—Mrs. Katie Gertrude Williams was born in Kansas City, Missouri, September 28, 1899 and departed this life at her home in Fort Scott, Kansas, on January 9, 1935, at the age of 35 years, 3 months and 11 days.

She was married to Leroy Williams at Olathe, Kansas, July 13, 1929. She has resided in this vicinity practically all of her life, and was well and favorably known.

Beside her husband she is survived by her mother, Mrs. Edward W. Leaverton, who now lives at Hoisington, Kansas.

This young mother also leaves three young children, Arthur Edward, 4 years of age; Thresa Lee, 2, and Bonnie Christene six days old. Also she is survived by three brothers and three sisters: Louie E. Leaverton, Fort Scott; Herbert Leaverton, Los Angeles, Calif.; A. M. Leaverton of Hoisington, Kan.; Mrs. T. R. Daly, Fort Scott; Mrs. O. S. Runnels of Washington, D. C.; Mrs. D. D. Woodburn, Hoisington, Kan. Mrs. Williams was an esteemed member of the Brethren church, and loved by all who knew her. She was very much devoted to her church, home and family. Funeral conducted from the Brethren church, by the writer, January 12, 1935; the church was filled to capacity by sympathizing friends. Burial was made in the family lot in the Evergreen cemetery.

L. G. WOOD.

POTTER—Mrs. Elnora Potter, daughter of Mr. and Mrs. Albert A. Woodall, was born in Fort Scott, Kansas, September 30, 1875, and departed this life at her home in Fort Scott, on January 1, 1935, at the age of 59 years, 3 months and 3 days.

She was married to H. C. Potter, October, 1915. She is survived by her husband, H. C. Potter, and by a son of her first marriage, John W. Crego of Wichita, Kansas, and a sister, Mrs. Minnie Niles, of Kansas City, Missouri, and two grandchildren.

The funeral was conducted from the Konantz Funeral Home, by the writer, on January 6, 1935.

Burial was made in the family lot in Evergreen cemetery.

L. G. WOOD.

PELLETT—Ori Miller was born near Fort Scott, Kansas, October 7, 1869, and departed this life, January 25th, 1935. She being 65 years, 3 months and 18 days old.

She was the daughter of the late Mr. and Mrs. James A. Miller of Garland, Kansas. She was married to F. A. Pellett on March 11, 1888. Her husband and five children survive her: Mary and Ola at home, Leland of Garland, Kansas, and Clarence and Myrtle of Wichita, Kansas. Three grandchildren and two brothers also survive. The brothers are E. A. Miller of Salem, Oregon, and Martin W. Miller of Kansas City, Missouri. She had been a faithful Christian and a member of the Baptist church from childhood.

She was of a very beautiful Christian character and loved by all who knew her. The body was laid to rest in the family lot in the Evergreen Cemetery.

A large circle of friends and neighbors attended the service which was conducted from the Konantz Funeral Home, by the writer the afternoon of January 28, 1935.

L. G. WOOD.

SWARTZ—Evert C. Swartz was born in Crawford County, Kansas, and departed this life at the home of his parents, 5 miles northwest of Fort Scott, Kansas, aged 11 years. Funeral was conducted from the Cheney Chapel on Sunday, January 27, 1935 by the writer. Burial was made in the family lot at Mulberry, Kansas.

L. G. WOOD.

MABUS—William Mabus departed this life at his late home in Elkhart, early in November, at the ripe old age of ninety-two. Mr. Mabus was a Civil War veteran, having served with Company A of the Thirtieth Michigan Infantry. He was born in Germany, the son of John and Elizabeth Mabus. He came with his parents to this country in 1842, they settling at Fabius, Michigan. He had been a resident of Elkhart for the past thirty years. For more than fifty years he had been married to his wife Amanda, who with a son, Levie Mabus, and a foster son, Roy Witter, remain to mourn their loss. Brother Mabus became a member of the Brethren church some years ago under the ministry of Brother W. I. Duker, and died in the faith of the church. Funeral services were conducted from the church on November 7th, by the pastor, assisted by Rev. Adams of Simpson Memorial Methodist church of Elkhart.

H. F. STUCKMAN.

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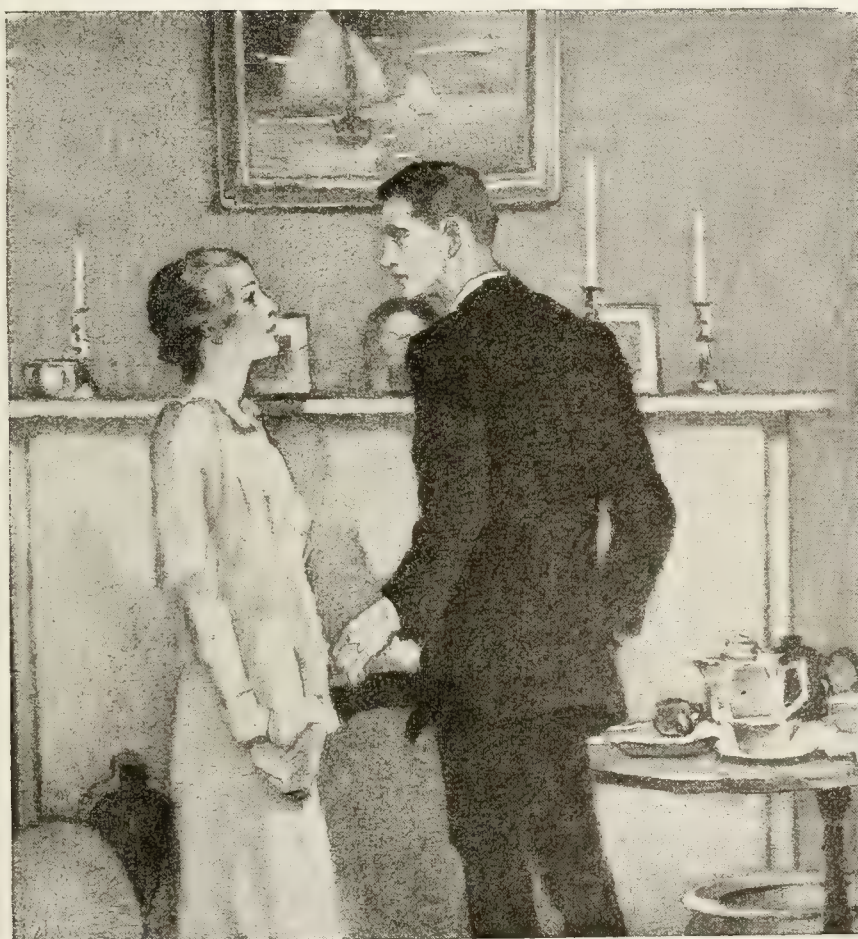
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THE BRETHREN EVANGELIST



MAY THE WILL OF GOD PREVAIL

“But John! . . . here we are with a comfortable home and all the necessities and comforts of life, . . . and shall we not do something for our dear aged ministers, and for the old folks’ Home at Flora, Indiana?”

WHAT WILL YOU DO ABOUT IT?

Signs of the Times

by
Alva J. McClain

A NEW Class of "Smokers"

In the progress of civilization, during recent years, we have seen the cigarette habit reaching out its tentacles to impose its vice upon group after group of converts. There was a time, within the memory of many, when the cigarette was regarded as a mark of degeneracy, something associated with pool-room habitués and women of the streets. But the late world war helped to change this attitude, aided by the moving picture industry, and more recently by the millions of "big business" in advertising. Thus the thing spread to its present gigantic proportions. Business executives turned to its allure, as did also doctors, congressmen, even preachers; and the climax has been reached in the presidential incumbent who becomes the supreme advertisement of the "solace" of the latest brands.

If this had been the end of the matter, this article would have been unnecessary. But the women demanded the freedom of the men, which was perfectly logical, if not very sensible, on their part. Women have just as much right to smoke cigarettes or chew tobacco as their husbands have. No one, with any semblance of intelligence, has ever been able to advance an argument against the tobacco habit, which is not equally valid in the case of both men and women. (To this statement there is one exception, of which I shall speak in a moment.) Moreover, by some so-called medical authorities, even the children were encouraged in their assumption of the habit, and they were told how to indulge it with the least harmful results.

Now we are informed in a last week's newspaper that a new class of smokers has been discovered. The scientists of Antioch College, experimenting with prospective mothers who smoke, have found that the unborn child "smokes" when the mother smokes. These scientists have established the fact that the toxic effects of tobacco smoke reach the unborn child almost instantly through the mother's blood, affecting the child's heart in every instance.

The tragic case of this new class of "smokers" is that they have no will nor choice in the matter. They are the involuntary victims of civilization which has to a large extent lost the virtue of "self-control."

President Roosevelt has done a great deal for the victims of another dreadful disease, infantile paralysis. Doubtless, it would be expecting too much to suppose that he, seemingly himself a slave to the cigarette habit, will do anything for the unborn victims of this wholly unnecessary "disease."

ANOTHER "Unfinished Symphony"

A friend sends me a newspaper clipping, asking for comment in this department of the EVANGELIST. Perhaps many readers have read the article and have seen the cartoon which accompanied it in the syndicated section of the Hearst newspapers.

On one side the artist has drawn a human hand in which there shivers a little weakened mouse. Beside this there appears another hand in which stands the figure of a puny and defiant man, an atheist. And the writer draws a devastating comparison between the mouse, which does not believe in Man, and the atheist who does not believe in the existence of God.

The entire article is a powerful argument against the disease of atheism, yet couched in popular and readable form. There is nothing new, of course, in the argument. Preachers and theologians have been using the argument for centuries; but too often, unfortunately, they have smothered the force of the argument under ponderous and philosophical verbiage. The preacher might learn something valuable homiletically, if not theologically, by reading the article.

But now my friend wonders whether the Christian can indorse the article in full. The best reply I can make to this inquiry is to say that the article is good as far as it goes, but it stops short where it should go on. In other words, the argument is inadequate and incomplete rather than wrong. The author argues well for Theism: the existence of a God who is infinite, intelligent, and omnipotent Spirit. But he says nothing which could be called **distinctively Christian**.

Now I would like to say that history seems to demonstrate that Theism cannot provide any permanent resting place for the human mind and heart. Dr. James Orr has shown conclusively that Theism always does one of two things: it either must go on to Christ, or it must fall back into the gulf of Scepticism and Pessimism. To quote his own words, "Belief in God—theistic belief—presses on to belief in Christ, and can only secure itself through it The two beliefs, as history demonstrates, stand or fall together."

THE Devils Believe—What?

There is no necessary moral or spiritual power in the mere belief that there is a God, even though such a belief may be the highest kind of intellectual Monotheism. James points this out in his scathing attack upon the intellectual monotheists of his day: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble" (2:19). Thus, you will notice, he commends the monotheist for his belief; but he also reminds him that even the devils are monotheists, believers that there is one God.

But while the devils may be monotheists, **they are not Christians**. And therein, I think, is the great gulf between any sort of mere Theism and Christianity. A man may believe very firmly that there is but one God, and yet be a devil in life. But no man can believe on Christ and continue to live thus. In the former belief, one believes that there is a God. In the latter, we come to know God in the person of His incarnate Son, our Lord Jesus Christ. The difference between these two is the difference between life and death, between day and night, between mere religious philosophy and Christian faith.

Strange to say, the tendency in modern religion is back to a sterile Theism. On every hand we are being exhorted to join hands with anybody and any group that

holds belief in a god or gods, in order that together we may win the battle between Theism and Atheism. And to this end we are advised to soft-pedal our distinctive Christian positions in order that we may work without offense with Jews, Unitarians and Modernists against the common foe.

This is the counsel of despair. For to yield the distinctive Christian position is to yield the strongest fortress against Atheism, and in the end guarantee the victory of Scepticism and Unbelief. Let us yield nothing. To do so is to lose everything.

THE One Great Denial—Seemingly

As I reread more carefully about which the above comments are written, I notice one paragraph with which I must take rather violent exception. The writer says, "It is not necessary to imagine the Ruler of the Universe as an individual 'made in the image of man,' with finger nails, eyes, mouth, teeth. Such a figure could hardly embody the Power that rules space and time." (Bold face is mine)

The writer, when he said this, may have meant well, but he has challenged here the very heart of Christian Faith, namely, the incarnation of the infinite God in Jesus Christ, our Lord. It is the standing miracle of Christianity (and its glory) that unto us a Child was born whose name is called "The Mighty God" (Isa. 9:6). And the Apostle Paul declares that "in Him dwelleth all the fullness of the Godhead BODILY" (Col. 2:9). That "Power that rules time and space" did embody Himself in human form. And as such it is not wrong to think of God, for our Lord said to one of His disciples, "He that hath seen Me hath seen the Father" (John 14:9). In fact, the highest and final revelation of the infinite God came not in the world of nature, but in humanity, even in our Blessed Lord.

For the wise of this world to deny the possibility of such a revelation is to deny the power of God. A God who could not, as this newspaper writer seems to declare,

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GEORGE S. BAER

Editor

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Secretary of Publications

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Secretary of Publications

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Glimpses at Significant Scriptures

Number
Eight

Obedience by the Grace of God

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do his good pleasure" (Phil. 2:12, 13).

Paul had appealed to the members of the church at Philippi to be true to their profession, calling upon them to be genuinely Christian in their conduct and in their relations one to another, and to show forth the spirit of harmony and humility. He based his appeal on the example of Christ. Having said, "Let this mind be in you which was also in Christ Jesus," he went on to point out the humble obedience that was manifest in Christ. Then, commending them for the obedience they had exercised while he was present with them, he urged them to be much more zealous in his absence. It is not so difficult to resolve to be and to do one's best when in the presence of a strong, inspiring personality; the trial comes when that personality has been withdrawn. It is not so hard for one to yield himself to Christ under a powerful preaching of the Word, but to demonstrate the reality of that surrender when the preacher has gone and the crowds have dispersed is quite another matter. It is the days after the decision that demonstrate whether the individual was induced by sentiment or by a new sense of the soul's need, whether it was moved only by some engaging personality or also and more especially by the Holy Spirit, by whose power his life was changed and through whose influence he was enabled to discover an incomparable and abiding worth in Jesus Christ.

Paul, having withdrawn his presence from the Philippian Christians, bespeaks for them even more earnest effort now in his absence to show themselves humbly obedient unto God. Christianity is not a mere profession of faith; it calls for being and doing. We do not forget that salvation is of God only and wholly. A man can no more save himself than he can lift the shoes he stands in. But God has ordained that man has something to do about it—God will not save a man against his will. And that will must not only be brought to the acceptance of God's only begotten Son, but must be exercised continually in obedience to the divine will. Willing obedience, therefore, is an essential characteristic of the Christian—so essential, indeed, that Paul sets it forth as a vital factor in one's salvation,—“work out your own salvation with fear and trembling.” The man who has not the spirit of willingness to obey the Lord Jesus can find no assurance of salvation in the Word of God. And he who has accepted the saving grace of God must (nay, he will) keep on working at it, working it out, showing himself truly obedient, fearing constantly lest he should prove unfaithful to duty and unworthy as a servant of his blessed Lord.

Yet the person who is continually anxious to do his Master's will and to be well pleasing in his sight, will realize the futility of relying on his own wisdom and resources. While far-reaching issues hinge on the Christian's faithfulness, yet his faithfulness is dependent not on his own insufficient powers, but upon his trust in the keeping power of the grace of God, which is always available and always sufficient. He who trusts such a power never suffers disappointment or defeat. The secret of victory is to "let God." "For," says Paul, "it is God which worketh in you both to will and to do his good pleasure." This does not allow any excuse for lack of earnestness or seriousness of effort on the part of the individual. He is not to sit down and fold

his hands and say, Let God do it. God will work with him, but not without him. Nor on the other hand does it give him room for pride and haughtiness and self-sufficiency, for he is wholly dependent on God.

Paul puts these two factors of Christian success together and we must not separate them. First, one must work as if everything depended on him. Then he must trust with utter dependence as if everything depended on God, as it does. "Work out your own salvation with fear and trembling," but remember that "it is God which worketh in you both to will and to do his good pleasure." Man must give obedience, but it is God who both initiates and completes the work. It is ever true, as Jesus reminded his disciples, "Without me ye can do nothing." The Christian must know that faithfulness is attainable only when he lays hold on the assurance that "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound in every good work" (2 Cor. 9:8). When he has that consciousness, it matters not what weakness of the flesh may make obedience hard, he will nevertheless press on in the way of duty with the confidence that he who said to Paul will say also to him, "My grace is sufficient for thee: my strength is made perfect in weakness" (2 Cor. 12:9).

We Reap What We Sow

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8).

This is a great axiom, and yet it needs to be emphasized. Some truths are so obvious and have been so widely and repeatedly stated that they have lost much of their force and people have largely ceased to give attention to them. And yet such truths are in almost every instance so vital that the true prophet of God cannot afford to neglect them or pass them by lightly. Of such nature is God's warning that we shall reap what we sow.

This statement is true in whatever way it may be taken. It is to the realm of nature that our thoughts turn most readily in considering this text. There everybody recognizes its truth and acts accordingly. Farmers sow wheat and expect to reap wheat, or plant corn and expect to reap corn, and not something else. And if weed seeds are scattered, they naturally expect to reap a crop of weeds. The harvest is the same as the sowing, except many times multiplied. This is so obviously true that many will think us foolish for even mentioning it. Then it is so much the worse for those who deny the principle elsewhere. It is truth and the truth is no more certain and should be no more obvious in the realm of nature than in morals, yet what do we see? We see men closing their eyes to the facts and stopping their ears to the warnings. When they are told that to sow the wine glass is to reap a drunkard, to sow the card table is to reap a gambler, to sow the tobacco habit is to reap a vitiated vitality, to sow the dance is to reap carnality, to sow sensuality and lawlessness in the press and on the screen is to reap widespread immorality and criminality, there are many who tell us it cannot be. And vast numbers are trying hard not to believe it and are refusing to hear it. But they are only deceiving themselves. The future will reveal it. Corruption will be the harvest, for God will not be mocked.

The law of reaping is true in the spiritual realm also, and here men find it still harder to believe. They can readily believe that

thistle seeds will bring forth a crop of thistles, but when it is said that prayerlessness will result in powerlessness, that neglect of the Bible will cause leanness of soul, that lack of church attendance will end in a lack of spirituality, that refusal to engage in spiritual activity will result in spiritual weakness, that selfishness will produce godlessness, that doubts sown concerning the Truth will bring forth unbelief, atheism and spiritual destitution—these things they think strange and hard to believe. The trouble is that we usually try to believe what we want to believe, and we want to believe what will not disturb us morally or spiritually. But God's law of sowing and reaping is not adjustable to our whims and fancies, but is universally and unalterably true. Every thought or act produces fruit after its kind, whether it be good or bad. Whatsoever a man soweth of word or deed, that also shall he reap. "Be not deceived; God is not mocked." And if the law be exacting and chasening to those who do evil, it is also rewarding and joy-giving to those who do good. For "he that soweth to the Spirit shall of the Spirit reap life everlasting."

EDITORIAL BRIEFS

The time when there is the greatest and most unmistakable need of reform is when conditions are hardest and people are in nowise ready to receive the good and when the enemies of righteousness are most active. That is the time when faith and courage are most severely tried, but it is also the time when the prospects are brightest because it is the time of greatest dependence on the all-sufficiency of God.

There is the danger constantly facing us, that we shall be more impressed with the externals of religion than with inner holiness and practical godliness; that we shall go to church much as we might go to a club or to a lecture, and shall be receptive only of the social and intellectual benefits of such occasions and shall be insensitive to spiritual realities and fail to commune with the Eternal. God forbid that we should ever become indifferent to forms and ceremonies, but may they be to us doorways leading into the awe-inspiring, soul-refreshing, vision-clearing presence of God where the allurements of the world lose their attractiveness and the things of the Spirit become the all-important quest of life.

EDITORIAL REVIEW

Dr. J. C. Beal brought back the report from his church at Canton, where Brother R. Paul Miller is conducting an evangelistic campaign, that yesterday (Sunday, February 10) nineteen persons took their stand for Christ and that eleven had come forward during the week, making thirty in all, with the meetings a week old.

Brother Charles W. Mayes writes briefly of his pleasant experience in a revival effort with Brother W. A. Ogden and his people of the First Church of Los Angeles, California. He leaves the report of definite results to the pastor, who will doubtless send his word soon. Brother Mayes views the outlook of the First church with optimism under the leadership of Brother Ogden.

Waynesboro, Pennsylvania has recently experienced a season of spiritual refreshing from the Lord, concerning which both pastor and evangelist write this week. Brother F. G. Coleman was the evangelist and his services were greatly appreciated by both pastor and people. Three persons confessed Christ, and a spirit of rededication to service took possession of practically the entire congregation. God has caused these people to be led forward in a splendid way under the pastoral care of Brother W. C. Benshoff.

Dr. Edwin E. Jacobs, president of Ashland College, gives an installment of news items this week. It will be of interest to know that the enrollment for the second semester has kept up to that of the first, also that the scientific departments are being improved with new apparatus and specimens, all of which speak for the growing attractiveness of the school. We shall all look forward anxiously to the decision of the North Central Association regarding the re-entrance application of Ashland College.

The Secretary of Publications, Dr. J. C. Beal, writes a word of appreciation for the Publication Day offerings being received, and states that some new equipment has already been purchased. It will be remembered that it was promised that this entire offering was to be used to improve the equipment of our publishing house and we shall all rejoice if the offering shall prove to be a generous one. Brother Beal also calls attention to the adoption of a new policy regarding receipts for subscription remittances. The change on your label will hereafter be your receipt. This change will result in a considerable saving to the House.

Dr. K. M. Monroe, treasurer of the National Sunday School Association, gives us a report of the White Gift offerings received to date, all of which total \$1,796. This is an increase of \$160 over the first report published last year on March 10th and would seem to indicate that the total final report will show a considerably enlarged offering over that of last year. There will be need of still more increase in the number and size of offerings if the budget set by the Association is to be reached. Doubtless a goodly number of schools have not yet reported. Brother Monroe will appreciate an early remittance.

Brother A. V. Kimmell, pastor of the First Church of Philadelphia, writes of the very successful revival recently conducted in that church by Brother R. Paul Miller, a former pastor. It was a really great meeting, the greatest result being in the revival of more zealous interest in the service of Christ and his church. There were ninety-three who responded to the various invitations to the rededication of life, and twenty-seven who made the good confession of Christ as Savior, making 120 in all to take a stand during the meetings. Following the close of the meetings other confessions were received. The blessing of God was upon the church with power and the people were greatly moved with zeal for the Lord's work. God is crowning the leadership of Brother Kimmell there with victory.

Wyoming bids for the traffic in divorces by the adoption by the state Senate of a measure previously enacted by the House, shortening the time required to live within the state before application can be made for divorce. At present a year's residence is required, but as soon as this bill, now in the hands of Gov. Leslie A. Miller for signature, becomes effective, the much-married man or woman who has no care for the laws of God concerning marriage will be required to reside in the state only sixty days before filing suit for divorce. The divorce evil seems to be spreading like a contagion. More and more widely the marriage vow is regarded as a mere social convenience or a business engagement that may be broken with the ease of an international war debt contract. And more and more widely law makers and judges are giving encouragement to the evil by increasing the ease with which divorces can be secured. This is but a symptom of the moral degeneracy of our age, in which we are experiencing a backwash of morals that should cause every Christian to be anxious and to inquire, What of the future?

Brother L. V. King, treasurer of the Superannuated Minister's Fund and the Brethren's Home, reports the financial receipts and expenditures for the six months from August 1, 1934 to January 31, 1935 for both funds. For the Brethren Home the total receipts were \$1,588.56 and the expenditures were \$1,509.60. For the aged ministers the six months yielded only \$500.11 and of that meagre amount a total of \$147.06 had been paid out at the time the report was made. It is evident that we will have to do more for both of these funds if we are to have anything to be proud of, and especially is this true with regard to the Superannuated Ministers' Fund. Let us remember the admonition laid upon us by the Scriptures in this regard when we make our offering the last Sunday in February. Before making your offering you will want to read the appeals of Brethren Shively, Brumbaugh and Vanator in this issue, also the interesting letter from Sister Meyer, matron of the Home. After that, make your giving a matter of prayer, and when you have discovered the Master's will for you, fulfill that will and bring joy to your own heart as well as to the heart of your Lord who bought you with his own precious blood.

For Superannuated Ministers and Brethren Home

GIVE OF YOUR MONEY AND PRAYERS

Your Institutions Appeal to You

**By Dr. Martin Shively, President
Brethren Home and Benevolence Board**

The institutions of the church which present their appeal this month are yours and mine. They are so because they belong to the church just as you and I do, though they are property, and we are persons. That they are worthy, none will deny and that they deserve our support both in prayer and in gifts, is evident to us all. We who are your servants, made responsible for the care of them, have given our best thought and effort to the doing of your will concerning them, as that will has been expressed in the action of our conferences, both District and General.

We confess that we have not been able to do all that was in the mind of the planners in their founding, but we are not willing to bear the blame, if any attaches for that, because we have been handicapped by lack of funds. It is still our hope to greatly reduce the cost of maintaining the Brethren's Home, so that those who seek asylum there, may find it easy to be admitted, so far as finance is concerned, but that cannot be done so long as we carry so heavy a load in annuities. None regrets this more than we, but we inherited the condition, and none of us who know the situation, complains about it. Some day we hope to open the doors of the Home freely to all of our aged ministers or their widows, and give them all the comfort and care they deserve, until the Lord calls them home to himself.

But even so worthy an aim cannot be achieved except as the generous help of all our Brethren can make it possible. We are giving our best effort to make your gifts reach as far as possible, and besides this work which we freely perform, we add our own gifts to yours, so that we are not asking for anything at your hands which we do not join you in doing, and we do it first. Brother King has given you in this issue a full financial report, and Sister Myers has told you of private gifts and needs of The Home. Brother Vanator has told you what has been done for the retired ministers and what is planned, and has prepared for you a very thought-provoking paper on our debt to the men who have given all they had to the spread of the gospel which is precious to us all. Nothing is too good for them, so far as we can come to their aid in their declining years.

After you have sought the guidance of the Lord in the matter, and sent to us your gifts for this cause, if the amounts sent in make it possible, we shall rejoice as we extend the financial benefits to others than those on the present list of beneficiaries. But at present this list has been reduced to the limit of our resources. Those who served longest, and whose service was wholly given to the active ministry, are given preference. But as I have already said, the list can be extended only as funds are on hand to make it possible.

If any of my readers are isolated members of the church, and thus do not find it possible to be present in

the service at which opportunity is given to bring in your offering in support of The Brethren's Home and the Superannuated Ministry, send your gift to Rev. L. V. King at Mexico, Indiana, who is treasurer of our Board, and you will receive recognition either directly or through the columns of the Evangelist. In the meantime, we ask you to pray for us, and for the causes we represent in your stead. And may our Heavenly Father bless and keep you all, until He receives you to Himself.
Ashland, Ohio.

Our Brethren Home

**By G. W. Brumbaugh, Trustee
Brethren Home and Benevolence Board**

Since the Benevolence Day for Brethren churches is to be observed this month to help to take care of our aged ministers and other old people who have borne "the heat and burden of the day," and have had responsibilities in our churches in the past, we wish to make the appeal to all our members that each of us may do our part with our gifts. We owe an obligation to our fathers and others who have made sacrifices for the sake of the church and have come to the sunset of life without a competence to provide the necessities of life in their declining years.

The Brethren Home at Flora, Indiana, is an institution of the church recognized by National Conference. It is not self supporting. The sources of support are the gifts of individuals and friends, the income from the farm, and the offerings from the churches. Surely, Brethren will not allow civil and civic organizations to be more helpful and sympathetic than they are in the care of the needy.

The Trustees who are doing their best to carry out the plans and intentions of the Church in the founding of the Home are only the representatives of the Church. It is as such that we appeal for support.

May we all be loyal to our institutions and contribute as liberally as possible, as the Lord has prospered us, to our benevolences on the special day set aside for that purpose.

Dayton, Ohio.

"Just Suppose"

**By Fred C. Vanator, Secretary
of Ministers' Fund for the Board**

JUST SUPPOSE—PASTORS!

Just suppose! Do you ever do that?

You are a layman, but suppose you were a minister! Did you ever try to put yourself in the minister's place and try to imagine your reaction to his problems and work? Did you ever have a thought like this: "If were a preacher I would approach that task differently; I would make it a real issue in the work." Or, have you

said to yourself, "If I were a preacher I would be more careful of my salary. I would lay aside a part of it for a rainy day. Then I would not have to apply to the Benevolent Fund for help." But, being a layman, perhaps you do not know or have never thought of the demands that are made from every quarter upon the salary of the minister. He must contribute to every cause that comes along, both denominational and local. He must keep up with his work, even though he spend many a dollar for religious helps, such as magazines, books and even extra courses of training. He must dress in a presentable fashion whether he can afford it or not. And, in the end, he finds his salary, which is often times not worthy of that name, fast diminishing, even before it comes time to lay aside for himself for the coming emergency. The fact is that the REAL minister would far rather "lay aside as the Lord has prospered him" for the CAUSE OF THE LORD than to "lay aside" for a rainy day, and, usually it is all practically "laid aside" in other channels before the minister even thinks of himself.

So JUST SUPPOSE you were a minister, forgetting self in an effort to please the Lord, (and the members of your congregation)—how would you feel when you reached the end of your strength to think that those you have served "forgot your sacrifices" for THEIR church and made no provision for your needs?

There is one thing that sometimes we forget, and that is that the care of the superannuated ministers is the obligation, not simply of the church or churches which they have served, but of the entire brotherhood. The ministers of the Brethren Church do not rightly "belong to" (in the sense of possession) any individual church, but they "belong to" the entire membership of the denomination.

Now when the offering is taken for the Benevolent cause, the "Home" and the "Superannuated Ministers," do not say, "Well, this is one of the minor offerings of the church and I'll just put in a little so I will not be passing up the offering and then I'll not need to worry." Let me say that this offering should in no case be classed as a "Minor Offering;" it should be one that ought to touch our heart strings. It should not be considered an offering of charity, as it so many times is regarded: IT OUGHT TO BE AN OFFERING OF APPRECIATION! Let us take this means to thank these men who have sacrificed and given till it hurts. On the liberality of the churches depends the work of the Benevolent Board. Your dollars never meant more than they do this year—far more than you imagine. YOU MAKE IT, \$\$\$\$\$\$ and not merely a few dimes.

As we said in the "Outlook" of recent issue, "The only plea and need of the Superannuated Minister's Fund is MONEY." JUST SUPPOSE, LAYMEN, IT WERE YOU!

JUST SUPPOSE — PASTORS!

Now you do a little supposing! Suppose you were coming to the end of your ministry! Suppose you would soon need aid! What are you doing NOW to help supply it?????? Even if you are just entering the ministry and filling your first pastorate, you should remember that you are not immune from accident that might deprive you of your opportunity to earn. Just suppose it should happen to YOU! How would you like to have everyone forget?

In your hands lies the success or failure of every offering. Suppose you forget or neglect, thinking, "O, I'm only one of the pastors and the other churches will

give." BUT SUPPOSE THEY ALL SHOULD FORGET!

Come on, fellow ministers, let us take this matter seriously for it means much. JUST SUPPOSE IT WERE YOU! Peru, Indiana.

The Humanity of Jesus-- Based on the Gospel of John

By Prof. M. P. Puterbaugh

Digest of second of series of addresses given by members of the faculty at the Ashland College Chapel Hour during the week of Prayer, Jan. 14-18

It is with the most profound awe that we approach a study of the Humanity of Jesus. We have other feelings as we continue our study but at the start we are confronted with the realization that no figure in history has so challenged and captivated men's interest and attention as Jesus. We may fail to explain him, but we **must** recognize him. Men may hate him or men may love him, but hating or loving, they do it intensely.

There are some who argue that Jesus never lived; that he is only a myth developed for religious purposes. Even in early church times a sect arose that believed Jesus to be too divine to ever have entered a human body. Many point to the fact that secular historians usually mention Jesus, but they forget that four historians of at least equal repute have much to tell us of the man Jesus. Some today readily admit that Jesus lived but refuse to acknowledge his divinity. Both positions are absolutely untenable to one who will seriously study the problem. To deny either his divinity or his humanity is a false step.

To know this man Jesus we must notice what he does, what he says about himself, what others say about him, and, above all, we must know him by personal experiment and experience. May we give our attention to just a few marks of greatness that are outstanding?

First he was a man of joy; the kind of joy that does not depend on things that may happen. He had sources of joy that no man and no misfortune could take from him. John 16:33 and John 15:11 tell us of his joy. One can scarcely trace his joy without noticing how it is linked with his great sympathy, sorrow, affection, understanding, and helpfulness. John 15:13 gives us Jesus' measure of the greatest of love for a friend.

Moreover, Jesus was fearless. John 2:13-17 tells us of an incident that shows us at once the "glint in his eye" and this challenge to all the forces of evil to yield.

When we read verses like John 12:23-25, 27, and 28, and when we consider the men he was trying to train and the task he was here to do we begin to sense something of the endurance of the man.

In every great character we would look also for something else. There must be an intense loyalty to his cause and John 4:31-35 points to Jesus as a great leader.

But you must read for yourself about his sincerity, his spirit, his self-restraint and all the other qualities of noble manhood. And finally I recommend that you devote your life to study and to follow him. I have found him the greatest man in history—a man who challenges me, lifts me up and away and out of myself—a friend—a companion—a guide—Jesus, my Savior. Will you take him as your Savior too? Ashland, Ohio.

"Not I, but Christ" in Stewardship of Service

By R. E. Gingrich

Ohio Conference Address in Three Parts. Part III

III. Stewardship of Service

Every believer is also the steward of the grace of service. For, said Paul, "I beseech you therefore, Brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Note here the words, "Present your bodies a living sacrifice" Many heathen peoples present the bodies of their victims to their gods, but only to become a dead sacrifice. Our God wants a living, active body as a sacrifice to him. That is the only sacrifice that is acceptable to Him. He needs laborers to toil in His vineyard; He needs gleaners to gather in His ripened harvest; He needs fishermen to draw in the nets; He needs builders to help shape the lives of countless multitudes of wayward souls; He needs educators to promulgate the principles of the Master teacher; He needs statesmen to tell the world that He is the Desire of all the nations; He needs newspapermen to tell to the world the Good Tidings of Great Joy; He needs shepherds to guide the wandering sheep through the Door and into the fold; He needs bankers to tell the world that He is the Hidden Treasure; He needs astronomers to tell us that He is the Sun of Righteousness; He needs biologists to tell the world that He is the Life and Light of men; He needs jewelers to tell the world where they may find the Pearl of Great Price; He needs florists to show to the world the Lily of the Valley and the Rose of Sharon; He needs physicians to lead the world to the Great Physician; He needs geologists to describe to the drifting world the Rock of Ages; He needs horticulturists to tell the world of the True Vine; He needs artists to portray the One Altogether Lovely; He needs farmers to share with the world the Master Sower and the Lord of the Harvest; He needs judges to tell men of the Righteous Judge; He needs preachers to proclaim Him as the Word coming from God. Can you find in this array of stewards a sufficient challenge, urging you to give consideration to a stewardship of service?

In considering the stewardship of service I am convinced that the highest type of Christian service is that of soul-winning. God very definitely delegated the work of making disciples to us. The Great Commission, setting forth the program of the church, specifically designates as the task of Christ's followers that of making disciples of all nations. St. Paul expands this further by stating the need for personal soul winning in Romans 10:13-15, where he says, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Christ died for the world. But God so planned it that He has left it to man to make known the message of redemption. For "All things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses, and having committed unto us the word of rec-

onciliation. We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God" (2 Cor. 5:18-20). No greater challenge was ever thrown out to man. No greater responsibility ever rested upon human shoulders. Will we rise to the occasion? Dare we answer the challenge, and say with Paul, "Not I, but Christ," and apply it to Christian Stewardship?

I think the following poem, with which I close, portraying the selfish heart before it caught a true vision of service, and then its resolve, after the vision, to serve by winning souls while life shall last, should fittingly conclude this attempt to instill the resolve in each of our hearts to commit ourselves unto God in Christian stewardship.

Wearied and worn with earthly cares, I yielded to repose,
And soon before my raptured sight, a glorious vision rose.
I thought, whilst slumbering on my couch in midnight's solemn gloom,

I heard an angel's silvery voice, and radiance filled my room.
A gentle touch awakened me, a gentle whisper said:
"Arise, O sleeper! follow me," and through the air we fled.
We left the earth so far away, that like a speck it seemed,
And heavenly glory, calm and pure, across our pathway streamed.
Still on we went—my soul was wrapped with silent ecstasy, I wondered

What the end would be, what next should meet mine eyes.

I know not how we journeyed through those pathless fields of light;

When suddenly a change was wrought, and I was clothed in white.
We stood before a city's walls most glorious to behold;
We passed through gates of glistening pearls, o'er streets of purest gold.

The glory of the Lord was there; the Lamb Himself was light.
Bright angels paced the shining streets, sweet music filled the air.
The white robed saints with glittering crowns, from every clime were there,

And some that I had loved on earth, stood with them round the throne.

"All worthy is the Lamb;" they sang, "The glory His alone."
But fairer far than all beside, I saw my Savior's face,
And as I gazed, He smiled on me with wondrous love and grace;
Lowly I bowed before His throne, o'erjoyed, that I at last
Had gained the object of my hope, that earth at last was past.

And then in solemn tones He said, "Where is thy diadem,
That ought to sparkle on thy brow adorned with many a gem?
I know that thou hast believed on me, and life through me is thine;

But where are all those radiant stars that in thy crown should shine?

Yonder thou seest a glorious throng and stars on every brow;
For every soul they led to Me they wear a jewel now!
And such had been thy bright reward, if such hadst been thy deed,
If thou hadst sought some weary feet in paths of peace to lead.
I did not mean that thou shouldst tread the path of peace alone.
But that the bright and shining light around thy footsteps shone
Should guide some other feet to My bright home of rest.
And thus, in blessing those around thou thyself hadst been blest."

The vision faded from my sight, the voice no longer spake,
A spell seemed brooding o'er my soul which long I feared to break.
And when at last I gazed around in morning's glimmering light,
My spirit fell, overwhelmed beneath that vision's solemn sight.
I rose and wept with chastened joy that yet I dwelt below;
That yet another hour was mine my faith by works to show;
That yet some sinner I might tell of Jesus' dying love,
And help to lead some weary soul to that bright home above.
And now, while on the earth I stay, my motive this shall be,
To live no longer to myself, but Him who died for me:
And graven on my inmost soul, this word of truth divine,
They that turn many to the Lord, bright as the stars shall shine.

West Salem, Ohio.

America and Her Sacrifice for Prosperity

By Everett E. Miller

As we are now entering a new year the writer cannot help but wonder what our law makers have in store for a nation whose people have so heroically weathered a depression. We sometimes are made to wonder if our liquor prosperity is worth the price. Is the sacrifice of our young America worth the revenue collected from liquor? We all want prosperity and anxiously look forward to the day when this bright star of hope shall again shine over our land, but do we want to sacrifice our children to the greedy liquor interests of our country who are trampling down every form of decency established by God's people for their own personal benefits? Shame on this bunch of dirty cowards, politically controlled and hell-bound, who according to the word of God will receive a reward of fire and brimstone. Why is it we are not hearing about this revenue we were to receive? The fact of the matter is, every one of these fellows knows very well this revenue is collected at the expense of young America, and are too ashamed of themselves to even mention the revenue.

There was a day in this land of ours when the law makers were really leaders and could be depended on for their wise judgment, but this does not seem to be the case today, when an entire nation cannot see any possible way out of a calamity except by the way of booze. I wonder how many of these legislators prayed over this matter before casting their votes. I wonder how many thought of the boys and girls back home, who are now, according to the reports of our Salvation Army workers and our daily newspapers, visiting the road houses from the hours of midnight until four o'clock in the morning. Oh, no, these road houses are not called saloons any more as in the days of old but have been given refined names by some of our more alert liquor legislators. Such names as night clubs, taverns and lunch rooms predominate today with a cloak of disguise thrown about them in the form of a retail store or dance hall, all to attract young, innocent America to the deadly lair. We talk about our old saloons being a nuisance and should never be returned to our land, but have you ever stopped to think that these places were places of decency as compared to these saloons of today under disguise? It is time we wake up and show our colors. Are we willing to sacrifice young America to these sly, greedy intrests or are we willing to let the world know that there are still a few of God's people who are willing to sacrifice a few dollars of revenue and keep America clean? Let us think it over.

New Paris, Indiana.

SIGNIFICANT NEWS AND VIEWS

MEXICO INCREASES LIQUOR TAXES

The new President of Mexico is moving forward with his reform program. First it was the gambling places; now it is the saloons. In an effort to reduce the use of intoxicants he recently ordered a large increase in taxes on liquors, making drinking a luxury for the rich and too expensive for the poor. In this way President Cardenas hopes to eliminate the use of intoxicants among the working classes of his country. But the liquor evil in Mexico, as in other countries, is tied up with the economic life of the people,

and its elimination will have to be gradual. One of Mexico's staple farm products is the maguey plant, from which two cheap intoxicants, pulque and tequila, are made. Already experiments are being made with fruits to replace the maguey plantations. Unless this can be done, the government will have a long struggle in banishing the use of intoxicants among the common people. More hopeful is the nation's program of temperance education leading to the eventual abolition of the drink evil.

To the above comment by our esteemed exchange, **Christian Advocate of Nashville**, we would add that the temperance program itself would be more hopeful if undergirded by religion. Eventually Mexico will learn that no building—be it political, social or economic—will be able to stand that is not erected on a Christian foundation.

THE SPY SCARE

It is not surprising that Japan, which seems determined to emulate much that is worst, as well as much that is best, in the example of Western nations, should be manifesting a "spy" scare, very similar to that agitating France, Germany and other countries. The victims of this Japanese anti-spy activity are French Roman Catholic missionaries on the island of Oshima. It is charged that two French missionaries have assisted a former major in the French army, a naturalized Japanese, in making minute topographical surveys of the island, using a small photographic apparatus and concealing films in a secret chamber in one of the churches. Though the charge would seem sufficiently absurd, it would appear that some of the missionaries have not acted with the dignity and discretion that the circumstances seemed to demand. A letter to **Zion's Herald** from two Methodist missionaries, R. S. Spencer, and his wife, Evelyn M. Spencer, throws some interesting light on the situation, and reveals a fine Christian attitude in a crucial situation. They say:

All that island region is deeply stirred by "persecutions" of the Roman Catholics on the island of Oshima. The boat to Loo Choo calls at Oshima, and I planned to go ashore and call on an old lady, formerly in our Naha church. But she sent a letter to the boat asking me to refrain, as it would only cause her greater suffering. The press reports are that some "Christian" villages have burned the cross, and repudiated the faith. However, after listening to one of the Catholic fathers describe with glee (I regret to say) the things they had done to annoy the police and officials, I am forced to feel that not Christian faith, but rather unchristian attitudes have brought on the antagonism. We are not here to fight against and tear down Japan; we are here to rebuild her in Christ's spirit. Of course this antagonism to the Roman Catholics is in part transferred to us all. Added to that, the fact that these islands are vulnerable points for enemy attack makes travel there difficult. My every move was watched, but I feel that before I left, my spirit and purpose were understood, and I was trusted. I sought every chance to make friends with those assigned to follow me, and ever to remember that I must represent the Christ to them. Unfortunately, we are not invited to speak in schools as formerly, but I had one fine chance. I think a few months will see an easing of the tension, especially if the London naval discussions move well.—Advance.

WERE THE SCOTS CANNIBALS?

A man told a friend that he heard a sermon not long ago since in which the minister asserted that the Scots were once given to cannibalism. In his book, "The Presbyterians," Dr. William T. Hanzsche says, on page 26: "In the fourth century, Jerome made the following missionary appeal to the people of Rome: 'When I was a boy living in Gaul, I saw the Scottish people in Britain eating human flesh, and although they had plenty of cattle and sheep, yet they would prefer a ham of the herdsman . . . as a luxury.' " The reference is, in all probability, the following, as translated by W. H. Freemantle: "Why should I speak of other nations when I myself, as a youth on a visit to Gaul, heard that the Atticoti, a British tribe, eat human flesh, and that although they find herds of swine, and droves of large or small cattle in the woods, it is their custom to cut off the buttocks of the shepherds and to regard them as the greatest delicacies?" (Adv. Jovinianus, Book 2, Section 7).

But are the "Atticoti, a British tribe," Scots? And, since Jerome did not see men eating human flesh but only heard of it, should we not presume that possibly the people were telling the pious Jerome some "tall" stories. As a matter of fact, Jerome

was in Gaul, and the feasting was supposed to be going on in Scotland, quite a distance away.

That may all be true, as **The Presbyterian**, from whom we quote the above, declares, though we confess we have not quite the interest in defending the Scots as have our Presbyterian friends. However, it is generally true that people are unwilling to admit that the human sources of their being could ever have been so uncomplimentary as was actually the case. We like to take pride in the strength and comeliness of our family trees and are disinclined to admit that there ever were rotten limbs or times of blight. Such widespread ambition has doubtless been a good thing for the race. But it is far more important to be able to make our boast in the grace of God which is able to lift even the lowliest of people into the glorious position of sons and daughters of God.

A SAUL BECOMES PAUL

Louis H. Aronson, Jewish atheist, now Christian evangelist, is combating atheism among the Jews of Chicago in park and on street corner. Thus on a recent Sunday afternoon he debated with one of the leading Communists in their own hall on the subject, "Resolved that the Marxian Interpretation of the Origin and Purpose of Religion is False." "It was amazing how the Jews swarmed about us after the meeting, asking us questions, voicing their atheistic and antichristian objections, but withal manifesting a keen interest in our faith," writes Jacob Pelz. "In our open-air Gospel meetings in various parts of Chicago and especially in a section known as 'Infidel Square' we press the claims of the Lord Jesus Christ in these deluded people."

In **The Hebrew Alliance Quarterly** Mr. Aronson gives interesting particulars of his early life. "I remember that the whole atheist group of Chicago was invited to attend one of the Billy Sunday Tabernacle meetings. They went with badges on their breasts, and I was one of them." The life of atheists, their restlessness, their impatience, their boastful freedom in morals, and, in some cases, their uncontrolled vulgarities, alienated him. He read Professor James' "Varieties of Religious Experience," with its many illustrations of conversion and the new birth, and was much moved. Then he began to attend the Peniel Presbyterian Mission in Northwest Chicago, and there gave himself to Christ.—Sunday School Times.

SWEDISH CHRISTIANS DEMAND DEMILITARIZATION IN CHURCHES

The Christian people of America deplore and protest the increasing efforts of our military and munitions leaders to militarize the youth of our land, but, deplorable as it is, it is still very tame compared to the militaristic propaganda carried on in many foreign lands. It is hard for us to realize that in many places churches are made the agencies for the promotion of the spirit of militarism, so free are we in that respect. But if we recall how many of our churches were brought into collaboration with the government for the promotion of its military schemes during the World war, we shall be able to appreciate in a small way what the churches in some parts of Europe are seeking to get away from. The following item from the Nofrontier News Service will be informing:

Sweden has an active Union of Anti-Military Priests and Pastors. This organization has renewed an attempt made in 1931, unsuccessful then, to separate the Swedish church completely from militaristic acts and ritual. In the churches under their own influence, these religious leaders assert, they have removed from the Common Prayer and Psalms all evidences of "violent, heathenish, military spirit," and have "abolished from church publications everything regarding the duty of 'defense' and the mustering or bearing of arms." Even the use of church bells for the mobilization of troops, either in peacetime or wartime, has been specifically prohibited. These peace spokesmen are now asking directly of the Swedish government that the same steps be taken throughout the official churches, and that the dissemination of governmental reports about the duty of youth to serve in the armed forces be completely removed from church organizations.

Long ago, they point out, Denmark abolished such a relationship between church and government. On October 31, 1929, the

same reforms were put through in Norway by a letter from the King.

"We propose the submission of these questions to the bishops," declares a recent statement of the Anti-Military Union, "and further propose removing from our sanctuaries all trophies and weapons of war. We believe people should be able to worship without glorification of war by word or picture or statue. We object to solemn military displays. We believe the time has come for reforms in the spirit as well as in the letter of the Kellogg Pact. Consistency and true religion demand that at least the sanctuaries be freed from the inhuman war system."

"Lord, Teach Us To Pray."

FEBRUARY

FIRST SUNDAY: February third.

"He will regard the prayer of the destitute, and not despise their prayer"—Psa. 102:17.

1. Pray for the aged ministers and their families.
2. Pray for the sick and shut-ins.
3. Pray for the churches with difficult and discouraging problems.

SECOND SUNDAY: February tenth.

"I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority"—I Tim. 2:1-2a.

1. Pray for the Brethren Home and its successful maintenance.
2. Pray for a deepening of compassion for the needy.
3. Pray for our nation and its rulers.

THIRD SUNDAY: February seventeenth.

"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel"—I Tim. 5:8.

1. Pray for the Benevolence day offering, that the churches may give with the compassion of our Lord.
2. Pray for our medical missionary work, and for those engaged therein.
3. Pray for your local government officials, in community and in state.

FOURTH SUNDAY: February twenty-fourth.

"A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway"—Acts 10:2.

1. Pray for the members of the Board of Benevolences and workers in charge of the Home.
2. Pray for the unsaved in your families and communities.
3. Pray for the protection of our churches against the inroads of false teaching and cults.

SPECIAL REQUESTS

We ask the prayers of the brotherhood for the Special Evangelistic meetings to be held in the West Alexandria, Ohio, Brethren Church beginning February 18. C. C. Grisso, Evangelist.

Pray for the Benevolence Day offering that the people may be brought to feel their responsibility for the support of the Superannuated ministers and the Brethren's Home. Every heart ought to feel this duty and privilege.—The Board.

W. I. DUKER,
President
Goshen, Indiana

E. L. MILLER
Vice-President
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N.

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The American Revised Version

By The REV. A. PIETERS, D.D.

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Some time ago a missionary of great experience in Bible study, now at home on furlough, expressed to us his surprise at finding in the hands of so many Sunday School teachers and pastors still the old Version of the Bible, instead of the American Revised Version, so greatly superior.

The remark struck us at the time, because we ourselves have often wondered at the same thing. In other things, every one wants the best tools available, and will not accept an out of date or manifestly inferior article, but in the very important matter of the Bible, people seem content to use the second best.

The ordinary, or old Version of the English Bible was prepared under patronage and by order of King James I, of England, early in the seventeenth century, as any one may see from the address to "the Most High and Mighty Prince James, by the Grace of God King of Great Britain, France and Ireland, Defender of the Faith," etc., still printed in many copies. It was published in the year 1611. Because James I had so much to do with it, it is often called the "King James Version." Recently we came across an article in which it was referred to as the "St. James' Version;" which is a ludicrous error, for St. James had nothing to do with it, and King James I was not a saint.

This translation was a very fine piece of work, both from the standpoint of scholarship and from that of literary style. Especially in the latter respect, it fully deserves the great praise bestowed upon it, as any one may see by comparing its rendering of the twenty-third psalm with that in the Roman Catholic Douay Version. If any one uses the Bible only for edifying reading, with no attempt at serious study, let him stick to the Authorized Version; but if his purpose is real Bible study, there is no excuse for his using a translation that was made three hundred years ago.

The following are some of the points of superiority found in the American Revised Version: (1) The omission of the dates in the margin. These dates are now known to be unreliable, and it is better to have none at all than such as are misleading. (2) The text is printed in paragraphs instead of in verses. The chapters and verses are, of course, indicated, but where the section does not end with the end of the chapter, the paragraph runs along until the natural division. This often makes the connection clearer. For instance, the description of the heavenly Jerusalem, in chapter 21 of Revelation, is in the Am. R. V. continued without a break until the 5th verse of chapter 22.

(3) The psalms are very much easier to understand and appreciate when separate lines of poetry, as in the original, are

separately printed, as is done in the Am. R. V.

(4) The use of the word "Jehovah," for "Lord," is a great improvement.

(5) So is the removal of the often misleading notes printed in many copies of the A. V., at the end of the epistles, stating when and where St. Paul wrote them—often quite incorrectly. The same may be said of the title to the Epistle to the Hebrews, declaring that St. Paul wrote it. This may or may not be true, but in any case it is uncertain. As Origen said, about 250 A. D., "Only God knows who wrote that epistle."

(6) The Am. R. V. has most excellent guiding words and phrases at the tops of the pages, and a very fine system of references, quite the best we have found in any Bible.

These are superiorities of makeup. Of greater importance than these are superiorities of translation and of text, both of which abound. Superiority of text results from the fact that the Revisers had far better copies of the Greek and Hebrew originals to work from than had the King James translators. As is well known, the ancient Bibles were all hand written, and at the beginning of the seventeenth century only a comparatively small number of such manuscripts were available. Since then many more have been found, among them some that are much older than any the King James translators had, and much better, too. Not only that, but the art of studying and comparing these manuscripts has made great progress, so that we can tell much better than we could three hundred years ago what really belongs in the Bible, and what came in by mistake later. For instance, in Matthew 17:21 and Mark 9:29, of the A. V., you will find fasting commended as necessary for the casting out of demons, but in the Am. R. V. it is left out, because not found in the best manuscripts.

Perhaps the most famous case of this kind is in I John 5:7, where we read: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."

This is not found in the Revised Version at all, and there is not even a marginal note, saying that some ancient manuscripts have it; so clearly is it known to be spurious. Now why should Sunday School teachers have in their hands, and use, a Bible known to contain things that do not belong there?

Differences of translation result from the fact that the Hebrew and Greek languages have been studied with the utmost care for three hundred years since the King James translation was made, and it would be strange indeed if all that study had not

resulted in better knowledge of them. Moreover, discoveries of papyrus manuscripts, in Egypt and elsewhere, have given scholars a better idea of the meaning of certain words and phrases, in New Testament times, as compared with the period of the Greek classics. In some points it used to be thought that the apostles wrote very poor Greek, for the scholars compared it with the language of Plato and Aristotle, five hundred years earlier. It is known now that they simply wrote contemporary Greek, the language having changed in those centuries. A man who would today, among us, insist on speaking and writing Elizabethan English would perhaps be understood, but he would be listened to with a smile. The apostles were no literary pedants, but earnest men with a message to their generation, and they spoke the popular language. This is now far better understood than three hundred years ago, and hence their words can be more accurately translated. To illustrate the great superiority of the American Revised Version, we will print below a few of the texts we have noticed, in which the later version, either by virtue of better manuscripts, or by virtue of more accurate translation, is much to be preferred:

KING JAMES VERSION

AMERICAN REVISED VERSION

Exodus 11:2

Let every man borrow of his neighbor . . . jewels of silver and jewels of gold.

Let them ask every man of his neighbor . . . jewels of silver and jewels of gold.

Leviticus 23:39

On the first day shall be a sabbath, and on the eighth day shall be a sabbath.

On the first day shall be a solemn rest, and on the eighth day shall be a solemn rest.

Luke 2:2

This taxing was first made when Cyrenius was governor of Syria.

This was the first enrolment made when Quirinius was governor of Syria.

Romans 3:25

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

Whom God set forth to be a propitiation through faith, in his blood, to show his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God.

Luke 22:20

This cup is the new testament in my blood.

This cup is the new covenant in my blood.

Ephesians 2:12

Strangers from the covenants of the promise.

Strangers from the covenants of the promise.

II Corinthians 3:14

Until this day remaineth the same veil, untaken away in the reading of the old testament; which veil is done away in Christ.

Until this very day at the reading of the old covenant, is the same veil remaineth, it not being revealed to them that it is done away in Christ.

Revelation 1:5, 6

Unto him that loved us, and washed us from our sins in his own blood. And hath made us kings and priests.

Unto him that loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests.

Every one of the foregoing changes is of real importance. How often have not Sunday School teachers been embarrassed by some bright boy asking whether it was honest for the Israelites to borrow things they did not intend to bring back. This difficulty disappears with a proper translation. Much of the argument that the feast days were called "Sabbaths" vanishes when it is seen that they were only "solemn rest" days, not Sabbaths at all. The Hebrew word is different. The case of Cyrenius is a very famous one, and the new translation not only is a better rendering of the Greek, but fits the history as now known. The last two above are particularly important. It was the old covenant that was taken away, not the veil; and Christ has made us to be "a kingdom," not kings.

These are but samples taken almost at random, because occurring in our own recent Bible study. They could be almost multiplied, and in each case a difficulty is removed, or the true sense of the passage is more clearly brought out in the new form. We earnestly recommend all ministers and Christian workers to use this fine version.

Studying the
SUNDAY SCHOOL LESSON
at the Family Altar
By John F. Locke

PETER HEALS A LAME MAN

(Lesson for February 24, 1935)

Lesson Text: Acts 3:1 to 4:31.

MONDAY**Peter Heals a Lame Man. Acts 3:1-10.**

A well known but unnamed beggar sat at the best location in the all the city for receiving alms, the Beautiful Gate of the Temple. Worshipers are good givers. Two apostles approached, saw the man. Peter and John did not send a check to the Community Fund, Associated Charities or the Home for Incurables as is our round-about, impersonal method of helping. To begin with they couldn't, and, they had something better. The man asked alms and got the greatest surprise of his life. Peter said: "Such as I Have" . . . no whining here about the hard times, and no income since he had given up fishing. He emphasized what he had, and every Christian has plenty, for all things are ours and we are Christ's. One of the Popes years later, was showing a Christian scholar the wealth of the treasures of the Church at Rome and said, "No longer need the Church say, 'Silver and Gold Have I none' " "Yes," replied the scholar, Duns Scotus, "but neither can the Church say, 'Arise and walk.' " The Miracle was done "in the name of Jesus Christ of Nazareth." The man in great joy entered the temple by leaps and bounds and worshipped God. Of course so

well known a beggar would be noticed and a crowd collected to which Peter preached a sermon on Christ.

TUESDAY

Jesus the Healer. Acts 4:5-12. By this time the Church had over 5000 men in it and strong opposition against it. The Sanhedrin hears a sermon. The preacher, Peter, is never more fearless than now. He takes two wonderfully telling thrusts at the personages of the imposing court assembled to hear his case. By the Spirit he is led to accuse them of crucifying Jesus. This hits Annas and Caiaphas and the rest of the court. "Whom God raised from the dead" is most unwelcome to the ears of the Sadducees whose main belief was a disavowal of the possibility of resurrection. The man who had denied His master goes back to the same assembly that once terrified him into a cowardly denial, blasphemous and emphatic. This time he is as brave as he once was cowardly. He indicts the whole nation for setting at Naught the Chief Cornerstone. He declares that there is just one Savior. As he saw old Annas and Caiaphas he must have thought back to that night and the crowing of the rooster and the bitter tears, must have also thought about that morning by the Sea when he had said "Thou knowest that I love Thee." There should be inserted a brief note on Annas! In 6 or 7 A. D. Quirinius, governor of Syria, made him high priest. Under Rome the Jews had home rule under the high priest. For eight years Josephus says Annas had the job and then he did that which was illegal. Valerius Gratus, procurator of Judea, took a holiday and while he was gone Annas had a man killed. Life and death cases were up to the Roman authority and not to the high priest so Annas was removed. But Annas was a vicious man, greedy and unscrupulous, a politician of ability. He had each of his five sons appointed high priest in turn and then, when he ran out of sons, he had his sons-in-law appointed. He it was who started selling doves, lambs and oxen and a money changing booth in the temple. Only a corrupt vicious man could object to Jesus of Nazareth, and His disciples healing a poor crippled man in Jesus' name.

WEDNESDAY

Healing in Jesus' Name. Acts 9:31-35. After Paul began preaching and people in the Churches heard that he had been converted the Church had peace and "walking in the fear of the Lord and in the comfort of the Holy Spirit" the number of Christians was multiplied. Peter travelled about and came to Lydda where he found a poor old man who had been in bed with palsy eight years. "Aeneas, Jesus Christ heareth Thee: arise, make thy bed." The old man got up, cured. People heard about it and saw the well man and turned to the Lord who did the healing. Peter left no doubt about the fact that Jesus Christ did the healing.

THURSDAY

Asking in Jesus' Name. John 14:10-15. But for a lack of faith we could be doing as Peter did at Lydda and Joppa. Our Lord said, "Whatsoever ye ask in my name that will I do." Every once in a while somebody says "Greater works shall ye do" refers to the triumph of medical science and surgery. Medical science and surgery are subjects worthy of our thanksgiving to

God, but this scripture must really mean what it says and if it does, then any failure must be our fault, for His promises are true. The trouble must be insufficient belief and prayer.

FRIDAY

The Prayer of Faith. James 5:13-20. "Is any sick . . . let him send for the elders of the church, let them pray over him . . . anointing him with oil and the PRAYER OF FAITH shall save the sick," sins will be forgiven. Brethren, believe, preach, practice this as one of our "Peculiar" doctrines. A reading of the scriptures readily informs a normal minded person that these so called peculiar doctrines of the Brethren ought not be unusual among Christians. How far away from the "apostles doctrine and teaching" has the church been led by man's ignorance, pride, superstition, laziness and ambition to dictate! A preacher of a certain denomination told me a tale one day of how a certain woman, given up to die, called for the elders in her church and they prayed and anointed the woman with oil and the preacher said out of a mouth that smelled of stale cigarette smoke, "Don't you know," or "You wouldn't believe it" (I did believe it!) "She got well." How very strange that this should be a doctrine "Peculiar" to a few Christians. An old man in my home town of Woodstock, Va. had a very dear grandchild very ill in his home and the doctors dispaired of its recovery. The old fellow said, "There is something in the Bible about anointing the sick." He went to his pastor who said, "We don't practice that." Then to another and another with no success, finally to the pastor of the Maurertown Brethren Church who went with one of the other ministers who had expressed a friendly interest. The child is in good health today so far as I know and that was some years ago.

SATURDAY**The Great Physician. Mark 1:29-39.**

The fever left Peter's mother-in-law when the Master took her by the hand. The fever of our disordered lives will leave if we let Him take us by the hand. By nightfall the whole city knew about the miracle and all the sufferers were brought and He healed them. Crazy, bewildered people went back sane, calm and lovable. Horribly crippled people walked away on straight legs and feet. Rotten flesh was made pure, clean and well so that lepers mingled with their friends and relatives again.

Early the next day Jesus before sunrise was praying. If he needed to how much more his feeble, erring disciples! He went on to the next town, his primary mission was to preach.

SUNDAY

Strengthen ye the Weak. Isa. 35:1-6. "Behold your God will come . . . then the eyes of the Blind shall be opened" etc. Jesus fulfilled the words of the Prophets. How could they know all these things so far ahead? Only by Divine revelation. All will be fulfilled—of that we may be sure.

Everyone in Japan who has a radio receiving set is supposed to pay an initiation fee of about fifty cents to the Japan Broadcasting Corporation and thereafter a monthly subscription fee of about forty cents. There is no advertising in the programs.

ROBERT D. CREES,
President
Kittanning, Pa.

WM. H. SCHAFER,
Associate President
Conemaugh, Pa.

CHRISTIAN ENDEAVOR AT WORK
C. D. WHITMER, Editor,
South Bend, Ind.
BRETHREN BRINGING CHRISTIAN CHURCH ENDEAVOR
TO A MORE CONSECRATED EVANGELISM

MILDRED DIETZ,
General Secretary
and
Treasurer
312 Cumberland St.,
Berlin, Pa.

Planning Pays

By Margaret Yocum

Diagnose your past meetings, and keep the weak points in mind, when you lay plans for coming meetings. The committee should meet with the leader at least two weeks in advance to plan the meeting. Invite the lookout and music committee chairmen to meet with you. Plan in detail every part of the prayer meeting. Later check over the program with the leader to see whether every one has been notified of his part.

See that your meetings are well advertised. Have one member of the committee announce them in Sunday school. Your newspapers will almost always be glad to print any special program. Posters are very helpful in advertising meetings. They are quite easily made, and attract attention.

Organize your prayer meeting committee. See that each person on it is given a share in the activities. One person might keep a loose-leaf note-book in which he pastes clippings on Christian Endeavor plans.

Remember that yours is the prayer meeting committee, and that prayer is the secret of all successful committees and societies. That means plenty of prayer in the meetings, and individual prayers outside the meeting.

Working the Plan

Your meeting has been planned, and it is nearing prayer meeting time. A vital part

of every Christian Endeavor prayer meeting is the pre-prayer service, which is in charge of the prayer meeting committee, and should include the committee, the society president, and the leader.

Never delay the meeting. In order to ensure starting on time, a member of the prayer meeting committee should be prepared to substitute for the leader if he is late.

Special emphasis should be placed on the worship service during the opening fifteen or twenty minutes. Vary your devotional programs.

Encourage all Endeavorers to take part in the meeting. Members of the prayer meeting committee should be prepared to respond first if other members are backward.

In order to ensure better prayer meetings, the private devotional life of the Endeavorer must be furthered. To this end urge all members to become Comrades of the Quiet Hour. Emphasize church attendance. Set a goal for church attendance, and urge your society members to work toward that goal.

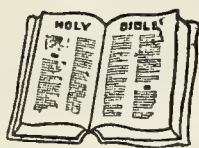
Start a library of prayer meeting helps. There is much good literature containing valuable aids for prayer meeting committees. Bellaire, Ohio.

other confessions at the regular services of that day. Baptism will be performed again next Sunday when others will be ready for church membership.

Brother Miller is without doubt called of the Lord to be an evangelist. His ministry in the pulpit and in the homes is truly evangelistic. He presses the need of salvation to the individual life as few are capable of doing and the response far above the average proves that earnest prayer has prepared the way for the entrance of the Word and it is this that gives light. The evangelist and pastor were not strangers in any way. The writer was at one time pastor of the church in Los Angeles where Brother Miller was a member and we hope in some little way encouraged him toward the ministry. The pastor shared with this family the sorrow of burying a sainted mother and a beloved sister. Brother Miller assisted us in the early days of the work at Whittier, California and later held a revival meeting there. In turn we held a meeting for him at Spokane, Washington, so a season of blessed fellowship was expected and fully realized.

The preparation for the meeting was short so far as pre-revival meetings were concerned. This was because of the holiday season and the annual meetings of the church and Sunday School. However the coming of Brother Miller had been long anticipated and the meeting had been prayed about all that time so with just a few pre-meetings the good work began. The attendance of the members was more regular than in any services since we have been pastor. A large chorus helped make the singing exceptionally good and furnished the special numbers. Brother Steffler and the members of the Third Church came repeatedly and their visits were very timely. As severe snow storm which about stopped all transportation over night slowed up the attendance but did not stop the results. This came in the middle of the last week. The last Sunday a male quartet from Altoona helped make the closing day the best of all. We praise the Lord and thank the members and friends for their interest and help and with added zeal press on to future victories.

A. V. KIMMELL, pastor.



NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a
Great Correspondent*



FIRST CHURCH, PHILADELPHIA, PA.

Times of refreshing and revival again have visited the First Brethren Church of Philadelphia. A little over five years ago Brother R. Paul Miller closed his pastorate with this people and the eighth of January returned as the Evangelist to lead in a special meeting bringing Mrs. Miller and Martha with him. The church members received their former pastor, wife and daughter in a splendid manner and did their best to make the visit a happy one. This was a pleasing testimony as to the appreciation of the congregation of the services rendered by these loved ones when this was their permanent home.

In a very marked way this meeting was a Revival. The first and perhaps the most good was accomplished in the membership itself. In fact the Evangelist's main appeal was to a renewing of neglected vows; a rededication of life and a desire to live victoriously from day to day. Upon these

and similar invitations 83 members of the church registered individual decisions. Ten who were not members of this church took the same stand, while 27 came confessing Jesus Christ as Lord and Savior. Altogether there were 120 people stepped to the front upon the several invitations.

From this record it is easy to see why we say this was a real revival. It is pleasing to a pastor to see a membership sufficiently subject to the leading of the Holy Spirit to be continually reaching up for higher levels of Christian living. This high tide of spiritual fervor in the church seeks to find expression in the leading of others to accept Christ as Savior and Lord so a campaign of personal Evangelism is planned to continue indefinitely, the objectives of this meeting.

The Sunday following the close of the campaign about half of those confessing Christ for the first time were baptized and received into the church. There were also

NEWS OF THE COLLEGE

Mrs. Jacobs and I attended the annual meeting of the Association of American Colleges at Atlanta, Georgia. Several hundred colleges were represented. The various programs indicated that colleges generally are alert and making progress. It is absolutely necessary to keep abreast of the movements in education.

As I write, we are being reviewed by a committee representing the North Central Association. They will make a report to the Committee on Institutions of Higher Learning at the Chicago meeting, April 12 and 13.

The second semester opened with about the same enrollment as last. We have gained the number lost by failures and withdrawals.

The week of prayer which was observed the second week of this semester was very successful. I am of the opinion that the aim we had in view, viz., the quickening of our spiritual life, was in part realized.

Some of the students in the Seminary have been most acceptably filling the Sun-

day evening appointments at the local church.

Dr. Monroe was commissioned by the Board at its spring meeting to oversee the matter of raising the college quota among the various congregations. He has recently sent out letters and I earnestly hope that they will bear fruit.

Dr. Donald Strout, professor of German and Latin, was recently married. His wife also holds the earned Doctor's degree from the University of Illinois.

Dr. Rinehart of the Department of Mathematics read an interesting paper at the last Faculty Club meeting which was held in the Girls' Dormitory.

Many new pieces of apparatus have been added to the various scientific departments and also some invaluable specimens to the Department of Geology.

Board members, please take notice of the meeting of the North Central Association, April 12 and 13.

A Correction—In my article last week entitled "Some Fundamentals of the Christian Faith," well towards the close, the word "confusions" occurs. Please read in its place the word "conclusion."

EDWIN E. JACOBS.

REPORT OF THE WHITE GIFT OFFERING FOR 1934

Ohio District

*Dayton, Ohio	\$ 80.00
*Sterling, Ohio	12.06
*Gratis, Ohio	15.00
*Louisville, Ohio	60.00
Ashland, Ohio	67.49
Smithville, Ohio	25.00
Fremont, Ohio	10.23
*Fairhaven, Ohio	16.08
Ellet, Ohio	13.11
Gretna, Ohio	11.00
Williamstown, Ohio	6.07
*Homerville, Ohio	11.25
Bryan, Ohio	13.95
Pleasant Hill, Ohio	2.75
New Lebanon, Ohio	25.66
*Clayton, Ohio	13.15
Middlebranch, Ohio	5.00

Illiokota District

*Milledgeville, Ill.	45.98
*Waterloo, Iowa	62.84
Dallas Center, Iowa	11.30
*Leon, Iowa	10.67
Lake Odessa, Mich.	4.61

Indiana District

Flora, Indiana	7.50
Dutchtown, Indiana	3.64
Muncie, Indiana	12.20
*Ardmore, Indiana	19.21
*Mexico, Indiana	24.57
Clay City, Indiana	7.25
*Oakville, Indiana	10.00
*Warsaw, Indiana	31.72
*Nappanee, Indiana	99.43
*Sidney, Indiana	7.65
Berne, Indiana	25.00
Roann, Indiana	20.33
*North Manchester, Indiana ..	47.21
*Loree, Indiana	24.08
Peru, Indiana	7.68
Goshen, Indiana	18.70
*Corinth, Indiana	15.00
College Corners, Indiana	4.71
*Milford, Indiana	10.26

Mid-West District

*Mulvane, Kansas	3.11
*Hamlin, Kansas	15.25

Morrill, Kansas	12.33
*Beaver City, Nebraska	17.50

Pennsylvania District

*Johnstown, Penna. (First)	30.00
Waynesboro, Penna.	24.00
*Johnstown, Penna. (Second) ..	16.56
*Philadelphia, Penna. (First) ...	20.00
Berlin, Penna.	46.44
Meyersdale, Penna.	50.00
Conemaugh, Penna.	34.15
Philadelphia, (Third)	25.00
Jones Mills, Pa.	2.59
*Summit Mills, Pa.	11.30
Pittstown, N. J.	4.53
Sergeantsville, N. J.	3.25
*Vandergrift, Penna.	12.15
*Mundays Corner, Pa.	76.35
Highland, Penna.	2.00

Southeast District

*Lydia, Md.	13.00
*Linwood, Md.	15.00
*Harrisonburg, Va.	6.87
*Hagerstown, Md.	82.75
*Washington, D. C.	41.45
Roanoke, Va.	9.00
Maurertown, Va.	19.64
*Winchester, Va.	12.30
*Mt. Olive, Va.	9.75
Martinsburg, Va.	4.15

Northern California

*Fillmore, Calif.	5.00
*Lathrop, Calif.	16.25

Southern California

Long Beach, (First)	50.00
*Los Angeles, (First)	28.80
*Los Angeles, (Second)	39.49
*La Verne, Calif.	87.20

Individual Gifts

Mrs. Laurie Busey	1.00
Mrs. E. G. Goode	2.00
Mrs. H. S. Enslow	1.00
Mary A. Snyder	5.00
Mr. and Mrs. H. Merritt	2.00
Katharine Miller	7.50
Rev. and Mrs. L. G. Wood	1.00
Mrs. Mollie Griffin	1.00
Evelyn Van Sickle	10.00

\$ 1,796.00

*Indicates an increase over last year.

Has your church sent in a White Gift Offering? Our budget has not yet been reached and we would appreciate a gift from your church.

KENNETH M. MONROE,
National S. S. Assoc. Treas.

WAYNESBORO, PENNSYLVANIA

Just a brief report of our recent revival and evangelistic meetings. This church has passed through another season of refreshing from the Lord. The hand of our God has been upon us for good. Our heavenly Father delights in bestowing rich blessings upon His believing children. These meetings began January 13 and continued till the 27th. The time was too short, a great interest being manifested in the closing service.

A word of commendation should be said for the church here. From the beginning to the end of this special effort there was a combination of distracting and hindering circumstances the like of which is seldom experienced. These were beyond the power of evangelist, pastor or people. But many

were faithful in spite of sickness, weather and counter attractions. Much calling was done on the part of the personal workers, prayer meetings were held, a goodly number put real service into this brief campaign.

We were highly favored in having as our evangelist Brother F. G. Coleman of Hagerstown, Md. Brother Coleman is well known to Brethren people and needs no introduction. He gave of his best, preaching the true Word of the Lord without fear or favor. The messages were enlightening and instructive. Many were heard to say that they were led to a better understanding of the fundamentals of the Word. In answering questions from night to night the evangelist brought to his hearers many spiritual truths and encouragements in the Christian life. We cannot speak too highly of the faithful and efficient service of Brother Coleman. It was a real pleasure to work with him.

Results cannot always be determined by what we commonly speak of as numbers. Three confessed Christ. Two of these have been baptized and received into the church, the third one will come later. But this is not all. On a Sunday morning practically every member of the church present publicly reconsecrated. It was a service not to be forgotten. To see God's people draw nearer to Him under the power of the Holy Spirit is an evidence of the presence of Christ in the midst of the church. For results realized, for blessings received we give all praise to our heavenly Father. We covet an interest in your prayers.

W. C. BENSHOFF.

WAYNESBORO, PENNSYLVANIA

We were invited to lead the Waynesboro Church in a two weeks meeting starting January 13 and closing January 27. We have often preached in the Waynesboro Church and had a delightful experience on each occasion. We anticipated a sweet fellowship in this meeting with pastor and people and we were not disappointed. The only disappointment came in the number won for the Lord. But the increase belongs to the Lord, "He giveth the increase." The preacher's responsibility is "FAITHFULNESS" to the "WORD OF GOD." The Church did about all it could when you consider the many handicaps under which it labored. One of the hindrances to a more successful meeting was that the evangelist served his Hagerstown pulpit on Sunday mornings and Rev. Benshoff on Sunday evening. One of us being absent from the meeting at each service on Sunday. Then, too, we drove home after the services each evening and looked after our own work during the day. We could not give the necessary time for personal evangelism and the meeting suffered because of this omission.

The Sunday School

In spite of the fact that Waynesboro has a very fine school averaging well over the 200 mark it did not afford any opportunities for evangelistic effort. This school is alive and working, but it is kept gleaned. They have a long list of perfect attendance, which means fifty-two Sundays per year. The past year there were 66 who did not miss a single Sunday throughout the year. The average attendance of their enrollment is around 80%.

The Pre-Prayer Service

A prayer-room was open each evening during the meeting from 7:15 to 7:30. This service was well attended with one or two exceptions when the weather was impossible. We were struck with the fact that the men of this Church know their Lord in prayer, and that is a very hopeful sign.

The Music

We had good singing by the choir and congregation, led by Robert Wagaman, son-in-law of Brother Benshoff. The pastor's son, St. Claire Benshoff, was at the piano. On several occasions special music by visitors from Hagerstown was given, also by local talent.

The Pastor

The important person in every successful meeting is the pastor. The meeting could not succeed without the advance work of the pastor; he is the key man. Brother Benshoff is beloved by his people and is held in high esteem by the townspeople. This was the second meeting held with him and was but a confirmation of our former estimate of his fine Christian character. Aside from being a fine pastor, Brother Benshoff is also a good evangelist.

The Pastor's Wife

We who do evangelistic work too often overlook this very important member of the Evangelistic Party. Her standing in the congregation does much to help or hinder the results of the meeting. We are happy to say that Sister Benshoff was a help and not a hindrance. She, too, is loved by the people and especially by her Bible Class of younger married ladies who completely surprised her on (blank) anniversary of her birth. The evangelist was invited, I suppose, because he is the same age; we had everything that goes to make a "Birthday Party."

The Weather

All we need to say about the weather is consult your calendars and you will have no difficulty in recalling what happened between the above dates. It paralyzed our meetings during the last week, but we had a fine meeting and we can personally testify to a great spiritual blessing to our own heart as we labored with the fine people of the Waynesboro Church.

FRANK G. COLEMAN.

Hagerstown, Maryland.

LOS ANGELES, CALIFORNIA

The writer was privileged to be associated with the First Brethren Church of Los Angeles and the good pastor, Brother W. A. Ogden, for a series of meetings which closed on January 27.

Although Brother Ogden and I have been in the same District for nearly seven years and have often preached for each other on special occasions, this is the first time we have worked together in a revival effort. Our fellowship was ideal from the start.

Brother Ogden, although laboring under difficult circumstances, does not spend his time looking at his circumstances but believes in preaching the Living Christ and depending upon Him to build the church. This program will always win. There were many things during the meetings which caused us to rejoice greatly. Some of these things, Brother Ogden may write, if he sees fit. But we know that the church was

blessed and the presence of the Lord was manifested. New and pleasant acquaintances with the people of First Church were made and our labor was pleasant.

Personally, I have confidence in the work of the First Church and the vision these people have of the power of prayer and the necessity of presenting Christ to the world.

I have confidence in their patient and capable pastor, Brother Ogden. There is no doubt but that this church will continue to move forward through the power of prayer and the faithful presentation of the truths of our blessed Lord.

CHAS. W. MAYES.

Whittier, Calif.

REVERSING PAUL

"Dear Sir and Brother," it runs, "doubtless you will recall the invitation you extended to me to come over into Macedonia and help the people of that section. You will pardon me for saying that I am somewhat surprised that you should seriously expect a man of my standing in the Church to seriously consider a call on such meagre information. There are a number of things I should like to learn before giving my decision, and I would appreciate your dropping me a line, addressed to me at Troas No mention was made of the salary I was to receive. While it is true that I am not preaching for money, there are certain things that need to be taken into account. I have been through a long and expensive course of training; in fact, I may say with reasonable pride that I am a Sanhedrin man. The day is past when you can expect a man to rush into a new field without some idea of the support he is to receive Kindly get the good Macedonian brethren together and see what you can do in the way of support. You have told me nothing about Macedonia beyond the implication that the place needs help. What are the social advantages? Is the Church well organized? I recently had a fine offer, to return to Damascus at an increase of salary, and am told that I made a very favourable impression on the Church at Jerusalem. You might mention these facts, and also that some of the brethren in Judea have been heard to say that if I kept on, in a few years I might have anything in the gift of the Church. For recommendations write to the Rev. Simon Peter, D. D., at Jerusalem. I will say that I am a firstclass mixer, and especially strong on argumentative preaching. If I accept the call, I must stipulate for two months' vacation and the privilege of taking an occasional lecture tour. My lecture on 'Over the Wall in a Basket' is worth two drachma of any man's money.—Sincerely yours, PAUL."

THE LIQUOR TRAFFIC

Editorial in the Chicago Tribune, July 11, 1917

(Maybe this ultra wet newspaper that lent all its force to bringing about Repeal will eventually get the money scales off its eyes and be able to see things again as they are and publish another such editorial.)

If the secret records of the brewing and distilling industry were ever brought to light they would tell a story of social and political corruption unequaled in the annals of our history. If the veritable narrative of the American saloon were ever written it would make the decadence of Rome

look like an age of pristine purity in comparison.

Whisky, wine, and beer never caused half as much injury to society as the manufacturers and purveyors of these beverages. If these men have not made a practice of committing murder and arson, it is because these crimes did not seem immediately profitable. The liquor business has been the faithful ally of every vicious element in American life, it has protected criminals, it has fostered the social evil, and it has bribed politicians, juries, and legislatures.

The inherent corruption has extended even to the so-called decent saloon. There are few that do not serve adulterated products and it is an unusual proprietor that is not more pleased when his patrons are getting drunk than when they keep sober. Philip Drunk stays longer and spends more money than Philip Sober. That is one reason why the saloon would rather sell ardent spirits than beer; they are more intoxicating.

We have been speaking of the "decent" saloon; the other variety is almost unspeakable. The smallest count in the indictment against the evil barroom is its persistent evasion of the law. We are not surprised to read that numerous Cook County roadhouses are operating without licenses, that they keep open on Sunday, or that they seem to exercise a mysterious control over public officials. Yet these are only minor offenses in the calendar of saloon iniquities.

The brewers have at times tried, or said they would try, to clean up the saloon business. The head of a great St. Louis brewery often told his confreres that it was the brewers' only salvation. The theory was accepted but the practice was always to expend every energy to sell one more keg of beer, even if it had to be sold to bootleggers and resort keepers.

Is it for these reasons that the prohibition movement has gained such strength. The demand for the abolition of the liquor traffic is the expression of a ripening conviction that it is conducted by nefarious means for nefarious ends.

"After us the deluge" seems to have been the philosophy of the liquor men—but now the deluge seems to be on the point of breaking.

BACK HIM UP

When a baseball player makes a long run and catches a fly with one hand, or when an infelder catches a straight drive, a big shout goes up from the grandstand. There is a play, however, that does not bring applause, that is, backing up another man on the team. The pitcher may run all the way to home plate, or the shortstop may run back of the second baseman when a fielder makes a throw. But even if backing up does not bring applause, it is nevertheless a fine thing to do.

And backing up may be applied to life as well as to baseball. When a fellow is trying to do the right, back him up; don't join the crowd that makes fun of him. Let him know you are back of him in his effort to speak the right and do the right. It helps in winning the big game.—Exchange.

Roses, wearing hats to protect them from sunlight, were seen by visitors to Horticultural Hall, London, before a flower show opened. The growers did not want the colors of the roses to fade.

OUR LITTLE READERS

Grandmother's Story

"PLEASE tell me a story, grandma," said Sallie Dean. Grandmother's eyes took on a distant look they always did when Sallie asked for a story, because a story, to Sallie, always meant something about when grandma was a girl.

"Dear child, I've told them to you over and over, but did I ever tell you about the time father and mother left me home with Brother John to watch the turkeys?"

"It was on a Sunday morning in July, and father, mother, Sister Clarissa, Ruth, Calista, and Mehitabel, with Adam, Samuel, and Daniel, were ready to start for church—father and mother with the girls in the big wagon, and the boys on foot.

"Father drove a team of horses, but many of the farmers drove oxen.

"Just before father picked up the lines, mother called out to me, 'Be a good girl, Melissa, and help John watch the turkeys; your lunch is in the cupboard—brown bread and beans, and the milk is down cellar.'

"Church, in those days, meant a long sermon, then a recess, then another long sermon with 'firstly' and 'secondly' and so on, before they would be ready to come home again.

"I sat down on the flat stone in front of the door of the log cabin that was our home; it was so quiet I could hear the twitter of the birds in the branches. John lay on his back under the trees in the shade.

"I felt very proud because mother had allowed me to stay home and help John with the turkeys. Foxes and other small animals often came into our clearing and caught our chickens and turkeys, but a stick or a stone soon drove them away.

"John with thirteen and a big boy for his age, while I was ten.

"The road that ran by our home was called the 'Mohawk Trail,' and years before had been used by the Indians in traveling from one tribe to another.

"Sitting there in the warm sunshine, I was startled by a sudden sound and glancing down the road I saw five men coming up the slope in single file. In a horrified whisper I called, 'John! Indians!' John started to his feet, for frontier children are trained to be alert.

"He whispered to me softly, 'Don't be afraid, Melissa, I'll take care of you; and don't you dare let the Indians know you are scared.'

"By this time they were in front of the house and turning into the yard; my heart seemed to leap into my throat and as for running, my feet were glued to the ground.

"The Indians, for such they were, walked up to the doorstep, and with a single word, 'How,' they threw themselves on the grass.

"John had taken his seat by my side and was holding my hand tight in his own.

"Suddenly, uttering some guttural sounds, one of the Indians rose to his feet, made motions of eating and drinking, and coming toward us he said in English, 'No hurt, hunger.'

"Get them something to eat,' whispered John to me.

"How my trembling limbs carried me into the house, I do not know. I lifted the big beanpot and carried it to the door.

John took it from me and placed it in front of them. I followed with two big loaves of mother's brown bread, and a pail of milk.

"They broke the bread in big pieces and dipping it in the milk ate it; the beans they dipped up with their fingers. In fascinated silence I watched them. Would they tomahawk John and me, or would they, their hunger appeased, go on? My heart beat rapidly and I quivered from head to foot.

"They soon finished their meal, then, rising, the largest and—if possible—cleanest Indian came toward us. I rose to my feet; if I were to be tomahawked I would take it standing.

"Putting his hands under my arms he lifted me until my face was level with his. I closed my eyes. But he softly rubbed his cheek on mine and said in English, 'Little Sparrow,' and put me down on the ground again. Then taking from some place on his person a beautiful beaded belt, he put it in my hands. Then, silently without another word, they took their way down the road.

"John and I watched until they were out of sight, then John turned and grabbed my hair, made an imaginary circle around it and shouted, 'Heap big Injun,' but, my strained nerves giving way, I burst into tears, and he put his arm around me and comforted me.

"Not long after that father and mother returned, and were greatly troubled with our tale of the Indians' visit, although all Indians were considered peaceful then. But after I had gone to bed that night mother came and knelt by my bed, and I knew she was thanking the dear Lord her children were safe.

"The other children quite envied me my beautiful beaded belt, and I kept it carefully for years."

Sallie sighed as her grandmother ended the tale, and said, wistfully, "I wish we had such exciting times now." But grandmother only smiled.—*Exchange*.

Signs of the Times

(Continued from page 2)

embody Himself in human form and nature would not be the infinite God that we know, Who worketh all things after the counsel of His own will.

Furthermore, to deny the fact and reality of the historic Incarnation of God in His Son is the mark of antichrist himself. Read First John 4:1-3.

A Word from Our SECRETARY OF PUBLICATIONS

THANK YOU

Thanks is due all those who have manifested such a fine spirit of cooperation in the Publication Day Offering gift. While but few of the churches have reported, we are convinced that we are not to be disappointed. The churches which have reported and sent in their checks furnish evidence that the gifts will total quite a sum. The fine spirit manifested by isolated members and those so situated that it is impossible to send in an offering in connection with the church has been a source of real joy. Not alone does the Secretary of Publications appreciate what you have done but

the entire office force and the print shop employees join with him in thanking all who respond.

Already some new equipment has been purchased. A small amount has been spent in new "mats" for one of the linotype machines. Only those who have seen the results thus made possible can appreciate what this means in our work. If all will do as well proportionately as those from whom we have heard we shall be able to purchase quite a large amount of needed equipment.

It will be a real help if those who have not yet lifted their offering will do it just as soon as possible. When your offering is lifted mail it at once to The Publishing House that we may be able to make the needed purchases at the earliest possible moment. The date for the merger to go into effect is April 1. Those of us at the Publishing House realize that much must be done in the way of preparation. Our equipment must be purchased in time for use in the very first number of the merged magazine. It will take some time for the equipment to reach us after the purchase has been made. All can easily see that this matter "demands haste." The one who has been given the hard task of trying to make possible a publication that will please knows that every cooperation will be given and you have his heartfelt thanks. He knows he can count on you 100%. This is what gives encouragement in a hard situation and makes possible facing the difficult task ahead. Again, thank you, and may those responsible for our publications constantly merit your confidence and help.

READ YOUR LABEL.

Already it is apparent that savings must be made at every possible point. It is the present intention to follow the plan of the larger publications and not mail receipts but to let the change of label serve as your receipt. Calculation has been made as to the saving thus made possible and it amounts to enough to make it worthwhile to adopt this method. The label will show to what time your subscription has been paid. It takes time to make the needed change. This is especially true at certain times of the year. Give us here in the office four weeks before writing about the matter. If at the end of that time the proper change has not been made, write calling our attention to the oversight. We are but human and mistakes will likely happen but we know you will be considerate and helpful in your criticisms. It will be a real help if you will make your remittance either by check or Post Office Money Order. This will serve as a definite check. Your cancelled check or money order will serve as a receipt. This is a safe plan to adopt. Just recently a letter reached this office stating that some months ago an amount in cash was mailed to this office. This inquiry led to a check of the books of The Publishing House but there is no record of this amount having ever reached this office. Remittances in this way usually reach their destination but there is no assurance they will and the safer thing is to make it the custom to remit by check or money order whenever possible. Help us in this way, please, and pray for all of us here at The Publishing House that we may be guided to best serve the entire brotherhood.

J. C. BEAL,
Secretary of Publications.

AN OBLIGATION WE CANNOT ESCAPE WITH HONOR

IS THE DEBT we owe to the needy of our own HOUSEHOLD OF FAITH

What We Have Given Recently

TREASURER'S REPORT FOR BRETHREN HOME FOR SIX MONTHS

Aug. 1, 1934 to Jan. 31, 1935

RECEIPTS

Balance on hand	\$ 29.33
Individual gifts	37.05
Churches	150.77
Int. on certificates	29.34
Off on farm	282.42
Loan	1000.00
Societies	29.50
S. S. Classes	30.15
	<hr/>
	\$1588.56

EXPENDITURES

Lights	\$ 46.95
Phone	10.50
Int. on notes	181.86
Paid off note	550.00
Tax on farm	261.19
Record book .....	.50
Printing report	8.50
Tax on checks .....	.28
Gas and oil	29.55
Cemetery lot	5.00
State Bank on note	10.10
Salary to Meyer	200.00
Saw mill	1.00
Dr. Campbell	2.00
Insurance	72.87
Furnace repair	28.58
Replastering walls	15.75
Lock box	2.75
Shredding corn	7.28
Hogs (2)	34.50
Feed, grinding	40.00
	<hr/>
	\$1509.60

\$78.96

Note: The largest gift for these six months has been received from the First Church, Long Beach, amounting to \$100.00. The Sunday school classes from Bryan, Ohio and Elkhart, Indiana have been sending in monthly gifts. Ashland, Ohio has contributed \$20. thus far with more pledged. The rest of the gifts have been in much smaller amounts.

But our expenses are even greater for these six months than they should be for the next six months. So we are running behind almost a year with our expenses.

Only \$200 has been paid to the Meyers toward salary. Out of their regular salary they are to pay for their two helpers. It is not fair to ask them to go into their own saving account to pay this help. We are at least a year in arrears on their salary.

Then there is the coal, doctor, gas, feed, undertaker, ice, annuities to pay. We need sufficient in this offering to cover the old bills and to insure us enough to meet the bills until the next special offerings come in. If we do not get this amount it will be necessary for the Board to appeal to you for gifts through the entire year. We do not like to do this. IF every Church will make one big special effort at this time

this will not be necessary. It is not pleasant when bills are due to notify our debtors that we do not have enough in the Treasury to meet them.

Your Treasurer will give special recognition to the ten Churches sending in their report first. Also to the ten Churches giving the largest gift.

L. V. KING, Treasurer.

TREASURER'S REPORT FOR THE SUPERANNUATED FUND

For Six Months

RECEIPTS

Balance on hand	\$ 73.91
Rev. G. L. Maus, former Secretary	352.93
National W. M. S.	8.00
Conemaugh Church	3.99
Whittier Church	50.00
Southern District S. S. of Indiana	7.33
2nd. Church, Los Angeles	3.95
	<hr/>
	\$500.11

EXPENDITURES

Mrs. J. W. Clark	\$ 40.00
Rev. B. H. Flora	50.00
Rev. A. D. Gnagey	50.00
Stamps	3.00
Record book .....	.50
Conference report	3.50
Tax on checks .....	.06
	<hr/>
	\$147.06
	<hr/>
	\$353.05

In this fund there are no outstanding bills that must be met. We simply pay out to ministers that are approved the amount we have in the treasury. That is all we can do. You determine therefore what these ministers will receive during the year.

This year we are disbursing just what was on hand at the beginning of the year. What will be sent in during February will be paid out to those whose applications will be approved next year. Then we will know from one Conference year to the next who will be on our list and how much we can give each one of them.

Thus far only two applications have been approved and these will secure \$25. per month for five months. Another application should soon be in the hands of the treasurer fully approved by the Board.

The new questionnaire that ministers must fill out will make it impossible for unworthy ministers to receive from this Fund from now on.

So no one should feel hesitant to give to the Home and Ministers Fund as the new combined Board is doing everything they can to use your gifts in a worthy manner.

Please designate in sending in gifts how much of the gift is for the Home and how much for the Ministers Fund. If you do not designate it thus it will be necessary to place the money in the undesignated Fund and then disburse it to either the Home or Ministers Fund, as the need

arises. If you make the designation the Executive Board can use the gifts at once as they see fit.

L. V. KING, Treasurer.

An Open Letter from the Matron

Dear members of our churches:

Dr. Shively requested me to write another letter and I hardly know what to write about, so I will try and tell you about "The Home" as I see it.

This is a lovely home and we ought to have it full, but we have six empty rooms. If it were filled up we would not be in such need for expenses now, as that money would pay up all outstanding bills. We need money for the doctor, undertaker, coal dealer and our salary. We haven't been paid up since the first summer we were here and we hire our own help, so beside our wages we are out our own money.

When there are fourteen beds to keep up and washing and ironing for sixteen, meals to get three times a day and this big building to take care of, you know we have something to do.

Then we have had so much sickness all fall and winter. Mrs. Crawford passed away last Saturday morning. She was a boarder and had a nurse for over two weeks, but nevertheless we had a lot of extra work anyway.

Today Mrs. Green, another boarder, is ill and Mrs. Miller wasn't able to come down and Mrs. Brown never comes, so that means extra work. Lydia Craig has had the croup this week.

We have a lot of sewing to do for the ladies. Since Aunt Sarah Keim is here she has been helping with the sewing but even then it keeps us all busy.

Mrs. Mary Coin takes care of the reception room and helps care for Mrs. Brown, otherwise we wait on the rest instead of them helping us.

The women are getting older; one is 87, two 85, one 81 and with one exception the others are nearly helpless.

A boarder pays \$20.00 per month and he doctor and nurse bills.

I buy my groceries and medicine, etc. with board money and what cream and eggs we have but have not had much so far this winter but the hens are laying better and we have a fresh cow.

The women have paid their money to be taken care of and while some money was badly invested and banks failed, etc., that is over now and what you give will go to "The Home" and that alone.

We have a nice orchard started now and every year we will be more self-supporting, if you will help us get on our feet now. Also help us to fill up the house because it wouldn't take much more coal than now, and the income would be much greater.

May God touch your hearts and keep you always, is my prayer.

Yours very sincerely,
MRS. CYRUS MEYER.

Send Your Benevolence Day Offering to the Treasurer, Rev. L. V. King, Mexico, Indiana.

THE BRETHREN EVANGELIST



The Message of Winter

*"For, as the rain comes down,
And the snow from heaven,
And return not thither,
Without having watered the earth,
And made it bring forth and sprout,
Giving seed to the sower,
And bread to the eater,
So shall my word be that goes out of my mouth—
It shall not return to me fruitless,
Without having done the thing that I pleased,
And accomplishing the purpose for which I sent it."*

—Isaiah 55:10, 11 (Smith & Goodspeed Translation)

A Wintry Sky

*I'm looking through the
frosted pane
To see the sky—my
sky;
It seems there is no sky
—today;
I see but clouds, quick-
scuttling clouds,
Like sheep whose herd-
ers are the Arctic
winds.
But they are only
shrouds, those
clouds,
They veil the view
To make me think my
sky is dead.*

*Yet it is there—it must
be there;
I'll not believe my sky is
dead—
I'd thought it is eternal.
Those ragged clouds are
vagrant tramps,
Mere obscurations
tempting me to fear
By keeping it in hiding
For the while.*

*Soon they shall pass,
And I
Will find my sky in
place—
So blue, so true,
Unchanged!*

*The clouds are doubts;
The sky God's truth.
And faith the eye
That sweeps the sky
To see His promises
come nigh.
Adapted from J. D. Gillilan.*

Signs of the Times

by
Alva J. McClain

IMMERSED THREE TIMES

As I wrote this there is on my desk a clipping from our Ashland daily newspaper which tells about the christening of a child in such an unusual ceremony that it became of interest even to the newspaper reporter.

Doubtless most of the readers of this page have seen the ordinary christening service where the minister dips the tips of his fingers into a bowl of water and then touches lightly the child's head, sometimes once and sometimes three times. But this Ashland baby had quite a different experience. According to the newspaper report, "The baby . . . amidst chanting of Greek songs, was immersed three times in a tub of water."

If you are acquainted with church history and ritual, you will understand that the parents of the baby are members of the Greek Orthodox Church.

It is interesting to note that this branch of Christendom, which has the longest unbroken history of all, and which speaks the language in which the New Testament was written, and to which many of the great early Church Fathers belonged, baptizes not only by immersion but **triune immersion**.

If you wonder how this church, following the ancient, New Testament form of baptism, fell into the heresy of infant baptism, the answer is very simple: First, they fell into legalism, making baptism essential to salvation. Then, arguing from this false premise, they extended baptism to infants, since they belong to a sinful race and need to be saved as well as adults.

Those who know the truth understand that it is the Blood of our Lord, not baptism, that saves both infants and adults. Baptism is for believers, not for unbelievers and those who cannot believe.

IF MEN BELIEVED THE BIBLE

When our Lord laid down the Great Commission He outlined each part of the work of the Church so clearly that no one need to be confused. All we need to do is read what He said, believe it, and then follow it to the very letter. The Great Commission contains just three things, each set in its proper place by the Infallible Teacher. See Matthew 28:19-20 in the American Revised Version.

1. We are to "Go . . . and make disciples." This is put first because it belongs first. To make a disciple for Jesus Christ is to lead a soul to Him for salvation. A disciple is a Christian (see Acts 11:26). Salvation comes first. Until men are saved it is a waste of time trying to get them to do the will of God. Until men are saved by regeneration they have only the carnal mind, and this mind is not subject to God's will, and cannot be (Rom. 8:7).

2. Once we have made some "disciples," we are ready to do the next thing in order, "baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." This means immersion into the name of each Person of the Triune God, thus recognizing the work of each in saving souls. The Father originated the plan and sent

His Son to redeem. The Son came and died and rose again. The Holy Spirit leads us to believe in Christ, and baptizes us into the Body of Christ. All this is done when we are made "disciples." Only then are we ready for the sacred rite of water baptism. To lead unsaved men down into the water of baptism is to violate the plain command of the Lord and empty a sacred and beautiful rite of all its meaning.

3. When we have made disciples and baptized them, we are ready for the third duty, "teaching them to observe all things whatsoever I commanded you." This is important. After men are saved they must be taught what to believe and how to live. It is not enough to bring children into the Church by the New Birth. Infants are very helpless at first, and they need the "milk of the Word." Later they need "strong meat" (Heb. 5:12-14). They need "instruction in righteousness" (2 Tim. 3:16). For this very purpose God has connected the teaching and pastoral gifts together (Eph. 4:11). The Church program should include Bible Conferences as well as Evangelistic Meetings. Both have their place in the divine plan. Let us follow it.

THE BLASPHEMY OF MODERNISM

A friend of mine, and former student at the Philadelphia School of the Bible, wrote me not long ago that a minister in one of the large denominations, holding a pastorate not far from his own, had declared that the Old Testament is "rotten to the core," and that the Virgin Birth was "an insult to his intelligence."

Such declarations are almost too blasphemous to reproduce in a Christian paper, but they indicate the downward trend of the age. Pity the poor sheep who have to listen to such a preacher, and then pay him a salary for the privilege! As a matter of fact, however, no one needs to listen to such things. Any man belonging to a church which tolerates this kind of a pastor, should consider it his Christian duty to sever all connection with it, and join some church where Christ and His word are honored. There are such churches.

The Old Testament, which this hypocritical Sadducee says is "rotten to the core," was the Bible of our Lord Jesus Christ, which He called the "Word of God," and of which He said, "The Scripture cannot be broken."

The truth of the matter is that the preacher, not the Old Testament, is "rotten to the core." That is precisely the judgment uttered by our Lord against religious teachers who are traitors to their high office. Read Matt. 23:25-28.

As to the Virgin Birth which he stigmatizes as "an insult to his intelligence," I have only this to say: It is better to insult the little intelligence which this critic displays, than to offer the supreme insult to the mother of our Lord, which every man does who denies the Virgin Birth.

BEWARE of Spiritism

A judge of the courts in Norway, highly respected by his associates, was drowned at a bathing beach last summer. It turns out now that the judge's daughter, a spiritualistic medium, had "predicted" that her father's death was imminent. And, of course, the followers of spiritism claimed

this as a genuine case of the fulfillment of a supernatural prophecy.

But that was not the end of the matter. A cousin of the judge, also a high court official, has instituted legal action to show that the death was not an inevitable event "foreseen" by the medium, but that it was really caused by the "prediction." Medical authorities of Norway claim that a number of these "predicted" deaths have taken place, and they explain them psychologically. By reason of the "prediction," the person involved became obsessed with the idea and thus cooperated involuntarily in carrying out the "prediction." There may be something to this view.

But there may also be something involved which is beyond the scope of psychological investigation. The New Testament very clearly teaches the existence of demons who make take possession of people and utter "predictions" (Acts 16:16-18), and who may also lead those possessed to injure themselves (Mark 5:1-5).

The demons cannot predict the future as God does. All they can do is to predict what you will do, and then lead you to fulfil the "prediction." Beware of spiritism. If you consult spiritistic mediums to know the future, you may put yourself under the influence and power of these evil spirits. While they cannot see the future, they can lead their dupes to fulfil their spurious predictions.

Of course, probably 99 per cent of the spiritistic mediums are nothing but fakirs practicing the art of trickery. But the sensible thing is to stay away from all of them.

WE Have the Word of God

"And when they shall say unto you, Seek unto them that have familiar spirits . . . Should not a people seek unto their God?"

"To the Law and to the testimony; if they speak not according to this Word, it is because there is no light in them" (Isa. 8:19-20).

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GEORGE S. BAER
Editor

J. C. BEAL
Secretary of Publications

Send all moneys to the
Secretary of Publications

THE BRETHREN EVANGELIST

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Glimpses at Significant Scriptures

Number
Nine

A Conscience Void of Offence

"And herein do I exercise my self to have always a conscience void of offence toward God and toward men" (Acts 24:16).

Paul here makes an assertion that not many people who have their names upon our church rolls would be able to appropriate to themselves. In all too many cases conscience has little to do with conduct. Instead of listening to it we smother its voice; instead of heeding it we compromise it. Instead of facing the facts clear-eyed and courageously in the presence of God and man, we hide our faces ostrich-like in the sands of self-deception and self-pity. How widely it must be said, We are cowards and opportunists and crowd-followers!

Here was a man who was called into court to defend conduct that had antagonized the crowd and he was able to do it calmly and with clear conscience before God and man. He was accused of sowing the seeds of sedition, of being a ringleader of the sect of the Nazarenes and of profaning the temple. Two of the accusations were outright falsehoods and the other was misleading. While he acknowledges being a member of the new "Way, which they call a sect," he denies teaching anything contrary to the Law or to morality. On the contrary, he declares that he makes it his chief aim to have a clear conscience. Then as evidence of his sincerity he boldly calls upon his enemies to prove their accusations. When they fail to accept his challenge, he looks Felix squarely in the eye and says, "Neither can they prove to thee the things whereof they now accuse me." He refutes their accusations, declares the nature of his message, how it all came about, and then proclaimed the wonderful principle that had actuated his life—that he had lived in all good conscience before God and men.

It is a great thing for any man to be able to say sincerely that he has lived in all good conscience before God and men. Conscience is not infallible and not always a safe guide, for it does not reveal to a person anything he does not already know; it merely urges him to do what he knows. But a conscience such as Paul's, that had been enlightened to the highest point by the Word of God and the Holy Spirit and also by the wisdom of man, and then was successful in getting the individual to do all in harmony with that light,—such a conscience had a testimony to bear that would be a credit to any Christian. An enlightened Christian conscience is a great possession, and happy is he who, having such a conscience, does not violate it. That kind of conscientious Christians are all too scarce. The church would be many times more successful in its witness before the world, if the vast majority of its members were able to say with Paul, with regard, not only to their religious conduct and words, but every phase of life's activity, "Herein do I exercise myself, to have always a conscience void of offence before God, and before men."

Remembering One Another in Prayer

We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father" (I Thess. 1:2, 3).

What Paul did is the privilege and responsibility of all Christians—to pray one for another. There is no way in which we can help one another more effectively than in prayer. Prayer is very practical, a real force and means of mutual helpfulness. And it is something in which all can engage. We can truly be

fellow-workers in prayer. Some one wrote to a friend who was going through a deep sorrow: "I wish I were there to help you, but all I can do at this distance is to pray." What more could he have done if he had been there? Whatever he might have sought to do, would likely have been less than prayer. Intercession is a real and a mighty power, and there is nothing that any of us need more than the prayers of our Christian friends.

Paul thanked God for his fellow-Christians and prayed for them one by one. It speaks well for an individual who is able to see something in the Christians with whom he associates and works to thank God for. We usually have an eye for their flaws rather than their good qualities. And then we are inclined to lump people together in our prayers, rather than to pray for them one by one. Individual praying takes a toll of time and energy that most folks are not willing to give, though it is the much more effective way of praying.

What Paul remembered with thankfulness in his prayers for his friends was "their newborn graces"—faith, love and hope, all of which are indispensable and inseparable, though one may at a time predominate over the others. These graces were actual adornments of character, and not mere figments of the imagination nor representations of personal comeliness or esthetic beauty. The Greek graces were subjects to please the eye, but the Christian graces are present to work, to toil and to endure. "Faith is conviction with regard to things unseen, that makes them present and real." It reveals Christ and makes realities of reconciliation and peace. Christian love is not a mere sentiment, but something that toils and spends itself, and so proves its reality and worth. That is said to be the most distinguishing mark of Christian character. The "patience of hope," referring to the second coming of Christ, was a prominent element of apostolic teaching. This doctrine had especially impressed the church at Thessalonica. They not only believed and expected Christ to come, but were eager for his coming. These graces—faith, love and hope—Paul remembered with gratitude and thanksgiving in his prayers in their behalf. And may we not believe that his prayers for them helped to keep alive and growing these graces that had been born in them under the influence of his preaching? The more we pray for one another, the more occasion will we have for thanksgiving as we remember one another in our prayers.

Union of Christ and His Disciples

"Abide in me, and I in you. As the branch cannot bear fruit in itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:4, 5).

It is a blessed spiritual union that is set forth, very real and very vital. The Christian is to maintain a constant and intimate relation with his Lord; he is to keep in vital touch with him, even as a branch does with its vine from which it receives its life. Jesus is the Christian's light and the source of his life. If a man is to possess that life; if his soul is to be energized by it and to be thrilled with it and to rejoice in it, he must keep the contact with that source unbroken. That condition is essential and unalterable.

The disciples could not help being impressed with the necessity and desirability of that union. John records how that Jesus' expressed attitude toward his disciples in his high-priestly prayer was that of oneness with them and they with him. They were

not of the world, even as he was not; they were to be sanctified through the truth, even as he had sanctified himself; they were to have his "joy fulfilled in themselves" and to share the glory which the Father had given unto him. Over and over again John sets forth the blessed teaching which he had from the Lord, both in his Gospel and in his Epistles, that Christ and his disciples were one and that he is ever with them. Matthew also caught the truths and records Jesus as saying, "Where two or three are gathered together in my name, there am I in the midst of them," and "Lo, I am with you alway, even unto the end of the world." Paul received the revelation and it occupied a large place in his thought and life, as is evidenced by the fact that one of his favorite expressions is "in Christ." The central truth of Paul's teaching was the power of the living Christ in the life of the believer. It was attested by his own experience, for he said, "I live, yet not I, but Christ liveth in me," and "Christ in me the hope of glory." Such words express the most intimate relation between the disciples and his Lord, and that is as Jesus said it should be.

The statement of our Lord is in the form of a command—"Abide in me," which indicates that the relation, necessary as it is to life, is to be maintained freely, as it was begun freely. And the means of this "abiding" is the contemplation of the word of God, as is suggested by verse 7, "If ye abide in me and my words abide in you." It is not by the wisdom, strength and merit of the individual, but rather by his continual laying aside of these things and deriving all from Christ by faith in his Word, and by yielding self in loving obedience to his will.

The "abiding" is to the intent that there may be fruit-bearing. Possessing this unity with the source of light and life, the Christian is sent into the world even as Christ himself was sent, and he will bear witness to that Light that lighteth every man that cometh into the world. John writes: "He that saith he abideth in him ought himself also to walk, even as he walked" (I John 2:6). But he makes it very plain in the verses preceding that where there is no Christian walk and no obedience and love, there is no abiding. The abiding will be evident by the fruit-bearing, and there can be no fruit-bearing without the abiding. And continued fruitlessness on the part of the branch will result in a terrible fate—it shall be cut off and destroyed.

EDITORIAL REVIEW

The Secretary of Publications writes that Dean McClain's new booklet, "Bible Truths" is now actually off the press and orders are being filled, though due to unavoidable delay, the printing was not completed when previously expected and announced.

Brother W. A. Ogden, pastor of the First church of Los Angeles, writes of his work there and particularly of the revival recently conducted by Brother Charles W. Mayes. The church has been greatly encouraged and strengthened and four were added by baptism. Brother Mayes' report concerning the meetings was previously published.

Brother A. B. Cover, who has been ill for sometime and has recently been living in Somerset, Pennsylvania, "is well again and is getting stronger every day," according to a recent communication from Mrs. Cover. His many friends will be happy to get this good news and will rejoice with Mrs. Cover in his recovery.

The church at La Verne, California, is a missionary church, and as a challenge and an encouragement to other churches that may not be taking very great interest in the task of world evangelization, they have sent us the figures of their foreign missionary gifts for the past twelve years, which total \$24,626.68. They are to be commended for their zeal in this regard.

The Canton Revival, under the leadership of Brother R. Paul Miller, came to a close last Sunday (February 17th) with a crowded house and a great victory in souls saved, according to word brought to our office by Dr. J. C. Beal. The total number of decisions is said to be well over the hundred mark, but the details will be reserved for those making reports, which will doubtless be forthcoming very soon.

Brother William H. Clough writes of an evangelistic campaign recently conducted by him at Berne, Indiana, where Brother John Parr is the faithful pastor. The field is kept well gleaned and there is said to be not many non-churched people in the community. But God gave his blessing to the effort and several confessions were made (doubtless the pastor will soon report definitely the number), one of which was a Mexican Catholic and another an aged man who had long resisted all efforts in his behalf.

In the Brotherhood department this week you will find communications from Brother N. V. Leatherman regarding the work and the launching of local organizations. He believes, and we think rightly, that the pastor should be responsible for getting the work going in the local church. There are great possibilities in a brotherhood organization, if prayerful planning and faithful effort are put into the venture. Brother Leatherman supplies another lesson in parliamentary order.

Brother W. S. Baker, pastor at Lydia, Maryland, reports the work going forward with good interest and activity. The Sunday school has reached the point in its development when larger equipment is necessary for further growth. The young people occupy an important place in the life of the church. The pastor was recently given a practical expression of the church's appreciation of his services. After seven years of leadership he is called for another year.

That Benevolence Day offering should be sent to Rev. L. V. King, Mexico, Indiana. Do not forget either the aged ministers or the Brethren Home when making your gift. Both are worthy; both are endorsed by National Conference and both are placed upon us as a responsibility by the Word of God. Every member and congregation in the brotherhood ought to cooperate. It cannot be neglected with honor, nor forgotten with credit to any one. Do your duty now.

The new church at Washington, D. C., though not dedicated yet, is open for use, the first service having been held in the new auditorium on February 3rd, according to the interesting reflections of Mrs. Ona Lee Sams in this issue. No doubt it was a great moment when they entered their new edifice, the answer to years of praying and sacrificing and planning. The opportunities are now greatly enlarged, and under the capable leadership of Brother Homer A. Kent, we can expect these people to go forward and possess the land.

Brother Orville A. Lorenz, pastor of the church at Clayton, Ohio and associate pastor of the Dayton church, writes an interesting letter concerning his work at these two places. He preaches at Clayton every Sunday morning and every other Sunday evening and has charge of some mid-week services in Dayton as well as pastoral work and otherwise assisting Brother Barnard, the pastor. He conducted a revival in the Clayton church and received seven into membership by baptism. The work of both churches is moving forward encouragingly, and the plan of cooperation seems to be a happy and satisfactory one.

Brother J. G. Dodds, who became pastor of the Falls City, Nebraska, church last December 1st, writes in a personal note to the editor that "the church is in a healthy condition. Growth is manifest and progress is being made. One now awaits baptism and others are ready to make the great decision. During the first full week of February the city ministerial association sponsored a series of union programs in the various churches. Lay members took an active interest in the messages that were given. Deeper consecration and deeper vitalization and motivation of Christian living were stressed."

The First Church of Johnstown, Pennsylvania, has recently enjoyed another "victory revival," and it was a victory in results as well as in name. Brother Leo Polman was the leader in song and in sermon and God greatly blessed his efforts. Brother C. H. Ashman, the pastor, writes that there were 104 public confessions of the various kinds, forty-one of which became new members of the church, ten went to other churches and thirty-seven were reconsecrations. One important feature that characterized the revival was the cooperation of the large number of personal workers preceding and during the campaign. There was a Bible read-

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Rev. George T. Ronk
Presents an Interpretation of

THIS PRESENT HOUR

Its Insistent Demand for Re-motivation

Published in three parts
Part I

The Mystery of Personal Destiny

"Whence then cometh wisdom? And where is the place of understanding." Job 28:20.

Times of great personal distress accentuate the profound mystery of life and destiny over which we mortals have such faint control. At the dawn of self-consciousness, we discern ourselves as principals in a swiftly moving pageant called life; we are borne resistlessly on the bosom of the flood; at times confident we are piloting our frail barque with a sure hand in the center of the current toward a purposive end; at other times we find ourselves swirling aimlessly and impotently in the marginal eddies; again we are marooned and helpless on the desolate shore and the stream rushes heedlessly by; again we are caught up in the flood-tide and tossed drunkenly athwart the stream—we are hurled down the rapids—shot through sunless gorges—dashed against the rocks—sickened and threatened at every hand, longing for security, certainty, peace—and the journey's end. Bewildered, we grope for meaning and find none except in the will to faith.

This, it seems to me, reflects the mood of hosts of men I have met in secular walks during the last hectic decade: the silent cattle-man of the west, the mass production worker of the east, the cave-dweller of La Salle street, the cliff-dweller of Wall street, in the earnest sanctum of the Captain of Industry, and in the busy, crowded corridors of international trade. Increasing with the years, this insistent note has become the dominant chord of this present hour! Time and again this question has been hurled at me by high and low, "Tell me, what is it all about?"

As I bring twenty-five years of a varied ministry to a close and face the challenge of a new day, this, likewise, mirrors the state of mind of many people of God it has been my privilege to watch this quarter of a century. To all such these meditations are dedicated, in the prayerful hope for a firmer anchorage.

"Defeatism"—the Philosophy of Frustration

"Destruction and death say, We have heard the fame thereof with our ears." Job 28:22.

The record of the two last generations reveals a vertical rise in human achievement outweighing the progress of the combined former generations of men. Yet, at this hour, the human spirit wavers before an appalling deluge of hopelessness, intellectual bewilderment and spiritual disaster. The international journalist has dubbed it "defeatism." It not only sits in council with the League of Nations; it is the boon companion of international commerce and finance; it presides in the councils of the largest denominations; it is not absent as an insistent, suicidal note in Brethrenism.

Therefore, it is not rash to declare the present hour to be one of the most critical in history, from every standpoint: political, social, economic, scientific, cultural, spiritual, prophetic.

From the prophetic standpoint, much is being written for the church by able men, to whom "the sure word of prophecy" is at once an issue, a cause, a jubilee, the march of an army with banners. To other steadfast souls, while observing the exhortation, "Watch and pray, for ye know not the day or the hour," the overshadowing issue is the command, "Trade herewith (occupy) till I come."

To me the present hour thrills with prophetic values, the panorama of the ages unfolds, instinct with life; culture, science, spiritual experience blend in the denouement of the Eternal Purpose. Nevertheless, since this is well mapped territory, and because many do not follow to any constructive good, and moreover, since the curtain and backdrop of the times is despairingly "defeatist," like the grand finale of a sublime frustration, I shall seek to avoid this enchanting country and attempt a constructive interpretation from other vantage points, challenging this dominant minor of inevitable defeat.

Freedom and Regimentation

"Stand fast therefore in the liberty wherewith Christ hath made us free" (Gal. 5:1).

This is a time for staunch and steadfast thinking; difficult of accomplishment, to be sure, against the telepathic bombardment of mass hysteria. Perhaps we should feel gratified if many can be made to think at all.

Former decades looked forward to educated masses with pride. Paradoxically, with the coming of universal education, constructive thinking seems becoming a lost art. Multitudes who intrench themselves behind the proud redoubt of "independent thought" are merely the "cheer section" for this mad cause or that: shock troops and cannon fodder for the shrewd, individualistic, mass-psychologist. Witness the power today of an emblem, a slogan, or a rated "authority." We have achieved, not initiative, not intellectual prepotency, but regimentation. Many educators feel mass education has labored and brought forth a mouse, the intellectual, so well defined by Dr. Mayo as the man educated beyond his intelligence. Nor are religious thinkers immune.

Our nation was built on the foundation of freedom: free thought, free speech, free press, free worship. Therefore, the writer is not seeking agreement with his conclusions in these meditations. Sometimes there is personal salvation in violent opposition. It is a poor subject to which there are not two debatable sides, so complex is the truth and so finite is the human mind. For present purposes, it is sufficient if the pilot who has gone into a "nose dive" or "tail spin," regains consciousness, recalls his geography, and once more takes the controls. Too many have been flying upside down. The times are out of joint; the hour is dark; but the evil is remedial to the extent we come to our senses and square ourselves with the horizon of the Eternal.

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The Revelation of God in the Gospel of St. John

By Prof. A. L. DeLozier

Third of a Series of Ashland College Chapel Addresses by members of the faculty during the Week of Prayer, Jan. 14-18

Of this Gospel according to John, Schaff says: "No writer in the second century could have produced such a marvellous book, which towers high above all the books of Justin Martyr and Irenaeus and Tertullian and Clement and Origen or any father or schoolman or reformer.

No writer in the first century could have written it but an apostle and no apostle but John, and John himself could not have written it without divine inspiration."

In this Gospel I find the following points about God. Since the New Deal has no monopoly on the alphabet I will arrange them by that order: faithfulness, fatherhood, glory, grace, guidance, holiness, invisibility, love, personality, providence, righteousness, salvation, self-existence, sovereignty, spiritual nature, truth, unity, etc.

One could not hope to even touch all these phases in a 20 minute talk, therefore I reserve the right to cull what I may for the moment and for my purpose here, regard as the very outstanding features of the study.

The important thing is what kind of God one believes in. Voltaire and even the Mohammedans believe in one God, but their lives leave a great deal to be desired.

The Gospel according to John reveals a definite God. But the most definite of all concepts is that of God as Father. Madame de Stael has wisely observed that "if Jesus had never done anything in the world except to teach us 'Our Father' he would have conferred an inestimable boon upon all the children of men." This is par excellence the revelation of God as contained in John.

Indeed it is said that in the last discourses of John only four times does Jesus so much as mention the name of God, while he speaks of the Father at least forty times. Since time forbids reading all these references, I advise you to read the Gospel of John through and then having marked out the words of Jesus to go back and reread at least what He has to say about the Father. You will find it quite helpful I am sure.

But I cannot refrain from quoting a few of these statements: "As the Father knoweth me, even so I know the Father: and I lay down my life for the sheep." "No man is able to pluck them out of my Father's hand." "In my Father's house are many mansions." "No man cometh unto the Father but by me." "He that hath seen me hath seen the Father." "I am the true vine and my Father is the husbandman." "That whatsoever ye shall ask of the Father in my name, He may give it you." "O Righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me." "Put up thy sword into the sheath; the cup which the Father hath given me, shall I not drink it?" and most beautiful of all "Father, into thy hands I commend my spirit." These passages alone convince us that we are not dealing with the very vague patriotic, poetic or national conception of Father in the Old Testament. We have here a new concept after all.

How helpful in the solution of our problems! "Father, not my will, but thine be done." Like Paul, we may "prove what is that good and acceptable and perfect will of God." We see in our lives the hand of a Father shap-

ing and disciplining our lives. "If we endure chastening, God dealeth with you as with sons."

Even our concept of purity is bound to be higher with this view. Imitation no longer seems above us nor at all unreasonable, for we are "imitators of God as dear children." Obedience is easier for "The cup which my Father hath given me, shall I not drink it?" In bereavement there is comfort: "In my Father's house . . ."

At this season of the new year when we think naturally of time-work-activity, what an ideal! "My Father worketh hitherto and I work." But certainly above all in our prayer life is this revelation of God helpful. Jesus never addressed one prayer to God—everything was "Father"—"My Father"—"Holy Father"—"Righteous Father."

Prayer becomes more rational when we address a Father. It is warming and comforting.

Ashland, Ohio.

This Present Hour

(Continued from page 5)

Let us, then, consider some causes of the present debacle.

I—The Doctrine of the Super-man

"But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not" (II Pet. 2:12).

For twenty years, the course of world politics, economic and social organization, has been completely dominated by the current of events released on the declaration of war in Europe in 1914; a war that sprang from racial, dynastic and commercial rivalry, pride and jealousy, as wars have always come; exalted, however, by the false doctrine of Nordic supremacy as the blonde beast, the super-man. Based on the course of the current civilization, the doctrine was a logical deduction from, and postulate inherent in, the hypothesis of materialistic evolution, coupled with an agnosticism regarding a Personal, Supreme Intelligence, ruling a universe of moral law.

In the exaltation of this propaganda, myriads of Teuton blood died in the noble furor of a great cause. And other myriads of Slavic, Frankish and Latin strain also died to prove them wrong, at least as to the identity of Nature's favorites. **But the theorem still stands** awaiting its "quod erat demonstrandum"—what with the irruption of yellow race contenders—a standing menace to the peace of the world. Why argue for re-motivation here?

II—The War to End War

"They chose new gods; then was war in the gates" (Judges 5:8).

On the entrance of the United States into the European arena, a new thesis was demanded as a basis for the necessary propaganda to incite a peace-loving and rational people to throw their blood and treasure into the conflict. The butchery was given another philosophic exaltation and American millions went forth in a war to end war and make the world safe for democracy. This hastily chosen theme was effective beyond words, appealing to the basic idealism of a great people, who, only a few weeks before, had elected a President "because he kept us out of war." Unlike the Teuton position it opposed, it was certainly an illogical deduction from the prevailing philosophy of a "Nature red in tooth and claw," where might makes right, even the might of a democratic majority.

The most serious result for the American people was not the loss of blood and treasure but the revelation to

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PRAYER

a Factor in Congregational Problems

By H. W. Koontz

First of a Series of Five Articles by representative ministers on Prayer as related to various church problems and tasks

Each year brings the Church face to face with an increasing number of problems that array themselves in opposition to its spiritual and organic progress. There is the problem of building a spiritual congregation within a world that is being eclipsed by a dreadful moral and spiritual decadence. The problems that issue from this one are legion. For from it has come an almost complete overthrow of the standards of the school, the home and the Church. There is a mad plunge after the pleasures of the world rather than a humble turning to God. People are still "religious," but they have only "a form of godliness, denying the power thereof."

Then there are what might be termed the internal problems that impede the progress of the Church of Christ. The problem of finances is ever present to close the doors of the Church, if possible. The danger that internal sins like envy and jealousy will divide the members of a congregation into warring camps sometimes appears. As smoke succeeds in forcing its way into a passenger coach when the train is passing through a long tunnel, so the smoke of indifference has entered the church to depopulate the pews on the Lord's Day, and to close its prayer meetings and Bible classes. More serious than any problems thus far named and probably the cause of most of them is the treason that emanates from so many pulpits. Peter expresses it in these words, "But there were false prophets, also among the people, even as there shall be false teachers among you, WHO PRIVELY SHALL BRING IN DAMNABLE HERESIES EVEN DENYING THE LORD THAT BOUGHT THEM" (2 Peter 2:1).

When the Lord Jesus Christ first made the startling announcement to His disciples, " * * * I will build my church and the gates of hell shall not prevail against it," He knew all about the problems that it would have to encounter from the day of its beginning down to the day of its completion. To be sure that the Church would not fail He placed His omnipotent power at its disposal. This power is obtained through prayer. Thus prayer, as it draws upon the unlimited power of God, becomes a most important factor in the problems and progress of every Christian church.

Let us now consider two of the major problems that face the Church today and see how each one can be solved by the power of God released through prayer.

The Problem of Finances

The first is that of finances. A depression that is already four years old and which seems to have no end has brought many a congregation to the place where it can hardly keep going financially. In fact, some have been abandoned while others have combined to curtail expenses. Pastors have been dismissed, mission and benevolence offerings curtailed, and local bills unpaid. There seems to be a general tendency to hibernate until the spring of a more prosperous day comes to the world. But it would seem that in times like these when people need the Church more than at any other time it should arise to its mightiest strength and influence in carrying out its commission to men. The Red Cross carries on a

regular program the year around, but in times of a national disaster like a Mississippi flood or a California earthquake, or a mid-western cyclone it rises to its greatest usefulness and puts forth its greatest strength to bring relief to suffering humanity. The Church, however, when confronted with a spiritual problem of equal immensity often excuses its lack of action with the plea of insufficient funds. This excuse is not reasonable because God has placed at the disposal of the Church His power to supply every need.

Prayer is the key that opens this great storehouse. Let a church find out from the Bible the promises of God in regard to prayer, and then, with believing hearts go to God in dead earnestness and the answer will come. Set aside a morning or an afternoon each week for the members to meet at the church to pray. Spend much time in Board and Committee meetings in calling upon God. Let all members arrange much time each day for prayer in the privacy of their homes. Wedge time for prayer into the church program at every conceivable place. Pray for specific things. Is it a note that is due on the church debt? Take it to God in definite prayer. Is it that pile of accumulated bills? Take each one to God. It is our business to pray. It is God's business how He will answer prayer. He may answer believing prayer in an almost unbelievable way. He may answer by calling outside friends to the assistance of the church. He may so adjust the program of finances as to make it easier for the church to pay. He will doubtless place the burden of the need so heavily upon the members themselves that they will make unprecedented sacrifices in giving.

In a church where prayer is given its rightful place the members will not countenance the lowering of spiritual standards by the use of unscriptural methods of money raising. The bazarre, the soup supper, the raffle, any scheme that tends to commercialize the church and that draws from the world the money to finance its program will be definitely and conclusively out of the program. Instead, the praying member will consider it a privilege to give systematically to the Lord that the work of the Church may go on.

The Church's Program

A second problem of the church is its program. The Word of God clearly gives us this program for one cannot read the Great Commission in Matthew 28:19, 20, or the parting words of Christ in Acts 1:8, or the Holy Spirit's message given through James in Acts 15:13-17, without getting a pretty clear outline of the program that Christ laid down for His Church. The problem that requires the continual application of the power of God is not in arranging the program, but in steering the Church true to its God given course. Down through the ages attempts have been made to divert it from its divine program to the spending of its power to satisfy the fads and fancies of men. Too often it has permitted itself to be sidetracked by these social, politic and economic dreams of men, thus making it powerless to carry out its real mission.

A praying church will be kept free from this ever present menace. For prayer keeps the members of a church in such unity of heart and mind with Christ that makes it possible for Him to direct the life according to His plan. Prayer will keep the Bible in its rightful place in the Church and home, and where the Bible is properly used there will always be light enough to guide the Church aright. Prayer will command the power of God to work within a church by removing from and or putting into places of responsibility those men who follow the will of Christ.

Sin among church members always destroys spirituality. A worldly Sunday School teacher, a carnal trustee or deacon, a careless pastor—all such work havoc in the spiritual life of the church. Prayer can solve this internal problem too. In a certain church two leading members became enemies. Each gathered to himself a following. The church began to mark time. No more advances could be made until something was done about the existing situation. What could the pastor do? He resorted to the power of prayer. He had special prayer meetings and got his members to pray to God to change the spiritual condition. God sent conviction like an arrow to the hearts of these leaders. He brought them

together in the bonds of Christian love. The problem was solved, the church was saved, and the way opened for a spiritual revival.

May every Church of Christ during this coming year test the efficacy of prayer; may each one prove God and thus find that He has poured out a blessing on them. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened."

Roanoke, Virginia.

This Present Hour

(Continued from page 6)

the self-centered demagogue of the utter inability of the educated masses to think and their susceptibility to the dictates of prejudice. This adventure ushered in the **Age of Propaganda**. Faithfully pursued for fifteen years, with advantages consolidated, with mass-schooling, team work, homogeneity, with the mechanical re-inforcement of the radio, the age of regimentation is here with its corollary: the tacit denial of the right of the individual to think contrary to the masses, the state, the master-mind of the state, the squad in control of the power station, the emblem, slogan or "authority." Little wonder many leading jurists of the day think our democracy has hit the historic toboggan which has marked the exit of every democracy of the ages, namely: democracy—demogoguery—dictatorship—empire—destruction.

(To be continued)

Lanark, Illinois.

"In as much"

By Dr. Martin Shively

In what was one of the last addresses to his disciples, our Lord told of situations which would characterize events of the last days—the time of the approach of the day of his coming again to earth, to set up his kingdom. Among those events was one in which he described the judgment, when he himself would sit on the judgment seat. Humanity would then be divided into two classes, and one of these classes would be sent away to a terrible fate, and the other would be received into eternal bliss.

One would certainly feel that those of the first class, to whom an eternity of anguish was presented, must have been terribly wicked, but it is a source of surprise to discover that all they had done was simply **nothing**. "Inasmuch as ye did it not unto one of the least of these my Brethren, ye did it not unto me." Evidently they had lived a self-centered life, steeling their hearts against all appeals for help, excusing themselves, no doubt, because they felt that they could not do enough to make their help worth while, and perhaps promising themselves that at some more convenient time, they would make it up to the causes which sought their help. Alas, the time never came.

But to the other group he said, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world, for I was an hungered, and ye gave me meat; I was athirst, and ye gave me drink; naked and ye clothed me; sick and in prison, and ye visited me." And in surprise the blest will say, "When saw we thee an hungered, or athirst, or naked or sick or in prison, and ministered unto thee. Then will the King say, inasmuch as ye did it unto one of the least of these my Brethren, ye did it unto me."

The Brethren's Home and the cause of the Superannuated ministry are causes which are related to him, we solemnly believe, and to help them in their hour of need, must be in line with his will.

Ashland, Ohio.

SIGNIFICANT NEWS AND VIEWS

JUDGE DECIDES AGAINST KANSAS STUDENT C. O.

The Kansas case of conscientious objection to compulsory military training is to be appealed to the state supreme court and may go to the supreme court of the United States. Raymond McMahon, 20-year old Methodist studying veterinary medicine in the state college at Manhattan, has failed in his effort to obtain an injunction from a district court against the enforcement of compulsory drill at his school. Despite the vigorous demonstration of Topeka ministers, Judge Otis Hungate of the Shawnee county district court on Jan. 12 refused the plea of McMahon's attorney that the Methodist conscience on war deserved the same consideration as that of Quakers and Mennonites and that no other school in the state offered a course in veterinary medicine. Dr. Charles M. Sheldon of Topeka, author of "In His Steps," is receiving money to finance the appeal of the case.—Christian Century.

ONE TROUBLE METHODISTS ESCAPE

The editor of the **Richmond Christian Advocate** writes interestingly on "Pastoral Troubles of Other Churches." On the theory, we suppose, that good Methodists have serious troubles of their own, he apparently advises them to make a list of the difficulties encountered by pastors of other communions rather than waste time and accumulate the "blues" by meditating pessimistically about their own problems. He seeks to pour some comforting oil into the wounds of the poor fellows who haven't been adequately appreciated by Bishops and District Superintendents by words like these, which possibly some among us can comprehend: "With all the troubles of a Methodist preacher, he does not have to primp and powder and get a permanent wave and sit in the parlor and wait for some church to pop the question."

The **Reformed Church Messenger**, commenting on the Methodist paper's admonition, concludes with the comment: "Alas, every system has its draw-backs." And that is true. Not even congregational government has proven to be ideal in every particular—primarily because people are not ideal—as any Brethren leader of experience could point out. No one knows the short-

comings of a system better than the people using it. For that reason the people of one church are apt to think that those of another church have all the advantages, and that if only they could adopt the system of portions of the system of another group, their troubles would be solved. So, instead of trying to correct the human element, they are continually experimenting with the machinery. If as much time were spent on really sincere efforts to work the system as are spent in trying to devise ways of improving it, greater good would be accomplished and we would not get so far away from the divine ideal. This is especially true of those who are most nearly following the New Testament plan of church government.

TITHING TESTED

Do you believe tithing pays? It does in every way, and that includes financially as well as spiritually. Of course the man who does not put his heart into it, will find no satisfaction or profit either spiritually or financially, for it is only when gifts are given cheerfully and gladly that they are really given unto the Lord. But if you believe in the Word of God, you have a right to claim the promise that upon those who bring in all the tithes and offerings the Lord will pour out blessings in abundant measure. Not all will be prospered in the same degree. Neither do all have the same capacity. But the man who obeys sincerely will find that God will prosper him much beyond what he would if he did not obey. God keeps his promises. It has been proven in multitudes of instances. Following is a witness to that effect recently published in *The Presbyterian*:

A man who took up tithing at fifty, was getting \$1,500 a year. He tithed, and found at the year's end he had taken in \$1,650. He continued and at eighty-three gave up a job paying him \$2,500. His tithe amounted to \$2,000 in one or two years in the interval, i. e., his income was \$20,000. He has invested many thousands of dollars in bonds of our boards, which pay him interest as long as he lives. His tithe today is about \$700, so he is still "getting along" on about \$7,000 a year. We have his letter. We know his name. Steady prosperity marked his tithing career even into the higher brackets. And now, at eighty-five, his income is almost five times greater than at fifty, not to mention all the spiritual joy, the faith in God and the love of Christ in the heart which are his.

A CHALLENGE TO PROTESTANT CHRISTIANS

According to figures published by the central committee for the Holy Year, the percentage of the world's population belonging to each church group is as follows: Catholic, 19 percent; Confucians, 16.4 percent; Moslems, 13 percent; Hindus, 12.1 percent; Buddhists, 10.8 percent; Protestants, 8.9 percent; Scismatics, 7.1 percent; Animists, 6.6 percent; Atheists, 4.1 percent; Jews, nine-tenths of 1 percent.

These figures certainly present a challenge to all Protestant Christians who still believe in the church's supreme task of carrying the gospel of a crucified and risen Christ as the one and only Savior to every part of the world. This is no time to slacken our interest in foreign missions, and most assuredly no time to cut the cord of missionary zeal by asking ambassadors of Christ to sit down at the council table with representatives of other world religions, with the thought that each should share with the other and pool their resources. Christianity is the only true and all-sufficient religion, or it is not worth sharing with any one.

Editorial Review

(Continued from page 4)

ing campaign of much interest conducted during the revival in which 2,323 persons engaged, reading 24,722 chapters. Word comes from Brother Polman concerning the wide influence that Brother Ashman and the First church are exercising on the religious life of the city. Brother Polman is now engaged in a meeting for the Conemaugh church where Brother Schaffer is pastor.

Brother Tom Hammers, under the direction of the National Home Board, has been working over the week-ends in Cleveland, laying the foundations for the launching of a new Brethren church in that city. Meetings have been held each week for some time.

Interest had developed to the point where it was thought advisable to get going as a Brethren church and February 10th was set as the date. A very inviting mission chapel was secured at 1652 Hayden Avenue, a Sunday school was organized with a full corps of officers and four teachers, and "a unified service for preaching and Sunday school" was arranged to be held at 2:30 in the afternoon. A mimeographed letter outlining the program for the work and carrying a challenge to cooperate in pioneering for the Lord Jesus Christ and in launching a church "set for the defense of the Gospel" was distributed among the people. We shall be glad to learn of the success of this special day. In a conversation recently with Brother Hammers, we found him very much encouraged over the number who had been showing an interest in the work.

"Lord, Teach Us To Pray."

FEBRUARY

FIRST SUNDAY: February third.

"He will regard the prayer of the destitute, and not despise their prayer"—Psa. 102:17.

1. Pray for the aged ministers and their families.
2. Pray for the sick and shut-ins.
3. Pray for the churches with difficult and discouraging problems.

SECOND SUNDAY: February tenth.

"I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority"—I Tim. 2:1-2a.

1. Pray for the Brethren Home and its successful maintenance.
2. Pray for a deepening of compassion for the needy.
3. Pray for our nation and its rulers.

THIRD SUNDAY: February seventeenth.

"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel"—I Tim. 5:8.

1. Pray for the Benevolence day offering, that the churches may give with the compassion of our Lord.
2. Pray for our medical missionary work, and for those engaged therein.
3. Pray for your local government officials, in community and in state.

FOURTH SUNDAY: February twenty-fourth.

"A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway"—Acts 10:2.

1. Pray for the members of the Board of Benevolences and workers in charge of the Home.
2. Pray for the unsaved in your families and communities.
3. Pray for the protection of our churches against the inroads of false teaching and cults.

SPECIAL REQUESTS

Pray for the evangelistic campaign at Goshen, Indiana, to begin March 3rd, with Rev. Leo Polman as the preacher and Rev. S. M. Whetstone as pastor.

Pray for an evangelistic campaign at Ellet, Ohio under the leadership of Brother R. Paul Miller, beginning Feb. 18th. Rev. Grant McDonald, pastor.

W. I. DUKER,
President
Goshen, Indiana

E. L. MILLER
Vice-President
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N.

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You and Your Bible

THE BIBLE IN HISTORY

More history has been made by the Bible than by any other book. Every student of English literature knows that the two great molding influences in that broad field have been Shakespeare and the Bible, but in English history Shakespeare has affected not one single happening of importance.

It calls for no great fund of historical information to have a chance word call up a picture. In the very infancy of Christianity is such a word—"catacombs." Voice it, and instantly there rises some vision of those vast subterranean cemeteries where children cast out by their parents, slaves oppressed by their masters, citizens suspected by their neighbors, and subjects proscribed by their rulers, gathered secretly for prayer and praise according to the teachings of that Book.

Constantine mastered five rivals to the throne of the world, united the empires and stamped the personal seal of his memory on the name of the great city by the Bosphorus. But for what does he stand to-day? Almost wholly for the man by whose decree the despised and persecuted Christian Church became the Church of the Roman State.

Again, consider the name of Charlemagne—his conversion of the tribal chiefs to Christianity, and his school of the palace, where Alcuin sowed childish seeds of learning in question-and-answer method, conned by rote, and all out of the Bible, yet, none the less, a beginning of university culture.

Constantine's starry promise, *In hoc signo vinces* ("In this symbol thou shalt conquer"), announced a text which through two crusading centuries (1095-1270) was to reshape the world's history. Then was struck a touch of hands that should, indeed, grow with the years to a constant interchange of numberless things and ideas which modify modes of living and habits of thought.

Monasticism followed. Those cowed brotherhoods in the settlements where they studied the Bible—copied and recopied it, too, besides reading and seeking to live its precepts—cherished and developed law and learning, architecture and painting, music and medicine.

Peter Waldo and his "Poor Men of Lyons," John Wycliffe and the Lollard friars, each glorious company struggling against "spiritual wickedness in high places," similarly emphasized the Bible's weight in history's growth. What if the Waldenses were "put down?" What if Lollardism was repressed? Both were, af-

ter all, no more than driven beneath the surface. Something of the letter of what they had taught remained in men's minds, more of the spirit, and that was to be a force vital enough mightily to aid the Reformation.

The Bible constituted the sole learning of George Fox, who summed up all theology in charity. William Wilberforce, "friend of the wrong'd and fetter-gall'd," in his fight against human slavery; John Howard and Elizabeth Fry, in their long struggle for prison reform; David Livingstone, in the heart of the Dark Continent; Sir John Franklin, in his fatally daring venture into the frozen North—these history makers all drew in strength from the Bible's pages. Inspired by it as well as guided by its statesmanship Burke and Bright and Gladstone built and redeemed political institutions. In the Bible they found ideals as well as ideas.

What would English history have been without Naseby? Where would have lain the earlier course of democracy had Charles I and his Royalists won that June day in 1645, and not Cromwell and his Parliamentarians? It was to the strains of Psalm 68 that the Roundhead cavalry marched that day:

"Let God arise, let his enemies be scattered;
Let them also that hate him flee before him.
As smoke is driven away, so drive them away:
As wax melteth before the fire,
So let the wicked perish at the presence of God."

The Holy Scriptures molded all his life. Throughout the night which preceded the opening of his first parliament, he pondered Psalm 103:

"As for man, his days are as grass;
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone; . . .
But the lovingkindness of Jehovah is from everlasting to everlasting upon them that fear him."

Democracy was born in the Bible. It was with Bible in hand that Calvin brought to pass his Genevan republic, and through it Gustavus Vasa fostered Swedish freedom. The Puritan crept into hiding to read it, sailed away into an almost mysterious ocean to live it, read it daily in the Mayflower's cabin, and by it guided life amid the hardships of the forest primeval.

Oglethorpe planned his Georgia experiment in the exaltation of the Sermon on the Mount. Washington held out against the soul-testing trials of that bitter winter at Valley Forge mainly through a strength

(he said) born of prayer and frequent reading of The Psalms.

When the Philadelphia convention of 1787 had met, to begin work upon that Constitution which lies more basis to American thought than even this historic paper of the first President, Benjamin Franklin, from a wisdom ripened through eighty-one years, offered the following resolution:

"I have lived for a long time, Sir, and the longer I live the more convincing proof I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured in the sacred writings that 'Except the Lord build the house, they labor in vain that build it.' Firmly do I believe this, as also that without his concurring aid we shall proceed in this political building no better than the workers of Babel. So I beg leave to move you, Sir, that henceforth prayers, imploring the assistance of Heaven and its blessing on our deliberation, be held in this assembly every morning before we proceed to business."

None need be told that the interpretations which John Marshall placed upon the Constitution breathed the breath of life into the clauses which he discussed, and it used to be said of the Virginian jurist that he "retired nightly with one hand on the Constitution and the other on the Bible."

When the long lines of covered wagons crawled across the Western plains there was in each one book: the Bible. The Abolitionists fought the battle of freedom armed mainly with ammunition drawn from this Scriptural arsenal—and Whittier, leading them, surely looked like the patriarchs and prophets he quoted.

And Lincoln? Invariably his motive was solely the search for God's truth and usually his very words rang of the Bible which alone, yet fully, embodied his principles of conduct. When Senator Wade once said to him, "Mr. President, I begin to think God is on your side," the answer came back: "Ben, don't you mean I've tried to set myself on God's side?" When he rose to give his second inaugural address, how he packed into the half dozen brief paragraphs of that high-water mark of his state papers, not merely Biblical phrase and tone, but the living spirit!

"Both [North and South] read the same Bible, and pray to the same God; and each invokes his aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces, but let us judge not, that we be not judged. . . . The Almighty has his own purposes. 'Woe unto the world because of offences! for it must needs be that offences come.' If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through his appointed time, he now wills to remove, and that he gives to both North and South this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to him? . . . 'The judgments of the Lord are true and righteous altogether.' With malice toward none; with charity for all; with firmness in the right, as God gives us to see the

Note: This message is much abbreviated from a chapter in "The One Book," by Warwick James Price, published and copyrighted by John C. Winston Co., Philadelphia, and sold for \$2.50.

right, let us strive on to finish the work we are in; to bind up the nations's wounds, to care for him who shall have borne the battle, and for his widow and his orphan."

The foundation of society and governments do rest upon its teachings. Faith in it spreads with the proof that each day brings of its abiding truth.

**Studying the
SUNDAY SCHOOL LESSON
at the Family Altar
By John F. Locke**

**PETER UNMASKS FALSEHOOD AND
HYPOCRISY**

(Lesson for March 3, 1935)

Lesson Text: Acts 5:1-42; 8:4-25

MONDAY

Peter Unmasks Falsehood. Acts 5:1-6. Ananias is a well known person; so deeply impressed are we with his lying that we forget about the good Ananias who goes to the aid of Saul of Tarsus. The late great Theodore Roosevelt used to refer to an Ananias club, a mythical organization composed of notable liars. Ananias and his wife had sold property under no compulsion. When he brought the money he was not compelled to bring any specified amount of what he had received from the sale. Their crime was in keeping part of the price and making it appear that they were giving all. The father of liars, Satan, had prompted the lie. Sapphira lied in turn, telling the same thing, she was carried to the same graveyard. The Apostle who unmasked their lying had lied, too, before he was converted.

TUESDAY

Peter Unmasks Hypocrisy. Acts 8:18-24. Simon the Sorcerer joined the church with the wrong motive. He had long bewitched the people of Samaria with his magic arts and now sought this power which the Apostles had. He wanted to work wonders as the Evangelist Philip had done. When Peter and John laid their hands on the Samaritan believers he, Simon, was a sorcerer still. He had the impression that you could buy the Holy Spirit. He had not been regenerated, his heart was not right with God. He still had all the poisonous venom of sin, the bitterness of wrongdoing. For this Peter gives the antidote: Repentance of his wickedness and prayer to God for forgiveness. The answer that Simon gave indicates that his heart remained unchanged as he asked Peter to do the praying "That none of these should come upon him." One wonders whether he ever did more than this.

WEDNESDAY

Jesus Unmasks Hypocrisy. Matt. 23:23-28. The Pharisees are a silly lot . . . but there is a tendency in human nature to become Pharisaical. These religious leaders were scrupulously careful about tithing even the tiniest herbs such as cummin which resembles caraway seed, and then left undone the weightier matters of the law—"justice, mercy and faith." Look out for that sort of religious folks. They polish the cup, oh so carefully, on the outside and then drink from it without ever cleans-

ing the inside at all. "Then he sets about straining what he is going to drink . . . an elaborate process; he holds a piece of muslin over the cup and pours with care; he pauses . . . he sees a mosquito; he has caught it in time and flicks it away; he is safe and will not swallow it. And then, adds Jesus, he swallows a camel. Picture the process as the long hairy neck slid down the throat of the Pharisee . . . all that amplitude of loose hung anatomy . . . the hump . . . two humps . . . and the legs . . . all of them . . . with the whole outfit of knees and big padded feet. The Pharisee swallowed them all and never noticed it." (Adapted from Glover, *The Jesus of History*). That is a characteristic of the Pharisee. It is always amazing what small things balk him which he meticulously strains out and then how much he can swallow without noticing it. Our Lord also likens them to freshly white-washed tombs. (Tombs were whitewashed on the 15th of Adar, just before the Passover, the time when Jesus was speaking, so that passers-by might not become polluted by inadvertently touching them). They keep up religious appearances though within they are morally rotten. Jesus tore the mask of ceremonial piety off and exposed them.

THURSDAY

Telling a Lie. I Kings 13:11-22. One prophet is made to disobey the orders of God through the lying of another prophet. The disobedient prophet is killed by a lion and then the lying prophet comes along and sobs "Alas, my brother." The "alas, my brother" stuff didn't help the dead man who had been tricked by the other's lying. Lies and hypocrisy go hand and hand always, for hypocrisy is acting a lie. Calling the dead man a brother was hypocrisy. But it is an old custom.

FRIDAY

Telling the Truth. I Samuel 3:15-21. Samuel had a hard job to face. Naturally it was no desirable task to tell his beloved

benefactor, Eli, what the Lord had spoken concerning Eli's house. But Samuel is a hero from the beginning of his life to the end. He tells the truth to Eli like a man.

SATURDAY

Living Honestly. Ephesians 4:25-32. The Christian has no room in his life for lying, resentment, stealing, foul talk, bad temper and lust. The common membership is to be remembered. No room is to be allotted to the Devil. The Spirit is not to be grieved . . . but the Christian is to be kind, tenderhearted, forgiving because he remembers the Divine Forgiveness which God gave to us in Christ. So we are to be imitators of our Heavenly Father and walk in love, remembering the Love of Christ and how he gave himself for us. The Christian is to live honestly and helpfully, free from sham.

SUNDAY

"Search Me, O God." Psalm 139:17-24. Vs. 17. "How Precious are thy thoughts unto me." How cold and poor are our warmest thoughts toward God! How unspeakably loving and gloriously rich are His thoughts toward us. And how great is the number of these thoughts of God concerning us. He is never unmindful of us, not for a moment! Vs. 18. "When I awake I am still with thee"—a great way to begin the day and end it too, thinking of His love to us who were afar off but now feel His presence. Think of Him first and the day will be different. Vs. 19. "Depart . . . ye blood thirsty men." . . . "whose hateth his brother is an homicide." Vs. 20. You can always tell the enemies of God . . . they take His name in vain either by profane speech, profane life or profane worship. Vs. 21-22. The faithful servant has the same interests as His master. Augustine says of this verse, "This is to hate with a perfect hatred, that neither on account of the vices thou hate the men, nor on account of the men love the vices." Vs. 23. "Try me." True faith is precious and like gold it will endure testing.

Young Men's and Boys' Brotherhood

of the Brethren Church

N. V. Leatherman, President
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Parliamentary Order

By N. V. Leatherman

SUBSIDIARY MOTIONS: Read the last two articles as published on this page and you will find we are telling you about the proper making of motions. In the last article we told you about principal motions, promising next to tell you about subsidiary motions.

Subsidiary motions are sometimes called secondary motions. These are motions either to modify the main question, (Remember a question becomes such when a main motion is stated by the president.) or cut off debate upon it, or dispose of it without actually voting upon it. There are six types of these subsidiary motions.

1. The motion to Postpone Indefinitely, is

used to dispose of a question without voting on it directly. It may be used to discover how many are for or against the main question. Any other subsidiary motion may be made while this motion is before the Brotherhood except a motion to amend.

2. A motion to Amend, is to modify a question that is before the Brotherhood. A question may be amended by eliminating a part, or by adding a part, or by dividing the question, or by substituting certain words for other words in the main question. Care should always be exercised to make your statements clear. Any other subsidiary motion may be made while this mo-

tion is before the Brotherhood except a motion to Postpone.

3. A motion to Commit or Refer, is to give the question at hand to a smaller body for deliberation, generally a representative committee from both sides of the question. In this manner many difficulties can be settled peacefully. This type of motion must be considered even through a motion to Postpone, or to Amend is before the Brotherhood. Any other subsidiary motion must be considered before it however.

4. A motion to Postpone to a Certain Time, states the time when the mover of the motion desires the main question brought up again, with any other subsidiary motion that may adhere to it. This motion must be considered before motions either to Postpone, to Amend, or to Commit.

5. A motion for the Previous Question, is really to suppress debate and bring a vote on the question as stated by the mover, or on the question just considered prior to the one now under debate.

6. A motion to Lay on the Table, means to postpone the question to some future time during the same session at which it is discussed. It takes a majority vote to bring the original question from the table again. Hence this motion may also be used to suppress debate. It comes before other subsidiary motions in consideration.

Our next article will tell you about Incidental Motions. Why not have a parliamentary drill on subsidiary motions soon. You should find this real fun as well as helpful instruction and practice.

Brotherhood Leadership Course

Some of our pastors have said that one of the reasons why they have not started a Brotherhood for their boys, in their own church, is because they have not the leadership. Personally we think the pastor in

most instances ought to make them their very best leader. But where it is desired to develop others for this work, and for the benefit of those who are already in the work, we are wondering what response there would be, if a Brotherhood Leadership Course were offered at our General Conference this next fall. We would be pleased to hear from pastors and others regarding it, if you are interested. Only a penny card would be sufficient. N. V. L.

Teaching Our Boys to Pray

Do we take time in our churches to teach our boys to pray? Doubtless there is no better thing we can do for our church than this very thing. Before our boys have grown old, and some perhaps course in their lives, let us help them to that vital spiritual and Christian experience which can come to them only as they learn "TO PRAY." Some few families remain that teach their children to pray their bed-time prayer, perhaps say a word of grace at meal, but there are many, many children in our so-called Christian homes that are never taught to pray. This makes our work with them in the church all the more difficult, and at the same time all the more essential.

Boys can be taught to pray. We have had circles of boys in which almost every boy responded. While we believe the first necessity is to get boys "TO PRAY," we know it is also necessary to guide them in their praying. They ought to be taught never to leave the Lord Jesus Christ out of their prayer. "In Jesus name," is the Christian order. They ought to be taught what to praise God for, as well as for what to ask him. This is very definitely a part of our Brotherhood program. Every leader of the Brotherhood boys should teach their boys to pray. N. V. L.

ciety, and this is a part of my supply.'

"He picked up one of our little Bibles lying exposed, and began to read some verses in it. His countenance began to change as he continued to read, and, finally, he said, 'I will just take this along as part payment for the damage you have done my car.' He took my number and off he went.

"When I reached the little town the next day, I found my man, and offered the agreed payment for the repair of his car. He answered quickly, 'You don't owe me a penny. Go on and sell all the Bibles you can. Seven years ago I was a very wicked man; but a man came through, selling Bibles just as you are. I bought a little Bible from him, with no intention of changing my way of living. As I began to read it, I saw that there was something wrong with my life. It seemed to grip my heart more firmly each day, until I finally surrendered my heart to God, joined the church, and am now trying to live a life of service. It may be that some of the Bibles you are selling may have the same effect upon others.' "

A Second Illustration

Another one of our workers reports another example, writing:

"A young man incidentally called in at the place where I was staying. As we discussed the subject of religion, he confessed that he was not a Christian. Many people took him to be a Christian, but he was simply deceiving the people. He was not what he ought to be, and he knew it. I told him, if he was willing, that the grace of God was sufficient to make him just the man he thought he ought to be. He should read the Bible and carry his case to God. After selling him one of our little pocket Bibles, I marked several passages for him to read, and secured his promise to read them.

"A few days later, he called again, showing signs of worry over his spiritual conditions. His conversation seemed to indicate that he had something to confide to me. I encouraged him to do so. His story was one of the most touching I ever heard. I shall never forget it. He had gone far enough in his sins to see himself a perfect wreck. I again urged him to trust God and surrender his life to him.

"One morning early, we heard some one knocking at our door. I opened it, and there stood this young man with tears streaming down his cheeks, but with a smile on his face. He reached out his hand, and, with a hearty handshake, declared, 'I have overcome. I read my Bible and prayed all night long, until God gave me the assurance that my sins were forgiven. I have the victory. I am going back home to my wife and children and live a Christian life.' In a few days he packed his trunk and was gone."

Churches Can Help

The local churches are beginning to realize, as never before, the great opportunity they have to do evangelistic work through the circulation of the Scriptures. Each church should feel the responsibility of giving the community in which it is located, the whole gospel. I often send Scripture portions to pastors of churches, suggesting that each member secure one for himself, and one or more to give to others who have drifted from the fold of Christ. This may not only help the member of the church spiritually, but may give him an urge to do personal work for the salvation of others.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
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1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Sec.-Treas.
Berne, Indiana

The Quickening Power of the Word of God

By the Rev. M. L. Vaughters, B. A.

(The following demonstration, suggested for use in public programs for the development of missionary interest, has been given before large audiences and has been effective.)

"The Word of God is quick, and powerful, and sharper than any two-edged sword," says the writer to the Hebrews. It is probable that few people are more able to appreciate this burning truth, than those engaged in the circulation of the Scriptures. Living examples of this passage of Scripture are constantly coming before their eyes. A few illustrations may help us all to appreciate more this kind of missionary work.

One Illustration

One of the workers of the American Bible Society accidentally ran into the rear of another man's car, going down a hill. The man stopped, and, after carefully examining his car, looked up angrily into the face of the Bibleman and said, "You have

damaged my car, and I must have pay for it."

After examining the stranger's car, our man replied, "It is damaged a bit, but not seriously. However, I am willing to pay the cost of repairing it. I have no money at present. But I will arrange to pay, if you will exercise a little patience with me."

"It was found," wrote our man, reporting the incident, "that the man lived in the little town where I was going the next day, only a short distance away, and we made satisfactory arrangements to have the car repaired. Not satisfied with this, he followed me back to my car, and, looking in upon my baggage, he queried, 'What is all this you have here, anyway?' I replied, 'I sell Bibles for the American Bible So-



NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a
Great Correspondent*



THE FIRST BRETHREN CHURCH OF LOS ANGELES

It affords me a great deal of pleasure to submit my first report from this church to the readers of the Evangelist. It has been nine months since we moved here with our family to take up the work as pastor. Brother A. B. Cover, our predecessor, had labored faithfully and effectively over a period of seven years. We found a group of loyal Brethren who were ready and anxious to go forward for the Lord. We have spent the time getting acquainted with our people and getting the work under way, ministering as the demands come in the regular work of any pastorate.

THE REVIVAL

The immediate purpose of this report is to share with you the blessings of our recent revival meeting. The church here feels that the Lord was especially good to us in sending Brother Charles W. Mayes, of the Whittier church, as our evangelist. He came to us on Wednesday evening, January 9, and continued until Sunday, January 27. It was the feeling of the Official Board and the pastor that the greatest need in our church was doubtless the fundamental ministry of the Word, to strengthen and establish the church in the faith. We were hoping and praying that souls would be saved, but we felt that a revived church was the first essential. Now that the meeting has become history, we are sure that Brother Mayes was sent of the Lord to fulfil His purpose here at this time.

I have been associated with Brother Mayes in the District work for some six or seven years. He has preached in my church, and I have preached for him, but the time we labored together here has confirmed and deepened my regard for him as an able preacher and Bible teacher. From the first service to the last he presented Christ in the plan of salvation with such clearness and confidence that we were all greatly blessed from night to night. Perhaps a bit unusual to evangelism was the fact that he did NOT spend a week, or a night "skinning the church members." He preached Christ as our salvation, and, like Job, when we saw the Lord we abhorred ourselves. There are many testimonies of personal blessings received. One says that the Lord has renewed the joy of her salvation which she had received years ago. Another testifies that this is the first time that she has really felt revived after a meeting was over. Others speak of a greater love for the Lord, and a desire to serve Him. These are the workers in the Sunday School and Christian Endeavor and the church. The extent of the blessing cannot be measured. In addition to this kind of good, there were four baptized and received into the church on the closing night of the meetings.

Delegations from the churches of the District were in attendance on several occasions. North Long Beach, Whittier, Fillmore, and Second Los Angeles all had splendid groups out. They also furnished

splendid music which was greatly appreciated. We just praise God for the manifestations of His love. Any church will be blessed by the ministry of Brother Mayes. Brethren, pray for us as we hold forth the light in this great city.

W. A. OGDEN, Pastor.

ST. JAMES BRETHREN CHURCH LYDIA, MARYLAND

Dear Evangelist readers:

We come again with our contribution of Church news. We have nothing unusual to report. But by the help of God and the faithful ones at this place we are glad we can report all departments alive and working, thereby accomplishing much good in the community.

The regular worship service of the Church seems to have taken on a deeper spirit of consecration and have also increased in attendance.

Our Sunday School is a very interesting place. Each teacher is trying to teach the lesson in such a way as to influence the life of the pupil for good. The school has not grown in numbers, in the last year, as much as in some former years, but that is not due to a lack of interest. We feel the need of more room and better equipment. We are praying that the way may open for us to enlarge our present quarters.

Our Christian Endeavor is a live organization. This being a rural church, they meet with some handicaps, but they are trying to overcome them as best they can. On a recent Sunday evening they had charge of the devotional part of the church services, and gave a very splendid and inspiring service. We have a right to be proud of our young people. May they be used for still greater things. Recently our C. E. society celebrated the second anniversary of their organization with a program and social hour. There was also a birthday cake with candles.

The Sisterhood and Missionary Societies are each striving to make all the goals for the coming year.

On the evening of January 30, about 50 members and friends of the church called on us (unannounced). The evening was spent in a social way. There were refreshments for every one. When the guests left we found they had left ample provisions for some time to come. We thank God for the good will of these folks.

Brother Hiram Davis, a member of our church, who is attending Ashland Seminary, spent Christmas vacation with his parents and on Sunday morning brought us a splendid New Year's message. We feel proud of him.

We have been called as pastor for another year. Seven years of service have passed. What has been accomplished God alone knows. We can only work and pray and leave the results with Him.

Pray for us, that we may be faithful to our task.

W. S. BAKER.

MISSIONARY OFFERINGS OF A MISSIONARY CHURCH

LA VERNE, CALIFORNIA

At our last quarterly business meeting of the La Verne Church the congregation voted to send a copy of mission offerings of this church for the last twelve years, thinking that it might be a means of spurring other churches on. It follows:

Missionary Offerings 1923-1934

1923	.....\$	1,955.95
1924	.....	1,812.81
1925	.....	1,821.66
1926	.....	2,897.46
1927	.....	2,566.52
1928	.....	1,946.36
1929	.....	2,357.65
1930	.....	1,856.22
1931	.....	2,105.14
1932	.....	2,010.14
1933	.....	1,582.57
1934	.....	1,714.20

Total for 12 years\$24,626.68

Our membership is not very large; but zeal for missions is great.

MRS. VERNA MINOR, Correspondent.

CLAYTON AND DAYTON, OHIO

Previous to graduation from Ashland Theological Seminary last May we received a call to serve as Pastor of the Clayton Church and as the associate Pastor of the Dayton Church. Believing the call to be of God we accepted.

Our service at these two churches began May 13th on which evening we were formally installed at the services in the Dayton Church. Both congregations were present at the installation service. Needless to say the work has been a wonderful blessing and full of enriching experiences.

The Brethren at the Clayton Church had been going forth in an admirable way even though they had been without a pastor for sometime. We have found that the people of this congregation love their Lord and have a sincere desire to feed on His word. Furthermore they love the Brethren Church and its teachings. We have found the Official Board a splendid group with which to work.

The Dayton Church, where we serve as the associate pastor, has progressed greatly in the work of the Lord. Reverend Barnard has proven a most successful and efficient leader in the work with the Dayton Church. All speak well of his ministry.

Before taking up my work in these two churches it was my privilege to serve five years as the student-pastor of a Congregational Church about 20 miles northwest of Ashland. On the 26th of June Mrs. Lorenz and I were married in this church. They had requested our return to the church for this service before our ministry there was completed. The ceremony was performed by Dr. Martin Shively of Ashland. We cannot speak too highly of these Christian friends whose interest and hospitality we enjoyed on this, as well as other, occasions.

Upon our arrival in Dayton we were greeted most graciously by both the Clayton and Dayton Churches. Both Churches gave us "showers" in which we received many gifts, all of which have been most useful.

During Reverend Barnard's vacation to California this summer it was our happy

as well as helpful experience to serve the Dayton Church in his place. The preaching services were so arranged that we could supply both the Clayton and Dayton pulpits each Sunday morning and one of them in the evening.

The Clayton Church at present has preaching services every Sunday morning and every other Sunday evening. Mid-week prayer services have also been started. Due to a full schedule with the Dayton Church at the latter part of the week, this service is held each Tuesday evening. We first began with this one service but felt that this alone did not meet the needs of the Church, especially the young children. We were also anxious to increase the attendance. Since then our schedule for Tuesday evenings has grown until we now have five different meetings which are:

7:00 Adult Bible Study Class
7:00 Junior Choir Rehearsal
7:45 Adult Prayer and Praise Service
7:45 Junior Prayer & Praise (Busy Bee Juniors).
8:30 Senior Choir Practice

We have found the response to these meetings most gratifying. The people are willing to dedicate one night during the week to the Lord and to the work of the church. Our attendance at the mid-week service has more than doubled itself. Within a few weeks a Teacher Training Course for prospective Sunday School teachers will meet at the time scheduled for the Senior Choir practice. Their practice will take place following the Sunday morning worship service.

A Senior Sisterhood of Mary and Martha has been started. A keen interest and good attendance has shown the willingness of the young girls to dedicate their work to the Lord. We are hoping to start soon a young people's Bible Study Class which will look forward to the establishment of a Christian Endeavor Society.

Since this was the first year of our service in the Clayton Church the Official Board called us to hold our own revival services. This service was held Dec. 2 through Dec. 16. The attendance and interest was good throughout the meeting, even though we had some extreme cold weather the last week. The visible results were pleasing and results are still coming in. The seven to make their first confession for Christ were baptized in a stream close to the church. We had to cut through about four inches of ice in order to have the service. As you can suppose the water was not so warm, but these young people were determined to be baptized in the open stream because Christ had been baptized in the open stream.

The arrangement which the Clayton Church has with the Dayton Church has been a most happy one and one which we sincerely hope will work to the mutual good of both churches. Our work at the Dayton Church consists in office work, visitation, teaching a Bible Class, complete charge of the mid-week prayer service, arranging and mimeographing the church calendar. We also are honored with the privileges of the pulpit in the absence of Reverend Barnard.

From this brief report we hope that you may gather the truth that the Lord honors those who honor Him. We praise him daily for his goodness and his abundant mercy. We covet an interest in your prayers for the work of these two churches as there is much yet to be done. Brother R. Paul Mil-

ler is holding the Dayton Evangelistic Services beginning the first of April. Pray with us for a great revival.

Although quite young in the ministry we trust that God will use us in his service and for the furtherance of His word. We cling to it strictly. It is our only message. We believe that the Brethren Church has a unique place in the present world of apostasy. Never worry nor fear of the "brethrenism" of the "young men" from Ashland. I can speak for myself and those with whom I had the privilege of graduation last May. They are all firmly and staunchly instructed in the teaching of the Word and are bound heart and soul to Christ and the Brethren Church with its practices and doctrines.

Sincerely yours in Christ,
Orville A. Lorenz,
32 S. Mathison Street,
Dayton, Ohio.

BERNE, INDIANA

The Revival just closed at Berne was a success and brought blessing to the church and community. It was for three weeks, and in spite of much sickness and other handicaps the attendance, interests, and spirit was good throughout the meeting. God answered prayer.

This is a rural church. The field here has been well gleaned. Practically every home in the entire community belong to one of the churches scattered around. There were few unsaved folks to reach. The prospect list was small. We visited and did personal work with these during the meeting. Several confessions were made. Among this number one man was a Roman Catholic, a Mexican, whom we believe was really converted.

The Brethren at Berne truly love the Word. They are spiritual. They carry their Bible to Church with them. We visited many of the homes and enjoyed the hospitality and fellowship of these folks. Every home where we visited the Word of God was on display. It was a real blessing to speak to a Bible loving group of men and women and children like the Berne Brethren. A part of each evening service was given over to Bible study preceding the regular sermon. Each evening a pre-prayer service was held and many would hurry their chores and come to church for this early prayer meeting.

During the first week the pastor and I made a call upon a man who was 74 years old who had never made any confession of Christ. We sought to lead him to Christ. It was difficult to engage him in conversation about his soul. He said, "No, I am not ready." Brother Parr and I went on our way. And that night we learned that our visit had been mocked with sport made out of it. We began to pray, and just a few days after a call came to visit that same home. The man had been taken seriously ill. After a very brief visit, I questioned him about his soul and if he were then ready to accept Jesus Christ as his Saviour, and become a Christian. He said, "Yes, I am ready." It was then my happy privilege to lead this aged man to Jesus Christ. He was not able to attend the services and make his public confession, but the last word he told me was, "I am trusting in the Lord Jesus Christ, and as soon as He raises me up, I will attend the Church and make my public confession." I somehow feel the revival at Berne was a

success if for only this one poor lost sinner.

The three weeks stay was with Brother and Sister Parr. They really love the Lord. I enjoyed every minute with them. Their home is a truly Christian home. The family altar is there. We will never forget the warm and sweet Christian fellowship together.

Special music was a feature at every service. Several members of neighboring churches assisted by bringing special numbers. On the very first night of the meeting, we were glad to greet Brother Frank P. Ebbert, a friend and member of the Uniontown Church. Brother Ebbert now resides at Jackson, Michigan. He had driven about 100 miles to be in the service.

May the Lord richly bless the Brethren at Berne, my prayers are with them. Amen.

WILLIAM H. CLOUGH.

Uniontown, Pa.

FIRST BRETHREN CHURCH JOHNSTOWN, PENNSYLVANIA

This report covers a period of three months of intense activities in the Lord's work,—November, December and January. The pastor was given leave of absence during three weeks of November to conduct a revival at Uniontown, Pennsylvania. We enjoyed the fellowship with Brother Clough and his Church very much. Brother Clough is a fearless, faithful, fervent preacher and pastor. The Lord blessed the revival with great victories, visible as to numbers and otherwise as to deepening of the spiritual life of the church. Our pulpit was ably filled during this period by Brother Clough on two Sundays and the "Ashman boys, Bob and Ken" on the third Sunday.

VICTORY REVIVAL

We have just closed a Victory Revival with Brother Leo Polman of South Gate, California, as song director, soloist and evangelist. The most intensive and extensive preparation possible was made for this. Over fifty people were working faithfully for three weeks preceding the opening. Brother Polman soon won his way into the confidence and loyalty of the church. He filled the three-fold position of song director, soloist and evangelist efficiently. His winsome personality attracted and held folks. His fearless preaching brought conviction. His clear, clean-cut invitations secured definite decisions. The newspaper gave us space amounting to \$186.00, had we paid for it at regular advertising rates. The local Broadcasting Station gave a number of fifteen minutes periods for programs. Many delegations attended the services. A marvelous spirit of fellowship and unity prevailed.

It was a real Victory Revival! The visible results were: 104 public confessions in the different ways. Among these were 37 members of the church who came for renewal, full surrender, and definite service; 41 new members have been received from this revival; 10 have been baptized in addition to these, but will seek membership elsewhere. The revival drew from a wide circle, attracting many who had seldom been within the church building before. The largest attendance was 706, the smallest was 180, the average for the 28 services held was 328. There has come a deepening and widening of the spiritual life of the church. There were many real victories and transformations wrought in in-

dividual lives which cannot be reported in numbers.

A Bible Reading by Chapters Campaign was conducted. Reports were taken each night as to the number who had read one or more chapters of the Bible. A show of Bibles was made each evening,—folks lifting them up opened. During the revival 2,323 persons reported having read 24,722 chapters of the Word. This was not a competitive affair, but each one seeking to acquaint himself with the Word of God. A few persons, being unemployed, spent as many as eight hours of a single day reading the Scriptures.

All of these methods with much prayer and personal work and loyalty on the part of the Church and all her auxiliary organizations were surrendered to the Holy Spirit who directed and energized to bring the victories! Brethren, the day of Biblical preaching, singing and revivals is not gone! The Word of God and the Son of God still are magnetic! Praise ye the Lord!

CHARLES H. ASHMAN, Pastor.

REVIVAL AT FIRST CHURCH, JOHNSTOWN, PENNSYLVANIA

I am glad to report that the three weeks of intensive revival efforts at this place under the leadership of God's Holy Spirit, from all outward manifestations were a real success. Right from the very first meeting we could see that blessings were in store. Brother Ashman, pastor, had a most efficient corps of consecrated workers who were on the job every day and night. Before the meetings began cottage prayer meetings were held. Personal workers were beginning to turn in cards with names on them as prospects. The advertising committee was busy with advance advertising, which continued throughout the three weeks of meetings. I want to take this opportunity to thank this committee for such splendid work. The choir, under the direction of Brother J. Lloyd Jones, was most faithful and rendered specials at almost every service. On the last Sunday afternoon a musical organization, the Handelian Chorus, thrilled the listeners with three selections from Handels Messiah. This group of 80 or 90 singers, sing under the direction of Brother Jones, song director of the First Brethren Church.

Too much cannot be said of the wonderful hospitality we enjoyed in the various homes. Those Pennsylvania meals are wonderful. Especially did those sour-kraut ones attempt one to be a little intemperate. My stay was with the Ashmans. Everything was done to make it enjoyable, even to the building of a fire in my room, by Brother Ashman, before getting out of bed.

As to the visible results, I leave those to be reported by Brother Ashman. I am sure that eternity will reveal even more victories. I was glad for the opportunity to serve the Lord Jesus Christ in this vineyard and will look back many times to our good times together with His people at First Church, Johnstown. I do want to add my testimony along with others that I heard while in this field, that Brother Ashman has a unique position in this city. I was told by an outstanding business man, not a member of this church, "that Brother Ashman was looked upon by the Christian people of Johnstown as the most spiritual preacher among all the pastors in the city." This we found to be the opinion of others. My prayer for pastor and church is that

they may see their wonderful opportunity, should the Lord tarry, to make their church the center of all spiritual activities in this section.

LEO POLMAN, Evangelist,
Pastor of First Brethren Church,
South Gate, California.

P. S.: May the readers of the Evangelist pray for the meetings which are now in progress in the First Brethren Church at Conemaugh, Pennsylvania, of which Wm. Schaffer is pastor. The first week of meetings showed a very good interest. Attendance is good, conviction being manifest. And we are praying for victories here, to the salvation of souls and the strengthening of saints. After this meeting, I shall be with the Brethren in Goshen, Indiana, Brother Whetstone, pastor, beginning March 3 to 24. We covet your prayers for these meetings.—L. P.

MY REFLECTIONS ON ENTERING THE NEW WASHINGTON CHURCH

While our church is not yet completed, on February 3 we held the first service in the new auditorium. That day wrote another page in Brethren history for the nation's capital.

To say that it was a genuine thrill to enter our new building, is expressing our reaction mildly. I am sure that every heart, young or old, beat faster as our pastor and Sunday School superintendent stood in the new pulpit for the first time, their words resounding clearly through the entire building. Mid-winter shadows came through the windows and cast a friendly glow, somewhat akin to a blessing, on our service in our new surroundings.

But my kind went back to the scene which in years gone by greeted us on this very spot. I could visualize the old structure, somewhat antiquated in design. Yet sacred memories hallowed that building. Brides had walked down its aisle; babies had been blessed at its altar, and loved ones had lain there in a hushed silence.

Then my thoughts returned to the present once more. We experienced, I am sure, emotions of gratitude and pride as we entered our new church home—an emotion of gratitude because we had been blessed with enough of this world's goods to see our objective so far accomplished—of pride because our place of worship was beautiful. The Brethren people of Washington are not wealthy. I had no doubt, as I gazed around that morning, that many a sacrifice was reflected within those walls. Many a widow's mite had probably been given; many a prayer offered, and many precious hours had been spent in necessary business incident to building.

Our new church seems to stand as a monument not only to the present members, but to those whose lives were spent in service which made it possible to build that monument. I remembered the words of inspiration which had been spoken in the old building by a Brethren pioneer, Rev. W. M. Lyon. What a joy it would have brought to his heart could he too have witnessed that first service!

But "four walls do not a prison make," and neither do four walls make a church—in its true sense. A real church needs more than an earthly building. To perform its actual mission, as laid down by our Lord, a church must have the loyalty of her members. She must be a separate and

distinct institution. It must be so conducted that it will be an inspiration to all those who enter her portals, whether member or stranger. Cares of the week ought to be put behind us as we enter our church. We should find there a haven of rest and a sweet release from the worries which are ever with us. We should seek there, and there alone, a solution to our personal problems. I hoped, in that very first service, that each of us would do his part, would help our pastor, make our church an inspiration in the city of Washington.

ONA LEE SAMS.

LUTHER BIBLE EXHIBITED

Among the many special train services now running at reduced rates in Germany, writes the Berlin correspondent of "The London Sunday Observer," is the one taking people daily to Wittenberg, where the 400th anniversary of Luther's translation of the Bible is being celebrated by giving the general public access to priceless manuscripts.

Luther began his translation in the Wartburg, outside Eisenach, but completed it in Wittenberg. It is in the old monastery where he finished his work that this special "Bible exhibition" is now housed. The first Bible known to Germans—that of the Gothic bishop Ulfilas, who lived in the fourth century, A. D.—is on view, as well as 17 other versions, in illuminated manuscripts, up to the advent of Luther.—Sel.

Plans were made for planting about fifteen million black-locust seedlings last fall in Illinois, five million in Iowa, and large numbers in Ohio, Indiana, Kansas, Tennessee, Kentucky, Missouri, Louisiana, Texas, Oklahoma, South Dakota and Utah. These seeds weighed twenty-two tons and were imported from Europe.

ANNOUNCEMENTS

MISSIONARY SPEAKERS

Pastors and Church Officials please note that Our Own Missionaries at home on Furlough are available as speakers until Easter. See the list given below and write the one nearest you at once. "First come, first served." An offering for expenses is the only obligation. If sufficient calls are placed at once itineration trips will be arranged thus reducing the expenses of traveling.

Rev. and Mrs. Chauncy Sheldon, La Verne, California.

Miss Mary Emmert, Dallas Center, Iowa.

Miss Grace Byron, 4026 Carter Ave., Detroit, Michigan.

Mrs. Minnie Kennedy, County Line, Hatboro, Pennsylvania.

Miss Elizabeth Tyson, at present, is recovering from an operation and will do little if any work before Easter.

A. V. KIMMELL, Deputation Director.

WHAT WILL PULL US OUT?

We begin to feel like a political prophet. Six months ago we expressed the opinion that our ship of state was drifting toward fascism, not the German, Italian or Hungarian type, but our own type. And do not later events confirm that opinion? The Chicago Daily News, speaking of the Presi-

dent's radio speech of September 30, referred to it as "revolutionary economics" of the patterns of fascism.

What is fascism. It is not communism, for it permits private ownership of property as well as the principle of profits and losses, but it limits both and keeps them under strict governmental direction and control. Such seems to be the meaning of the more recent address of the President to the American Banker's Association. The old notion of the bankers on the one side and the government on the other as independent units has passed away, he said. Government must be the leader now, and the judge of the interest of all groups in the community, the outward expression of the common life of all citizens.

This might answer very well under a good government, but governments are not always good. Therefore, we still think the traditional American system is preferable the system of a free competitive market, with as few government rules as may be compatible with good order. It is not security so much as opportunity that free citizens desire. Give them the latter and they will run the risk of the former. It was that which made our country great in a century and a half, and it is that which we believe, would pull us out of the depression.—The Moody Monthly.

MORE THAN INFORMATION

A school presupposes an agency for learning in which teachers are the mediums between the learner and what he may learn. There must be information given to the pupil. This is an abiding principle of education. How the information is to become the possession of the pupil is a matter of method. Methods have ranged all the way from a legalistic compulsion to commit statements as facts and accept them as absolute truths to the unhindered freedom that lets the pupil go where he chooses and get what he likes. After a few years of exposure to the school's methods, whatever they may be, the expectation is that the pupil will have the information needed, so that he can fill his place in the world usefully.

But lying deeper than the information there must be the formation of a character. What he learns, by whatever method, must minister to the developing of a man, dependable, usable, useful. There is no phase of education where this is as vital a principle as in religious education. Of course there must be vast information for the pupil to acquire. The storehouse of facts and truths has a limitless supply, and the church school wants its pupils to draw from this storehouse abundantly. The Bible has so much to tell that must be a major portion of the pupil's information. He must know what God says, what God requires, what God offers. He must know how God has dealt with people and how people have responded to God, with the good or evil consequences for themselves. He must know Christ, the record of His life, the words He spoke and the words He did. He must know about the Church and its history and its relation to life today.

But the school that stops with information, as such, fails with its pupils. In the pupil there must be the gradual, orderly and permanent formation of Christian character. Every trait that is recognized as essential to a symmetrical Christian man

must be developed in that pupil. This, at least, is the ideal. But the information and the formation must be kept together; neither happens without the other. Right information, however acquired, tends to character formation. Character formation must gather a background of information.—The Lutheran.

A Word from Our SECRETARY OF PUBLICATIONS

AN EXPLANATION

An explanation is due our readers relative to the announcement appearing in The Brethren Evangelist of February 2. The announcement had to do with "Bible Truths" by Dean Alva J. McClain. The statement, "Off the press this week," is to be found in this announcement. It was the plan of those responsible for the publication of this booklet to have it off the press and ready for mailing by the time your Evangelist of that week reached you. This accounts for the statement. There was no intention on the part of any to deceive. It is one of those cases where man's plans fail to materialize. Sickness entered the picture making impossible the accomplishing of our purpose and the getting out of the booklet was delayed. We want you to know the exact situation, that there be no thought of suspicion relative to the motives of any one. The booklet is now off the press. All orders received have been filled. This is a booklet of real worth and should find a wide use in our own church. Send in your orders before the present issue is exhausted. Send orders to The Brethren Publishing Company.

FIRST ON THE "HONOR ROLL"

This "Honor Roll" has to do with orders for Sunday School supplies for next quarter. An appeal was made for immediate orders for next quarter's supplies. At least some of our folks are taking the matter seriously and are helping make possible our knowing the number of copies to be printed. The honor for being first to respond goes to Williamstown, Ohio. The one who sent the order is Gayle Knight. The second order is from North Georgetown, Ohio. This order came from M. F. Heestand who has been the faithful superintendent for many years. This morning's mail brought the third order. This one is from Maurertown, Va., sent by Luther B. Kohne. If all will show the same interest and give us their

orders within the next week or ten days we shall know just how many supplies to print and there will be no "left-overs" to use up the profit that might be made. Thanks to those who have done so well and may many emulate their example.

J. C. BEAL,
Secretary of Publications.

THE TIE THAT BINDS

DAVIS-FISHER—Rev. Paul A. Davis and Helen M. Fisher were united in a surprise matrimonial ceremony at the home of Rev. and Mrs. Delbert B. Flora, 1427 E. Jackson St., Muncie, Ind., on Feb. 14, 1935 at 4:15 p. m. Rev. Davis is the son of Mr. and Mrs. Chas. F. Davis of near Loree, Ind. He is a member of the Loree Brethren church and was graduated from Ashland College, Ashland, Ohio, in 1931 with the Bachelor of Arts degree. Mrs. Davis is the daughter of Mr. and Mrs. Earl D. Fisher of several miles northeast of Peru, Ind. She is a member of the Central Chapel Brethren church and is prominent in the young ladies' work of the Brethren denomination. She has taught school for several years. The happy couple left Muncie immediately for a tour of southern Indiana. The ceremony was solemnized by the writer.

DELBERT B. FLORA.

IN THE SHADOW

CARBERRY—Daniel Quinter Carberry was born at Saxton, Pennsylvania, October 4, 1888 and died in Ashland, Ohio, February 7, 1935. In young manhood, he gave his heart to God and united with the Brethren Church in his home neighborhood and to his profession and his church he remained faithful to the day of his death. He was faithful in his attendance at church and Sunday School and only a few days before his passing, called for the elders of the church and was anointed with oil in the name of the Lord praying for healing but resigned to the will of the Lord.

June 12, 1912 he was united in marriage with Laura Catherine Whited and to this union was born three children, Woodrow, Margaret and La Etta who together with his wife and an aunt, Mrs. Caroline Himes survive him.

After a successful business career in his home town, he came to Ashland, Ohio where he purchased the College Avenue Grocery where he continued his successes until illness cut it short and he retired to make an effort to regain his lost health which was a losing battle ending in his demise.

Mr. Carberry was the kind of citizen a city does not like to lose. Energetic to a fault, honest, sincere and painstaking he had soon endeared himself to the people of his neighborhood and became a leader in his field of business. His early death is mourned by a host of friends and neighbors and will be felt in church, home and city. The sympathy of the entire community goes out to the bereft family in their sudden and deep sorrow.

Funeral services were held at the First Brethren Church of Ashland in charge of the writer assisted by Prof. A. L. DeLozier, Miss Dorcas Bame as soloist and Miss Charlotte Teeter at the organ. His body was laid to rest in the Ashland cemetery.

CHARLES A. BAME.

CROSS—Samuel Artz Cross was born September 11, 1847 and died at his home in St. James, Maryland, November 17, 1934. He is survived by his daughter, Gaze Cross, the wife and mother having passed on two years before. Brother Cross spent his entire life near St. James. He was a man of honesty and integrity and highly respected in the community. A few months before he was called he decided to follow his Lord in holy baptism. The pastor not having returned from National Conference, Brother Coleman, of Hagerstown, administered baptism.

Funeral services were conducted in the St. James church, by the pastor, assisted by Rev. F. G. Coleman and the Rev. Everett Sperow.

W. S. BAKER.

Offering Blank

My Offering for Benevolences.—Brethren's Home and Superannuated Ministers.

For the Home

For the Superannuated Ministers

Name

Church

If not cash state when you will pay

If you are an isolated member, or for any reason are unable to give your offering through your own church, fill out this blank and send it with your offering direct to Rev. L. V. King, Treasurer, Mexico, Ind.

THE BRETHREN EVANGELIST



A Lenten Meditation
By Rev. H. S. Tool
in "Evangelical-Messenger"

O MAN OF GALILEE

*What hands are these? Marred hands and stained are they;
Once . . . touched the beggar's eyes upon the way,—
Were laid in benediction on the head
Of little child. Behold them, pierced and red:
They cast no stone nor smote with cruel fist
When erring soul the path of truth had missed . . .
How strange . . . once laid upon the fevered brow
They hang so helpless, broken, bleeding now.*

*What feet are these? Marred feet and bleeding, too!
Rockstrewn the paths of secret prayer they knew,
Paths of pain that led to lonely height
Where stars beheld and wild beasts cried by night;
Upon the roads of Galilee they trod
Among the poor, pointing the way to God;
How strange . . . those feet walking the streets men tread
Broken and bleeding now . . . lifeless and dead . . .*

*What heart is this? Torn by soldier's spear
A pierced and broken heart . . . while . . . lingering near
The Magdalen, the mother, John, and they
Who loved him best . . . His own, who heard Him say
"And I, if I be lifted up shall draw to me
All men." O Christ, thou Man of Galilee . . .
Thou hast despised the shame,—endured the cross;
For Thee, O Christ, we count all things but loss.*

*O glorious Cross . . . O Man of Galilee . . .
Our hope, our life, our immortality.*

Signs of the Times

by
Alva J. McClain

OR What Have You?

The missionary going out for the first time to French Equatorial Africa needs almost the wisdom of a Solomon in planning for outfit, deciding what is essential and what he can get along without, perhaps. Since money is generally very scarce with the new volunteer, as he is not yet drawing the regular allowance and is probably completing the required educational preparation, the outfit is often trimmed down to much less than essentials.

Because of the deep interest manifested in our newest outgoing missionaries, Brother and Sister Morrill, and in response to a number of inquiries as to their needs, I recently asked them to draw up a list of things which are yet lacking in their outfits. It is as follows:

- 2 single woolen blankets
- 4 woolen army blankets
- 4 single cotton sheet blankets
- Large trunks
- 2 steamer trunks
- Small grinding machine
- Food chopper
- Small churn
- Cold packing outfit
- Gallon thermos jug
- Aluminum utensil camping outfit
- Set of dishes
- Cheap silverware
- * Cooking utensils
- Folding camp table and chairs
- * Carpenter's tools
- * Mechanic's tools
- English dictionary
- Systematic Theology (by Strong)
- Complete Concordance (Young's revised)
- Hebrew Lexicon (Brown, Briggs and Driver)

READ This Before Sending Anything

1. If individuals or organizations should wish to contribute any of these items, please communicate with Mr. and Mrs. Curtis Morrill, Ashland Theological Seminary, Ashland, Ohio, **before shipping**. Since freight rates are tremendously high to Africa, it will not pay to ship anything unless it is of the right kind and in good condition. Therefore, before sending any article to Ashland, write Brother Morrill a description of it. This caution is especially important with reference to the items indicated by a star.

2. In case any person or organization should wish to contribute the money to purchase any one of the above items, please write Brother Morrill for advice as to the amount required.

3. Those who may be interested should not delay too long. It is expected that these missionaries will be sailing in May, and therefore the time is short. Things must be packed and shipping arranged for.

4. Above all, **pray** for Brother and Sister Morrill, that the Lord may guide and provide in the difficult task of assembling their outfits.

THEM That Were Beheaded"

One of the most brutal methods of executing the sentence of death is by decapitation. The Apostle Paul died by the axe of the Roman headsman, according to tradition. It was a favorite way employed during the Dark Ages. Outside of China, most of the civilized nations have abandoned the practice. The axe ceased to swing in England's gloomy Tower nearly two hundred years ago.

This horrible method of execution is now revived in Nazi Germany. Two women, accused as spies, lose their heads at the hand of an axe-man who carries out his dreadful work dressed in formal attire.

Students of the book of Revelation will recall that this Word of God predicts the revival of beheading the dominion of the "Man of Sin" at the close of the present age (Rev. 20:4).

At that time men will lose their heads "for the testimony of Jesus." It is no wild fancy to say that this very thing could happen right now in Germany, if Hitler were not fearful of rebellion. He needs to concentrate his power more fully.

FOR The Testimony Of Jesus"

The Modernistic and Liberal religionists are helping to prepare the world for the coming day when men will suffer death for holding the "testimony of Jesus."

They are exalting social and political "progress" above Christian faith, declaring that we must unite in community and state and world to "do good," regardless of belief. Thus they are playing into the hands of the advocates of the "Totalitarian State." For this is good Hitler doctrine.

The next step will be to declare that no belief can be tolerated which "hinders" the march of social "progress." Already there is in the world of religion a deadly hatred for the ultimatum of our Lord, "Without Me ye can do nothing;" for His declaration of the downward course of the present age, and its end in human failure and judgment. They are denouncing such teaching as the "doctrine of defeatism."

The final step will be to ban all such preaching as treason against the "common good" as determined by the experts. In those days it will take courage to be a Premillennialist. But the true Church will be "taken up" before that most terrible of all persecutions begins.

THE Thing That Scars

Harold L. Ickes, lusty Secretary of the Interior, in an article which denounces the apathy of the public toward the waste of our natural resources, says that our people are less concerned over such important matters than they are over the "current divorce of a marriage-scarred movie queen."

Mr. Ickes meant well in this devastating comparison, and most intelligent observers will sympathize with his viewpoint, but he slipped in his statement of the case.

It is not marriage that scars the human soul. It is divorce, as practiced in the screen world, that leaves the scars. The second, third, fourth and fifth marriages are not marriages at all. They are merely governmental licenses to break the seventh commandment.

ANOTHER Advertisement for Cigarettes

The other day, purely by accident, I tuned in on Priest Coughlin and listened for about five minutes. I had often heard and read of his "hypnotic voice." It sounded, to me, like the old-fashioned bombastic political stump-speaker. But perhaps I am prejudiced about such things.

Today I saw a picture of him for the first time. It was interesting, from his peculiar collar down to the cigarette between his first and second fingers.

Considering the millions who are said to admire him and believe all that he says, the picture is probably a very effectual advertisement for the cigarette manufacturers. And best of all, from their point of view, it cost them nothing.

This cigarette-consuming priest has become the very "oracle of God" on economic and money problems to millions of people. A few months ago he pictured the great advantages which would come to our trade with China if silver should be monetized. The government did as he suggested, and the results were just the opposite to what he had predicted. Trade was practically ruined, and many Chinese banks went to the wall. But Coughlin apparently lost no worshippers. People like the sound of his voice, even if his prophecies fail.

THE Vicious Circle

The impotence of politicians in the face of world problems is set forth in a striking paragraph by N. Berdiaeff: "The actual condition of the world is the chastisement from the World War: the world today is still imprisoned by the War, and it is still in a state of war. Politicians are powerless to change anything, for in their turn they are the victims of this imprisonment. Only a spiritual movement, only a Christian movement, can and must struggle alone to purify the atmosphere."

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Editor

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Secretary of Publications

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"But Grow in Grace"

Nothing is more important than that a Christian should grow, and yet it is something that no person can undertake to do and achieve. Jesus said, Which of you by taking thought can add one cubit to his stature? And it is equally as impossible in the spiritual realm. A man cannot resolve that he will do a little growing today and make good on his resolution. Growth is a process and not a single act. Certainly there is something that we can do about it. We can fulfill the conditions that produce growth, but we cannot will to grow. It comes as the dawning light that shineth more and more unto the full noon-day.

God supremely desires growth in the lives of his disciples; all else is designed to be contributory to that end. He delights in the praise of men, but not primarily for himself, for he received praise and adoration from all the hosts of heaven before he came into the world in the form of man. It is because such an attitude lifts men out of their pettiness and carnality and into the atmosphere where the soul thrives that he desires it. He is pleased with our gifts, but not because he is in need of anything, for the world is his own. He wants men to be turned away from selfishness and toward magnanimity. He calls for the service of men, not because there is anything that man can contribute to his welfare, but because by the service of others he is drawn away from self and made more noble and Christ-like. God accepts the honor bestowed upon him by the dedication of beautiful cathedrals and temples of worship, by the organization of great churches and the creation of elaborate ritual, but more than all is he glorified by the building of beautiful Christian character into the lives of men and women and the erection of the true temple of God in the heart. It is the growth of the life that is within and the building up of an appreciation of the things that are unseen and eternal that he is most of all concerned about. It is growth in grace that he really wants.

While man cannot grow in spiritual stature by any act or resolution which he may make, yet he can fulfill the conditions that make for growth. And the first thing necessary is to pray. Prayer brings one into contact with God. It taps the resources that are eternal and unlimited. It brings one in touch with life that is rich and overflowing. It introduces him to a love that is amazing for depth and outreach. Prayer brings a constant flow of inspiration into the life and causes blessing in every way. No life can grow spiritually without it, but with its daily use there is hope for the weakest.

The prayerful reading of the Bible is an important factor to spiritual growth, and no vigorous life can be maintained without it. The Word is not only the seed that springs up unto eternal life, but the nurturing power that enriches and vitalizes. To neglect it is utter folly, and yet many are doing it greatly to their own detriment. Many a careless Christian is going about lean and weak of soul, as if nearly ready for the spiritual boneyard, when he might be feeding on the Word and be filled with life and godliness. One of the greatest needs of Christian people today is greater attention given to personal study of the Word of God.

Another thing that is very essential to the promotion of spiritual growth is the seeking of the will of God and being satisfied with it. There are two phases of this that need attention: first, the seeking and the doing of the will of God as he is ever desirous of directing our lives, and second, the waiting for the overruling will of God to manifest itself in the troubles and sorrows and pains of life and then graciously submitting to it. Nothing is more important to the development of a high spiritual sense than cherishing daily the desire to know the will of God for the indi-

vidual life. So often we thwart that divine will or hamper its working in our lives by a dull, indifferent attitude toward it, and sometimes we are even rebellious toward it. We need to possess within ourselves the spirit of submission to God and of readiness to obey in all the affairs of life,—not only submission to, but actively seeking the will of God, eagerly listening to hear his direction—that will lead us on in the development of the Christian graces as naturally as the lily unfolds its beauty in the light of the sun. That is the whole of the Christian's duty—simply to know and to do the will of God. As Jean Ingelow remarks:

"I am glad to think
I am not bound to make the wrong go right,
But merely to discover, and to do
With cheerful heart the work that God appoints."

Then, as already suggested, we should be in subjection not only to the directive will of God, but to his over-ruling will and purpose in the midst of the ills and sorrows of life. Moffatt has translated 2 Corinthians 7:10 in this manner: "The pain God is allowed to guide ends in saving repentance." That is a beautiful and satisfying thought. A severe letter from a sincere friend brings pain. It hurts to have our sins pointed out. A panic occurs and men are thrown out of employment and are without any means of livelihood. One is inclined to feel bitter and rebellious in such an hour. A loved one is taken by death and the heart is broken with pain of separation. What shall be the heart's attitude? Without blaming God for the hard things of life, let the individual feel assured that God does take charge in the midst of such trials and overrules for the good of those who love and trust him.

Whether good or ill comes from life's hardships depends on whether God is allowed to guide the spirit of his child. If it is physical pain that comes, let God guide. If it is some destructive pain of agony, let God guide. If life is wracked with pain because of the social and industrial ills of the world, let God guide. If death has invaded the home, still let God guide. The pain that God is allowed to guide will not only lead to saving repentance, but to spiritual growth and great enrichment of life.

"Ye Are Witnesses of These Things"

Jesus made his disciples messengers of his grace and truth. But if he had not charged them with the responsibility of telling the story to all the world, they would necessarily have done so any way, and for two reasons: First, after a person has been with Jesus he cannot but speak of the things he has seen and heard. Anyone who has really gotten the message into his heart cannot contain it. That was the experience of the woman who met Jesus at Jacob's well. Second, a person who has had a vital experience with Christ cannot conceal it. His friends are bound to discover that he has been with Jesus and has learned of him. One might as well attempt to hide his shadow cast by the sun's bright rays, as to think to keep secret the presence of the grace of God in his life. It will radiate into other lives and cast its influence abroad into the world even as does a light that is set on a hill. The happy song of every heart who truly knows the Lord Jesus is this:

"I love to tell the story, of unseen things above,
Of Jesus and his glory, Of Jesus and his love.
I love to tell the story, Because I know 'tis true;
It satisfies my longings, As nothing else can do.

"I love to tell the story; More wonderful it seems
Than all the golden fancies, Of all the golden dreams.

I love to tell the story, It did so much for me;
And that is just the reason I tell it now to thee.

"I love to tell the story; 'Tis pleasant to repeat
What seems, each time I tell it, More wonderfully sweet.
I love to tell the story, For some have never heard
The message of salvation From God's own Holy Word."

And every one is telling it, if he really knows the Lord. The world does not read the Bible, but it does read the lives of Christians, and it hears their testimony. They are God's "talking books" to those whose lives are blinded by indifference and sin so that they cannot read or will not read for themselves. There is a recent invention that does that very thing for those who are physically blind. It is called a talking book. It consists of a set of phonograph records on which have been recorded the subject matter of any particular piece of literature. The great difference between these records and the ordinary phonograph records is that these play for seventeen minutes or more on a side while an ordinary record plays only about four minutes. These new discs are much the same in size as the records we have used, but the invention enables the recording to proceed in very much narrower grooves and at a slower rate of revolution, so that vastly more can be taken down on the limited space of the disc. For example, the entire Gospel of St. John is recorded on the two sides of four discs in a total of eight seventeen-minute records. The Book of Psalms being much longer is nevertheless recorded entirely on both sides of seven discs. These long playing records or talking books require a special instrument to utilize them, and that instrument has been developed in the past three years and is now bringing great blessing into the lives of the blind.

There are multitudes of people all about us who are spiritually blind and do not read the Word of God, but who are able to hear the message told by the lives of those who know the Word and have received it into their hearts. They do respond to the influence of those who are the salt of the earth and the light of the world. They do hear the story from God's talking books. Therein lies the Christian's greatest opportunity, and that is the world's greatest need. Are you proving true to the charge of witness-bearing, or being a talking book?

IT CAN BE DUPLICATED in every state, the following news item concerning increased drunkenness in Arkansas. Our authority for the statement is the **Arkansas Baptist**. In Little Rock the number of arrests for drunkenness in 1934 was 2,585; in 1933 it was only 2,059. This was an increase of 526, nearly 25 per cent. The number of arrests for driving while drunk increased from 157 in 1933 to 206 in 1934. These figures become more significant when we remember that during 1934 the officers were more lenient because of the fact that beer had been legalized. Such current statistics are not surprising at all; they are what all intelligent folks were expecting when Prohibition was repealed. The thing that puzzles us is how so many church members could have been so deceived or so dulled of conscience as to have allowed their votes to re-instate so widely recognized a curse as the legalized liquor traffic! Are they not partners in the traffic? "Woe unto him that giveth his neighbor drink" (Hab. 2:15)! That and more is included the anathema that fell from our Saviour's lips: "Woe unto the world because of offences (occasions of stumbling)! for it must needs be that offences come; but woe to that man by whom the offence cometh" (Matt. 18:7). And if any one thinks that word is not for the Christian whose witness is deceptive and unfaithful, let him hear Paul's charge to the Christians of Rome: "That no man put a stumblingblock or an occasion to fall in his brother's way" (Rom. 14:13).

EDITORIAL REVIEW

The Benevolence Day offering, including your offering for both the Superannuated Ministers and the Brethren Home at Flora, Indiana, should be sent at the earliest possible moment, if it has not already been sent, to Rev. L. V. King, treasurer, Mexico, Indiana.

The Flora, Indiana work, since last fall under the leadership of Brother James S. Cook, is moving off nicely, according to a report in this issue. A revival was held in November with the pastor serving as evangelist and we are told that "many precious souls were added to the church." The Sunday school, as well as the other auxiliaries of the church, is showing increase in numbers and activity.

NOW is the best time for new and renewal subscriptions to "The Brethren Evangelist." Especially is this true for those who wish to get their church on the Evangelist Honor Roll. You can put the paper into sixty percent of the families of your congregation at the special rate of \$1.50 per year for each subscriber. After the merger takes place, it will take seventy-five percent of the families to secure such rates. So, do it now.

We call attention to the item on Prof. McClain's page dealing with the outfitting of Brother and Sister Morrill for foreign mission service. Many will rejoice in the opportunity of helping in this matter in the hope that these new missionary appointees may be enabled thereby to bring their outfit up to include at least the "essentials" which they have enumerated at the request of the Foreign Board secretary.

Easter Sunday is not too far away to begin to think and to pray about our denominational foreign mission responsibility that, according to schedule, comes to focus on that day, which will be April 21. If we believe the Gospel, as we claim to believe it, we must acknowledge the obligation that rests upon every disciple of Christ to do what he can to evangelize the world—the world that lies far distant as well as that which is near at hand—and Easter is the time when we are given the opportunity of showing our faith by our works and GIFTS.

It was a great victory that the Lord wrought at Canton, Ohio, during the evangelistic campaign under the leadership of Brother R. Paul Miller. In our brief editorial remark last week we stated that the number of decisions was over a hundred, but we told only half the story, due to a misunderstanding of Dr. Beal's statement. As will be discovered by the report appearing this week in the news department, the total number of decisions of various kinds was 210. Of this number eighty-two were confessions of Christ as Savior and 118 were church members who yielded themselves in fuller surrender to their Lord. On the last day there were fifty-four who took a stand for Christ. It is said that the church and the entire community greatly appreciated the ministry of the evangelist and were stirred with a new zeal for the Lord's work. One important element in the victory was the service of laymen in visitation and prayer. This great ingathering and revival will mean much for the larger future of the Canton work, which has gone forward so splendidly under Dr. Beal's capable leadership. Brother Miller is now in a campaign at Ellet, Ohio.

Dr. R. R. Haun gives us a report of the Laymen's activities at the last national conference, not so much from the standpoint of news, as with the view to launching a drive for the promotion of greater interest and activity among our laymen in the work of the church. More has been said about laymen's work in recent years than has been actually done about it, though a few of the leaders have never ceased to agitate the matter. Now it seems as though their faith and perseverance were to be rewarded with a serious effort at organization and enlistment in a definite program. Prof. M. P. Puterbaugh is president of the organization and he promises, as does also Dr. Haun, that, aside from the communications by mail to the various church leaders, some things of interest will be presented through the columns of The Evangelist at regular intervals. If they shall succeed in enlisting the laymen more definitely and widely in actual service for Christ, and if the younger brotherhood that got under way at the last National Conference succeeds in the objectives of that organization, the church will be greatly benefitted thereby. In addition to this practical side, it will add much interest to our conferences if the laymen's interests and activities are given place on the programs and their own speakers are given serious recognition.

Prayer as a Factor in Meeting Home and Social Problems

Second of a Series
on "Prayer" by
representative men

By E. M. Riddle

Some things we purchase. Some things we work for. Others are given to us. Things which we get from God we neither pay for nor earn. The Word invites us to "ASK." The definite blessing of PRAYER comes with the ASKING. The need of such dependence and trust in the asking was never more needed in all the world than now. No Christian doubts the POWER and the EFFICACY of PRAYER. To be sure some things, we can do for ourselves and also for others. God surely expects that much from us. But when we have exhausted our own resources, we should then rely upon Him. We have no power to meet the wiles of Satan, to attempt it is to be overpowered. Therefore, go first to God in prayer.

A good example of what I mean is found in the second chapter of the Book of Nehemiah. Nehemiah carried a burden in his heart for the rebuilding of his beloved city and for the restoration of his people. His countenance was saddened. In the presence of the king, he was asked, "Why is thy countenance sad, seeing thou art not sick? For what dost thou make request?" Then comes the answer from Nehemiah, "If it please the king that thou wouldst send me unto the city of my fathers, that I may build it." It is not this conversation that is so important as the words that came during the time of the conversation, when Nehemiah says, "So I Prayed to the God of Heaven."

Someone has characterized Nehemiah's prayer in this place as a little dart or javelin, that is, Nehemiah sent up an arrow unto God. Perhaps, it was a vital moment and there was no time to go apart, but he could call upon God for help. So in every home, PRAYER does things that could never be accomplished otherwise. Just a dart, a single prayer sent to the Throne of God, has been a power in many lives. In the warfare between the temptations that separate families and the forces that bind folks together, a man and a woman at the head of the great American institution, THE HOME, cannot afford to attempt to carry on this magnificent privilege of living, apart from God and Prayer. Fighting enemies of HOME HAPPINESS calls for study, purpose and plan. The forces that would be enlisted in the fight for HOME HAPPINESS, yea I am speaking of nothing less than a Christian Home, are greater than the enemies that would destroy it. Prayer is necessary in the home, if the people of that home would have a great sense of God in the heart. It can only make for peace and joy. Some people are very quickly exercised about everything that concerns the home except the religion of the home. In other words, they seem to be religious about everything except their religion. They are diligent about a business duty, a debt, or an obligation and yet be very haphazard about PRAYER AND BIBLE-reading and religious conversation and the like. Dr. Luccock says in his book, "The Home God Meant," "The weightier matters of home life and social life and all life that involves the art of living together concern themselves with waiting on God."

God is our refuge and strength. The power of Prayer

as the Christian knows Prayer is an adequate force to meet and conquer the enemies to the home and social life. Man's social life is varied and fraught with countless hazards. Here again as in the home, prayer is needed to regulate our relationships with others. This day demands higher human control. Some people talk about the Social, Intellectual Betterment of the world and will even induce people to make big gifts for such and in so doing almost entirely ignore the simple teachings of Jesus to evangelize the world. They will appoint or hire men to investigate poverty, crime and ignorance, not sensing the fact that SIN LIETH at the door. The Gospel REMEDY is to SAVE the individual as a part of society. The ills of our social life are not so much in the surroundings and environment of men as in individuals themselves. Man must be REGENERATED and that by the Holy Spirit.

In closing, we want to briefly refer to the place of Mother Prayers in the homes of the rising generation and ultimately having their bearing upon social life as a whole. This little paragraph out of the life of C. H. Spurgeon will carry my point. "I cannot tell you how much I owe to the solemn words of my good mother. It was the custom on Sunday evenings, while we were yet children, for her to stay at home with us; and then we sat round the table and read verse after verse, and she explained the Scripture to us. After that was done, then came the time of pleading; there was a little piece of Alleyn's Alarm, or Baxter's Call to the unconverted, and this was read with pointed observation made to each of us as we sat round the table; and the question was asked

(Continued on page 8)

BEAUTIFUL HAVEN OF PRAYER

By Mrs. Glen L. Brown

There's a sweet place I know
Where each evening I go,
And I drop all my burden and care;
There in fellowship sweet,
I kneel at His feet,
In that beautiful haven of prayer.

What a blessing is mine,
As His mercy divine
Descends from His storehouse there.
What I ask I receive,
If I fully believe,
In that beautiful haven of prayer.

What a beautiful love,
He sheds from above;
And He folds everyone in His care,
His dear loving arm
Shields me from all harm,
In that beautiful haven of prayer.

In that love so secure
I can ever endure;
My journey will ever be fair.
And I will be blest,
Have content and sweet rest,
In that beautiful haven of prayer.
Waterloo, Iowa.

The Deity of Jesus in the Gospel of John

By Dr. K. M. Monroe

Fourth and last of a series of Ashland College Chapel Addresses given by members of the faculty during the Week of Prayer, Jan. 14-18.



It is possible for an individual by much learning to know many things of the stars above—the magnitude, right ascension and declination of many individual stars, and yet never know anything about Him who has been called the Bright and Morning Star.

Through the study of many books and much time spent in field work one may gain a wide knowledge in the field of Geology and yet have no comprehension of the inner meaning of the beautiful Christian hymn, "The Rock of Ages."

Much theoretical and practical knowledge in the realm of flowers may give one the ability to cultivate old varieties and produce new and yet give one no appreciation and love for Him who has been aptly called the Rose of Sharon, the Lilly of the Valley.

There are few more engaging subjects for research than man in his physical and mental makeup but one may delve deeply into these mysteries without ever having a desire to study Him who loved to call Himself the Son of Man.

History is a subject for which we all should have some love. A knowledge of the past, an analysis of the present, a sane characterization of the future. Yet it is possible for us to master volumes of history and never come to an appreciation of the one central event of all History—the incarnation of the second Person of the triune God in human flesh.

It is possible for an individual to become very religious, manifesting all the accepted prerequisites to an extreme, and yet never join with one of old who said concerning Jesus, "Thou art the Christ, the Son of the living God."

Examination, identification and classification are words which, in a peculiar sense, belong to this century. Today, nothing goes without challenge. What, why, how and when are words with which mankind daily conjures. Truth is always open for inspection. Truth has nothing to hide. Truth thrives in the light. Only error, evil and hypocrisy love darkness.

Nearly three thousand years ago in The Land of The Book a child was born in a little village, spent His life in a very small country and was crucified on a cross to ostensibly quell the wrath of his own people. Although this one lived for little more than three decades and enjoyed public life of less than five years he made such a gigantic contribution to human history and so affected the life stream of humanity that he constituted a challenge to all interested in the **reason d'etre** of evident effects.

Some men of the past insistently demand an explanation for their accomplishments. The one of whom I am thinking is such an individual.

Every intelligent man must face in his sober thinking this question: WHO WAS JESUS? The answer of the agnostic—"I don't know"—is only an excuse given by the man who would rather sit around and listen to his arteries harden than make proper neuron connections.

The Bible bears earmarks of Divine origin and we believe it speaks with the authority of God and the con-

firmation of human experience when it gives identification data relative to the man Jesus.

The four Gospels of the New Testament present four independent full length pen portraits of this man Jesus. Matthew pictures Him as the eschatological King of the Jews in regal splendor. Mark depicts Him as the servant of God and of the people as prophesied by the Prophet Isaiah. Luke delineates Him as the Son of Man, proud of his identification with humanity. John portrays Him as the Son of God. All four pictures are authentic but the fourth constitutes the key to the three preceding, not only as God could he become the ideal man, the faithful servant and the true king.

I. THE PURPOSE OF THE GOSPEL OF JOHN

Purpose unifies any work. John had a purpose in mind in writing his pen picture of Jesus and accordingly writes, "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (20:30, 31).

When Peter was addressing a group on the day of Pentecost relative to the identification of Jesus he said at one point: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by **miracles and wonders and signs**, which God did, by him, in the midst of you, as ye yourselves also know."

Three words are of special importance and should be defined in light of Scriptural usage:

1. **Miracle** is an act involving supernatural power.

2. **Wonder** is the effect produced upon the people.

3. **Sign** is a proof of that out of which it comes, for it comes from none other.

For example, a certain finger print is the sign of a certain individual, for it can come from no other.

This portion of Scripture in John would indicate selected identification signs were recorded with an end in view namely; "that ye might believe that Jesus is the Christ, the Son of God."

II. THE PLAN OF THE BOOK.

The purpose of the book determines the plan of the book. These signs are divided into two kinds. First, the claim signs and second, the substantiation signs. Let us study them in this order.

- | | |
|---|-------|
| 1. I am the Bread of Life | 6:35 |
| 2. I am the light of the world | 8:12 |
| 3. Before Abraham was, I am | 8:58 |
| 4. I am the door | 10:9 |
| 5. I am the good shepherd | 10:11 |
| 6. I am the resurrection | 11:25 |
| 7. I am the way, the truth and the life | 14:6 |
| 8. I am the vine | 15:5 |

Jesus realized His claims were challenged and therefore he delighted in substantiating them. John selects eight of these sign substantiations to line up with the eight claims of Jesus, and thus gives organization to his record.

- | | |
|------------------------------------|-------|
| 1. The changing of water into wine | 2:1f. |
|------------------------------------|-------|

(Continued on page 8)

THIS PRESENT HOUR

Its Insistent Demand for Re-motivation

Published in
three parts.
Part II

By George T. Ronk

Optimism, Inc.

"And he said, This will I do: I will pull down my barns, and build greater." Luke 12:18.

Peace came with the suddenness of a blow and men's hearts stood still in the thunderous silence, which crowned the end of the greatest war in history. Was not the war on war won? Was not bloody old Mother Nature hamstrung by this race of super-men she had brought forth? Were not education, democracy, rationality to be sovereign in the new world of ideals the genius of men had created?

Mad joy wrenched the heart of the old world. In every walk of life optimism rose above par, then watered out ten shares to one, rose again to par, recapitalized at twenty to one, and still the mad mob fought her equities in Optimism, Inc. Men gambled in stocks, bonds, produce and exchange; in contracts, land, farms; buying, selling, raising prices to unheard of levels, sky-high above all possibility of earned returns, till "authorities" boldly proclaimed returns were no longer a gauge of values in this new era of progress and faith.

Then the crash came, with the surplus cash of every Central Bank of every nation under the heavens a guest at this modern Belshazzar's Feast on Manhattan. "Thou art weighed in the balances and found wanting" was shadowed on the walls of the international temple of economics and finance. The wise men, soothsayers and astrologers of the Kingdom of Mammon, the economists, bankers and captains of industry were cast out; the river of public confidence was dried up at its source, and the kingdom was given to Depression the Made. Thereafter, economics became hopelessly enmeshed with politics. The unholy motives, Greed and Fear, brought forth their crippled offspring, Panic and Mass Bewilderment.

The Lost Peace.

"There is no peace, saith Jehovah, to the wicked." Isa. 48:22.

Armistice Day came annually. At first it was celebrated with the joy of a great relief. The war to end war was won. But who won it? British, French, Americans? International wrangling ensued for, surely, it was a notable victory! Then doubt began to enter. The idealistic Uncle Sam refused to pull out the chestnuts of an international peace by becoming the guarantor. Soon war debt payments began to lag. Now, good, old Uncle Sam became the modern Shylock, wanting his money as agreed, money dragooned out of his patient bond buyers. Bitter propaganda sprang forth to blackmail or to bludgeon him into compliance. In dignity he withdrew from the scene. Irrational selfishness begat irritability; irritability begat fear; fear begat suspicion; suspicion begat ill-will.

Then Mr. ——— arose. The doctrine of the Nordic super-man became the doctrine of Aryan supremacy. All Europe once more stands in arms, glaring balefully. At last the riddle is read—European Militarism won the war! And the world made safe for democracy can

scarcely boast a democracy today. Certainly, re-motivation is demanded here, if civilization is to survive.

The Mood of Political Futility.

"O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day." Dan. 9:7.

The recent Armistice Day brought to a climax the mood of despair among legionaires; a mood not confined to the United States but of international sweep; a mood of profound significance as affecting politics in all nations; a mood of blank futility so far as political progress is concerned—a black despair, such as has not gripped the heart of man since the masses achieved political responsibility.

The legionaire, who gave of the fire of his youth to fight a war to end war, is undeceived, disillusioned, cruelly cynical. He went to war to wallow in the trenches as a unit, an impersonal "man," under the Prussian discipline of a caste of commissioned "Gentlemen;" while millions of favorites remained at home to draw huge war-time wages; while others worked on paternal farms at war profits, free to marry and amass wealth. He realizes with bitterness that his sacrifice was in vain: **that war can never end war.** His bitterness is turning to hate of all those that duped him, bled him, profited from him. He implacably demands cash bonus, pensions, preference—an aggregate to appall the nations. His altruism turned to the gall of bitterness, he is a menace to the world.

Mature of age, he is siezing the reins of power. His idealism gone, in his heart the despair of political futility, what will be his policy tomorrow? On the answer hangs the personal destiny of everyone of our sons at the present hour.

Social Dismay.

"And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision." Zech. 13:4.

The situation at the present hour is still further complicated by a universal social dismay. I have been diagnosing the disease as a matter of mood, a psychological situation. It is a current remark that our troubles are purely mental; that we have all the factors of well-being present except social co-ordination. Just a little propaganda, a little properly timed mass cerebation and puff! humanity will once more soar aloft.

The problem is not so simple. We cannot overlook the fact that every civilization of the past has fallen, a victim of psychological disaster. The barbarian hordes that took their places have risen on a more elemental, basically sounder mental plane. Another bull market, another cycle of war prices, of full employment, will only postpone the hour if the cancer remains. There are not lacking multitudes of men, who believe the disease is there, irremedial, and these are not all men of Christian bias; rather otherwise. Among informed thinking men of affairs, natural leaders, sitting in all ranks of power today, the hour is one of overwhelming social dismay.

It is the fashion today to attack such men; to blame

them for all the social ills; to describe them as the brain of the social octopus which is crushing the soul of the people; to picture them as the implacable haters of men. This is the unjust lie of demagoguery: the alibi of ignorance. The most amazing lesson I have learned in more than ten years of personal investigation is that this particular class, made up largely of business executives and professional men, is the best informed, most altruistic, most idealistic class in American life today; that as a class they devote more personal effort, more kind thought, more systematic energy, and a greater part of their personal income to the comfort of the sorrowing and the alleviation of suffering than any other class, not excepting the ministry and professional social reformers.

This discussion would not be complete without further statement of the basis for current dismay.

Poverty a Disease.

"For ye have the poor always with you." Matt. 26:11.

To such men, poverty is not merely being out of a job or out of money. The vast majority of such men have risen from penniless boyhood themselves. Poverty is to be poor beyond help; beyond self-help in the most favorable circumstances. Many a reader of these lines is penniless and hard-up but he is not poor in this sense, if he has the initiative and the ability to make good when the opportunity offers. The poverty that dismays is the irremedial kind.

Let us consider the most difficult social strata, the unemployable. One physician of my acquaintance has kept a card index for more than thirty years, covering this class in one county in the Corn Belt, a county with 16,000 population, no town of more than 2,000 population, no illiteracy, the people close to the soil. This class proved the most prolific of the county, continually intermarry, are running steadily lower toward degrees of incompetence. The physician's population index indicates that in one hundred years at the present rate there will be no more than a handful of normal people in the county of normal caliber to carry on the social structure.

Just before the civil war one man settled in this county, a fairly normal pioneer. At this date more than sixty descendants of this one man are on relief in this county; better times do not show appreciable difference; none of these people are vicious; they are unemployable and incapable of self sustenance from the soil, feeble and requiring medical attention and hospitalization, but immensely prolific. This county is not an exceptional case. Here is one of the most vital problems before the church and state today.

A Crumbling Social Structure.

"And the cause of him that I knew not I searched out." Job 29:16.

As a physician's guest I attended a reception given by the County Medical Association on the occasion of the sixtieth anniversary in practice of one of the most noted physicians in the section. The theme chosen in response by this aged man amazed me: It was "Progress in Human Betterment—a Question." Over against the statistical evidence of the lengthening of human life from 33 to 55 years in this period of his active practice he set one typical case, about as follows: as a young doctor at the age of twenty he had attended his patron throughout a wild night, while both fought to save the life of a woman in child-birth—a case where there was never a chance of remuneration or even gratitude for the service. As both weary men returned home in the grey morning with the

battle won, this young man turned to the older well spent in years and with the enthusiastic admiration of youth, cried, "Doctor, that was a great night's work."

"I only wish I could believe that you are right," replied the older man, cryptically.

The younger man was amazed and perplexed but made no reply. Now after sixty years of practice, he said, "He was right and not I, gentlemen; for I must record that that woman had had more than a hundred descendants, the larger part of which have been a charge on the state in one institution or another since, and the stream continually grows larger. Gentlemen, I am not proud of that night's work. I am not just sure our statistics are on the right side of the ledger and that Nature's way is not best."

The large group of physicians went home that night in the spirit of an ever recurring minor chord: given a society, in which the capable classes are practicing a rigid birth control, in which the dependent and deficient classes are exceedingly prolific, in which the physician is giving one half his time to unremunerated, unappreciated charity work to save the last offspring of the deficient for other irresponsible budding, wherein, for physician, society and states, lies the eternally right! God grant His light to shine here.

(To be continued)

Lanark, Illinois.

Prayer as a Factor

(Continued from page 5)

how long it would be before we would seek the Lord. Then came a Mother's prayer, and some of the words of a Mother's prayer, we shall never forget, even when our hair is grey." Not a few influential Christians today could say any less concerning their mother's influence upon their life and home and community activities than did Spurgeon. Child of God! you may have obstacles looming high around your horizon. You have planned, worried, toiled and failed. Hope is swiftly fading from your life. Try now asking which brings His doing. Begin to live the life of PRAYER and see individual as well as social problems diminish. "So I prayed to the God of Heaven."

Waterloo, Iowa.

The Deity of Jesus

(Continued from page 6)

- | | |
|---|--------|
| 2. The healing of the nobleman's son | 4:46f. |
| 3. The healing at Bethesda | 5:1f. |
| 4. The feeding of the five thousand | 6:1f. |
| 5. The stilling of the sea | 6:15f. |
| 6. The healing of the man born blind | 9:1f. |
| 7. The raising of Lazarus from the dead | 11:1f. |
| 8. The resurrection of Jesus | 20:1f. |

In conclusion, it is possible for you to have a mature scholarship in temporal things and not gain an acquaintance with eternal varieties and values. Realizing this, John has given us the sixteen identification signs of Jesus' deity "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name." Young man and young lady, will you believe and confess Jesus, the Son of God, to be your Lord. As we bow in silence please give Him your answer Amen.

Ashland, Ohio.

SIGNIFICANT NEWS AND VIEWS

MAYOR PROCLAIMS DAY OF PRAYER

It is so seldom that a public official calls for prayer or gives any serious consideration to spiritual matters in an official way that the following report will be received as news. After Gerald G. McGeer had been inducted into office as mayor of Vancouver, B. C., his first official act was to call for a Day of Prayer. The mayor set the example and was accompanied by his council and twelve police officers to Christ's church in the morning of January 6, the day set apart, and to St. Andrew's Wesley church in the evening. It is said that thousands of people, aside from the regular church-goers, followed his example and attended divine services also.

It is refreshing to learn of such devotion and dependence on God on the part of a public official, and we could wish it were not so unusual. If more Christian people would carry their Christianity into public places and positions of responsibility, and into their daily walks with men, the forces of evil would not be so bold and dominant as they are at present. And besides many more people would be influenced by such a witness to accept the saving grace of Christ and to walk in his ways. Following is the proclamation issued by Mayor McGeer:

"Our City is endowed with the choicest bounties of Heaven. We possess unbounded opportunities for unparalleled achievements and should be able to look forward with confidence that the years to come will be blessed with order, peace and progress. We have fallen upon evil days because we have forgotten God. We have forgotten the gracious hand which has preserved us in peace, and has multiplied, enriched and strengthened us in the past. We have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior system and virtue of our own.

"Intoxicated by the success of a purely material prosperity, we became too self-sufficient to feel the necessity of rendering and preserving grace; too proud to pray to the God who made us. It behooves us, then, to humble ourselves before the offended Power, to confess our civic sins, and to pray for clemency and forgiveness.

"Because of these facts, and the many requests I have received from those who devoutly recognize the supreme authority and just government of Almighty God in the affairs of men and cities, and believing that it is the duty of cities as well as of men to own their dependence upon the overruling power of God Almighty, and to recognize the sublime truth, announced in the Holy Scriptures, that those only are blessed whose God is the Lord.

"And inasmuch as we know that by His divine law, cities, like individuals, are subject to punishment and chastisement in this world, may we not justly fear that the calamity of depression which now desolates the land and our community, no less than others, may be but a punishment inflicted upon us for our presumptuous sins to the needful end of our civic reformation as a community of Christian people.

"Now, therefore, I, Gerald G. McGeer, mayor of the city of Vancouver, do recommend that Sunday, the 6th day of January, A. D. 1935, be observed by the people of Vancouver as a day of service, humiliation and prayer. I do hereby invite and request the aldermen of this city, the heads of all departments, together with all legislators, judges and magistrates, and other persons exercising authority here and all other loyal and law-abiding people in our city, to assemble in their preferred places of public worship on that day, and there and then to render to the Almighty and Merciful Ruler of the universe, such homage, and to offer to Him such supplications under the guidance of the clergy whose services I pray will be directed to the end that He, who did reveal to the blessed apostle the vision of the Holy City, will grant to us a vision of our city, fair as she might be; a city of justice, where none shall prey on others; a city of plenty, where vice and poverty shall cease to fester; a city of brotherhood and happy homes, where all success shall be founded on service and honor given to nobleness alone; a city of peace, where order shall not rest on force, but on the love of all for the city wherein we dwell."

"Lord, Teach Us To Pray."

MARCH

FIRST SUNDAY: March Third.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." II Cor. 8:9.

1. Pray for greater growth in the grace of giving among the churches.
2. Pray that the work of personal evangelism may be given a larger place in the program of the church.
3. Pray for the Gospel Teams of the Seminary at Ashland; also for all those church organizations which are doing personal and practical Christian work.

SECOND SUNDAY: March Tenth.

"Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." II Cor. 8:7.

1. Pray that more gifts through wills and annuities might be given to the various interests of the Brethren church.
2. Pray for all the evangelistic meetings now in progress, and for ingatherings of truly regenerated souls.
3. Pray for the enlistment of more lay workers in the work of soul-winning.

THIRD SUNDAY: March Seventeenth.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." I Cor. 16:2.

1. Pray for the increase of gifts from tithers to the church, and for enlarged blessings in the Lord's vineyard.
2. Pray for all evangelists and pastors who are engaged in the work of evangelism.
3. Pray for the continued success of our printed message, and for the coming merger of our church publications.

FOURTH SUNDAY: March Twenty-fourth.

"But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." II Cor. 9:6.

1. Pray for the teaching of stewardship among the children in the Sunday School.
2. Pray for the instruction of converts in the truths of the Bible.
3. Pray for the successful solution of problems which the missionaries face constantly on foreign fields.

FIFTH SUNDAY: March Thirty-first.

"Because that for his name's sake they went forth, taking nothing of the Gentiles." III John 7.

1. Pray for all the missionaries by name, remembering especially the personal problems which they encounter.
2. Pray for the Woman's Missionary Society of the Brethren Church, for its leaders and workers in every district.
3. Pray that God may continue to use the missionaries on furlough.

SPECIAL REQUESTS

1. The Seminary requests prayer on behalf of the young preachers and their wives who will soon be assuming full responsibility in fields to which they have already been called.

W. I. DUKER,
President
Goshen, Indiana

E. L. MILLER
Vice-President
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N.

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Putting First Things First in Sunday School

By Dr. Clarence H. Benson

It is well to remember that the things for which the Church stands are not material but spiritual. No life is so impoverished and shallow as one that never gets away from material things. Next to a clear knowledge of Christ as a personal Saviour, the most important element is the equipment of any Sunday school worker is a definite Christian experience and a sense of reliance upon the Holy Spirit for guidance and power. No amount of study of psychology and pedagogy or the science of administration can take the place of this spiritual experience. Only the Christian worker thus endowed can make the highest possible use of his knowledge and training "to shape the immortal destiny of a soul." The conception of the Holy Spirit as God, dwelling within the heart of man for purposes of guidance and power, is one of the highest and most commanding thoughts to which man can attain. This recognition of the Holy Spirit leads to the holiest conception of man that is possible to the human mind. In this view of man's personality, potentially dominated by the living Spirit of God, it is possible to comprehend the meaning of man created in God's own image.

The Mainspring Of The Work

The spiritual life and power of the Sunday school worker is dependent not only upon the adoption of spiritual ends, but also upon the use of the highest means that are available. Sunday school workers must recognize that human powers, knowledge and skill are merely means through which the Spirit of God may work, and they must pray earnestly and constantly that God's Spirit may attend their work and supplement it with the power that he alone can supply.

To live a spiritual life means to live a prayer life. If the Sunday school worker would be at his best he must be a person who believes in the efficacy and power of prayer. He must not be merely formal in his devotions, but actually live in the presence of God, his very will permeated by the Holy Spirit. He will then have that spiritual power which is essential to every true representative of Christ.

Prayer is the only channel through which the power and grace of God can flow and which will truly help prepare for the highest efficiency of service. Habitual prayer produces godlikeness. It cultures the heart, it strengthens the weak places in one's life, it clarifies vision, and is a mighty factor for right living. What proper breathing is to the physical part of man, prayer is to his spiritual nature. One cannot hold his breath and live; neither can one refrain from speaking with God and remain spiritually alive.

No less spiritual than the life is the task

of the Sunday school worker. There never has been a greater need for emphasis upon spiritual things than today. Human society is seriously threatened with moral and spiritual blight as a result of a widespread mechanistic philosophy and behavioristic psychology. The influence of these detrimental forces is coming down through many universities and colleges and through many popular writers, and is extending into our high schools and into the lives of our common people. If the reality of the Holy Spirit is taught and the power of the Holy Spirit is experienced in the Sunday school, there will be a great spiritual revival which will marvelously strengthen the hands of the Church and overthrow those antichristian forces that threaten its very existence.

If the work of the Sunday school is to be effective, its teachers and officers must place more emphasis upon spiritual things. This was where Christ placed the emphasis. He did not impress his listeners with the benefits of civilization, and money, and the cultivation of arts and their employment in the conversion of the world. Instead he said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Christ did not agitate better legislation for the improvement of the conditions of the laborer, as many of our social workers today would have us believe. He did not even see that his disciples were elected to worldly positions that they might have wholesome influence with men. More than that, he did not even promise his faithful followers so much as an existence worthy of man, with indemnity in case of death, disease, old age, and invalidity. No; instead, he promised them hunger, need, imprisonment, persecution, martyrdom. "Ye shall be hated of all men for my name's sake."

Looking Beyond This Life

Did Christ have no heart in his bosom for these disciples of whom it is written, "Having loved his own which were in the world, he loved them unto the end?" Did he really have no love for his followers? No pity, no sympathy for the downtrodden? Most assuredly. But because his love is infinitely more ardent than our love, because Heaven is infinitely more than earth, because eternity is infinitely more than time, because the soul is infinitely more than the body, therefore he looked to the infinitely more important and looked away from the less important. This life with all its questions and interests is so relatively unimportant that our Lord did not consider it worth while even to discuss the temporal reforms which loom up so conspicuously upon the horizon. His supreme emphasis was upon the spiritual.

At a meeting of the board of directors of one of our large American mercantile establishments, the discussion arose as to the possibilities of securing a well qualified man to represent their business interests in China. It was decided that he must not only be familiar with the language, but thoroughly understand the people. He must be a man of tact, strong personality, and marked executive ability. To such a man they felt they would be willing to pay a large salary. One of the directors said he believed he knew just the man they wanted. He was not in America, but in China. Moreover, he was getting a salary of only \$600 a year, which was not his fault but rather that of the board employing him. The directors voted that this member be delegated to locate and interview personally the man who had been so highly recommended for the position. The director was advised to get him at all events, and even to offer him a salary of as high as \$20,000 a year.

Refusing \$20,000

After some months of traveling, the missionary—for he was a Christian missionary—was located in one of the remote interior stations of China. He was advised of the directors' action and told how eager the firm was to secure his services. Would he be willing to accept the position for a salary of \$10,000?

The missionary shook his head.

"Well, then, would \$12,000 be an inducement?"

Again the missionary declined.

"I have come a long way to make this offer and I cannot go back without some encouraging reply. Will you accept the position for \$15,000?"

Once more the missionary shook his head.

"We have no other person in mind. The directors are agreed that you are the man they want for this work. Will you accept our proposition for \$20,000?"

"No," said the missionary decidedly.

"Why, what is the matter? Isn't the salary big enough?"

"Yes," said the missionary, "the salary is far larger than the requirements of the work would justify. The trouble is not with the salary, but with the job. The job is not big enough."

Sunday school work is so important that it is not to be compared with other occupations in life. Indeed, it is far more than an occupation; it is a calling. The difference between an occupation and a calling is that the one is pursued in order to earn a living, and the other that one may live a life. In business, the effort is made to see how much money can be accumulated; in a calling, the effort is made to see how much good can be done. Most occupations are for the purpose of seeing how much one can get out of the world; most callings are to see how much one can put into the world. One deals with profits and dividends; the other with service. One builds upon the sand; the other builds upon the rock. In business, one may leave all behind him when he dies; in a calling, one can take everything with him and have an eternal treasure.

We are living in a world which delights to magnify man. There never was a time in history when so much effort was put forth to praise his progress, his wisdom, his goodness. The general trend of instruction has been constantly to elevate

to higher realms of glory. And yet the very science upon which men have relied to exalt poor depraved nature has in the revelations of recent years so dwarfed man amidst his gigantic surroundings that it is nothing more than a tiny atom in a colossal creation, a mere moment in the passing of the ages.

"The world's greatest debt to astronomy," says Professor Simon Newcomb, the eminent astronomer, "is that it has taught us what a great thing creation is, and that an insignificant part of the Creator's work is this earth." Even in recent years our knowledge of our own universe has been marvelously extended, and, according to Sir James Jeans, if a photograph were taken of it from some one of the other two billion remote universes, it would have to be enlarged to the size of the whole of Europe before as tiny a speck as the earth could become visible under a powerful microscope.

But while modern astronomy teaches that the earth is but a grain in the mountain of creation, a drop in the ocean of existence, the Bible, which is the Sunday school teachers' textbook, mightily magnifies its place and purpose in God's plan. It is the Word of the Creator that proclaims intelligent life as the first fruits of creation. It is science today which so vastly extends our boundaries and multiplies our centuries only to make man and his accomplishments a row of ciphers; but it is the Bible which brings God into the picture, by placing his incomparable self as the center before the ciphers, gives them marvelous and majestic significance.

William E. Gladstone, talking about the questions of the day, said, "There is but one question, and that is the will of God. It settles all other questions." The Sunday school worker who follows in the footsteps of Jesus Christ, and fully surrenders the purpose of his life to him, will have solved all other questions, and when he has some soul whose immortal destiny he has been privileged to shape, rejoicing in the presence of God in glory, then he will understand as never before the importance of his task. If one may kindle lights which burn when the stars have smothered their wicks in the ashes of their undoing, it will be worth while. When earth's temples of worship, art, and literature shall have crumbled into dust, the immortal lamps that have been lighted by the Sunday school shall continue to shine; and though millenniums may witness the generation of the sun and the passing of the stars, the glory of these eternal lights will never be dimmed.—Taken from the Sunday School Times. Chicago, Illinois.

Studying the
SUNDAY SCHOOL LESSON
at the Family Altar
By John F. Locke

PETER PREACHES TO GENTILES

(Lesson for March 10, 1935)

Acts 10:1 to 11:18; 15:6-11

MONDAY

Peter and Cornelius. Acts 10:34-43. The story of this bit of Scripture is that of a prepared preacher preaching to a prepared

audience. Prayer has preceded this sermon...prayer by the preacher and the audience. So when Peter arrived he opened his mouth...no mumbling around with a lot of confusing platitudinous rehash...he said something! "God is no respecter of persons"...he runs no Jim Crow Car to Heaven...the tickets are bought at the same window. Roman, Hebrew, Greek, Negro, Afghan and Eskimo may be saved on exactly the same conditions. These good tidings are brought by Jesus Christ, Lord of all and the only bringer of peace. Peter testifies to the sinless life and good work of Jesus, of His death and resurrection. He ate and drank with Him after He arose from the dead, and that for Peter, was enough...hallucinations don't consume food and drink. Jesus is ordained to Judge... Paul told the Athenians a similar thing in his Mars Hill address. The Prophets all bear witness of Jesus...he is the "One that should come," there is no need of looking for another. Belief in Jesus secures remission of sins.

TUESDAY

The Holy Spirit and Cornelius. Acts 10:44-48. The Holy Spirit fell on the entire gathering. The Hebrew Christians were astonished as they had hardly expected such a happening with Gentiles. It was like Pentecost. Peter's lesson on the housetop helped him again for as he saw the working of the Holy Spirit he commanded that they be baptized in the Name of Jesus Christ.

WEDNESDAY

Jesus and a Roman. Matt. 8:5-13. Jesus also had dealings with a Roman Centurion who, like Cornelius, was a good man. He was stationed with a garrison of one hundred men at Capernaum. Being a man of wealth and religious devotion he had built the Jews a synagogue. The excellence of the man's kindly character is seen in the fact that he was concerned about the illness of his servant in a day when servants and human life were cheap. Though a heathen, the Centurion was a man of deep faith for he believed that Christ had complete power over the disease that had laid his servant low. This faith, greater than that of the Jews, Jesus rewarded by the instant cure of the man and the incident will stand for all time as an evidence of what faith in Christ will accomplish, "As thou has believed so be it done unto thee."

THURSDAY

Jesus and a Greek. Mark 7:24-30. Jesus could not be hid. He always strove to avoid fame and parade and show. He sought only the Father's Eye, His Approval, His Love. But Jesus can not be hid then or now, so a Greek woman whose little daughter had an unclean spirit hurried to Him. The devil does not exempt even little children from his attacks. The woman was in earnest...she fell at his feet, entreating. She was a good mother...and example to all mothers...for she prayed to Christ for her child. Doubtless with a gentle smile he spoke softly the words which, as we read them, sound harsh. He reminded her that she was classed as a dog because she was a gentile. She answered him with an unrefutable argument...the little dogs under the table eat of the children's crumbs...as Dr. A. T. Robertson points out the diminutive is used in the Greek (i. e. Little dogs, little

morsels, little children). A beautiful picture, a beautiful request...just a little blessing out of His great store of blessing for a little girl. Of course He who loved us and gave Himself for us rewarded her faith and love. Love conquers demons, faith subdues kingdoms. She went home on winged feet to find the little girl cured.

FRIDAY

Jesus and the Samaritans. John 4:39-42.

It was not beneath the dignity of the Son of God to speak to a woman of the hated Samaritan people...though it must have been most unusual. The disciples marvelled. The Rabbis had a saying, "Rather burn the sayings of the law than teach them to the women." One of the six things a Rabbi could not do was to "converse with a woman on the street, even his own wife." "Blessed art thou, O Lord, who hast not made me a woman"...was an exclamation often heard in the circles of the orthodox.

Samaritans and Jews hated each other with a bitter hatred. Jesus preached a sermon on Eternal Life to one woman of bad reputation and a Samaritan to boot. She became the first home missionary and the Master spent some time with the Samaritans and still more believed after they had seen him for themselves...it really must have been hard to believe the woman! In that precious parable "The Good Samaritan" the hero is a man of this hated race. The Gospel is for all the world!

SATURDAY

Jesus and all the World. Mark 16:14-20.

The gospel is to be carried to the whole creation. "He that believeth and is baptised shall be saved." The importance of baptism is borne in upon our minds time and again. If baptism is so important, then it is reasonable to assume that the mode of baptism is of importance, or rather it is the task of the believer to discover what is meant by the word: Baptism. Signs are to accompany the believers.

SUNDAY

"Let all the peoples praise thee." Psalms 67:1-7. Here is a missionary song. A Psalm is a song but not all songs are psalms. (Those with radios will understand even more fully the implications of that statement). All the earth is to know His way and His saving health. Sin is a plague. The song is a musical prayer for missions to succeed in making known God's word and way to all the world that the reign of the Prince of Peace may become a reality.

RELIGIOUS PRODUCTS

It was Robert Louis Stevenson who said, "I do not call that by the name of religion which fills a man with bile." Certainly not. At least, not the religion of Jesus, for his kind is "sweeter also than the honey and the honeycomb."

Bitterness, criticism, and faultfinding have no place in the true child of God. The praises of God are in his heart and they frequently get onto his lips, for "out of the abundance of the heart the mouth speaketh."—The Pilgrim Holiness Advocate.

"Oh, softly fades this life of ours,
Through age's silver bars,—
A tender flush on hill and sky,
And lo, the world of stars."

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Sec.-Treas.
Berne, Indiana

The Land of the Outstretched Hand

(The following demonstration, suggested for use in public programs for the development of missionary interest, has been given before large audiences and has been effective.)

(The above parenthetical remark appeared in last week's paper by mistake and had nothing whatever to do with the article with which it was printed. It was written and attached to the following playlet but after it left the editor's hands it seems to have deliberately detached itself from the playlet and attached itself to another article that was also selected as a filler. The editor is sorry for its mis-behavior and the annoyance it must have caused our readers and makes apology for it.)

A small mud-plastered room with mud floor. In left corner, back, a rough rope bed on which is a faded, much worn cotton quilt. A small blue cotton rug forms the only mattress. Above the bed is one small window with wooden shutter tightly barred for the night. In right corner, back, a rough wooden table on which are an Urdu Bible, a much worn Urdu Hymnal (both carefully covered with newspaper covers), an ink pot, a few bamboo pens, a small account book, and a bundle of gay blue and orange tracts.

In the window sill and on the narrow shelf above the fireplace at right are brass cooking vessels, and clay water jars. On left, towards front, a door leads into a bedroom. Between door and bed a rough wooden box, with hasp and miller lock, in which the family food supply is kept. Between bed and table, a door leads outdoors. Low fire smokes in the fireplace. Blue, bitter smoke from the dung cakes fills the room. A dim lantern with smoked chimney burns on the corner of the table. On the wall above the mantle, dimly seen, is a Sunday-school chart picture of Jesus blessing the little children.

Time: About ten at night.

Padre Ram Lall is sitting on edge of bed with baby in his arms. Baby is about three months old, wizened and fretful. It is wrapped in an old shawl and wears a grotesque woolen hood of red material, several sizes too large.

Piyari kneels at fire warming some milk in a brass lota.

Ram Lall:

There! There!

Hush thee, Moonface, art thou a rajah then

To order us about? Enough! Enough! Weep not! (to Piyari) Not warm enough? In truth, I think

It is a little tyrant we have found—

A tyrant and a thief. See how he waves

In wrath pink fists clasped like two lotus buds,

And you he robs of sleep. I fear for you The fever hath so eaten up your strength,

Were not Yamima now of age to help This extra mite—(to babe) Hush! hush!

Piyari:

Coming,

My sweet, there drink. Go slow, I say.

(Takes babe and sits on bed with her

feet drawn up under her. Babe empties bottle and sleeps.)

Nay, say no more, my husband, well I know

The babyfold is meant for such as he, But God hath made a better babyfold For him upon my breast. The mother-heart

Knows naught of mine and thine.

Since first I saw

Him in your arms at noon and heard you tell

How piteously he cried upon the road; And since I felt him nestle in my arms, I have thanked God for giving me this day

Another son . . . I will not let him go.

Ram Lall:

So be it as you wish. Small is our home

But large enough for love. He is our son.

(Stirs fire and throws on another cake) Saw you the Sahib?

Piyari:

Nay, I only heard

The clatter when he rode through the bazaar.

What does he here?

Ram Lall:

He write a book. Yaqub, The tanner's son, talked with his groom last night.

He is a learned man. These three months past

He has been touring through our Hindustan;

From Bengal to Kashmir he rides. Today

Among our hills he feasts his eyes, so said

The groom; and in a book for all the world

To read he writes the glories of our Motherland.

He is our guest tonight.

Piyari:

When goes he hence?

Ram Lall:

When this same night hath opened into dawn.

(Takes baby from Piyari's lap and tucks it tenderly in bed.)

When our new son awakes, he will be gone.

Get thee to bed. 'Tis late.

Piyari: What hast thou there?

Ram Lall:

Where? Here? (takes paper from pocket) ah, this I quite forgot.

It is a leaf the Sahib threw away.

His servant filched it from the trash.

Piyari:

A leaf

Meanst thou a page from this great Sahib's book?

Ram Lall:

The same. 'Tis written in the Sahib's tongue.

The servant carried it to Chhote Lall. He could but read one word and the name

We love — our Motherland — Padre Chhote Lall

Is like a child who knows a single word. But that the best.

Piyari:

Hast thou deciphered it?

Ram Lall:

Nay, when I found the babe all other thoughts

Rivers of tears washed from my weary heart.

Hold thou the lantern. I will read now.

(Piyari holds lantern. Both bend over the paper. Padre Sahib interprets he reads.)

They are—unspeak—unspeakably dirty, beggars—India is the—land of—out—outstretched hand—begging always—lazy—poor—vicious—cruel to women and children—no homelife—

(Crumples paper angrily and throws on fire.)

To bed and sleep—The dawn will see me here.

(Piyari takes last look at babe—hastens—and goes out through door bedroom.)

Ram Lall: (Settles quilt more closely about the babe and seats himself on the floor which he has dragged to the foot of the bed.)

Dirty? 'Tis true. Our village stinks today

With rotting filth; and beggars swarm like flies.

Old blind Nihal knelt in the road and whined

For pice, knocking his forehead in dust

Before the Sahib's horse. The centipede That loosens not its grip till it is sea

With a red coal clings not more stubbornly

Than old Nihal. Ah, well, he felt coal;

The stranger's whip bit in his flesh and rolled

Him from the road.

(Goes to stir fire again. Stands gazing in flames.)

Beggars and flies and dirt!

'Twas all he saw; tonight he writes a book;

Tomorrow goes his way.

(glancing at babe) I'll take my rest (Wraps old shawl about him and sits down. Quiet for a time until he stirs and moans. Ram Lall starts up with a guilty look as though afraid)

Moonface, thy hands are cold. Tuck them down.

Hush, hush, I'll warm them in my palms. Thy little feet how cold! I'll warm them again

The milk thy mother left.

(Warms milk at fire while babe whispers softly. Takes babe up and feeds with it by fire.)

Drink, little one,

And thou shalt soon grow warm and sleep again.

(As babe quiets he cuddles it and sings.)
Safe as a bee in a jasmine flower,
Sleep little Moonface, sleep!
Drowsily swaying for hour on hour,
Sleep little Moonface, sleep!
(Gazes uneasily at babe.)
Blue are thy lips and cold thy body, too,
Like doors ajar upon an empty room
Thy eyelids hang. Canst thou no longer
hold

Thy little fingers curled about my
thumb?

(Frightened.)

Ram Lall:

I'll call thy mother then—(hesitates)

Nay, she will weep.

So softly hast thou crept into her heart,
She....I....In this raw air of night
The fever phantom stalks, and she is
frail.

It is not long till morn.

(Sits again and cuddles babe.)

Ah, Christ I fear

The Evil One is here. (Gazing at pic-
ture.)

Beloved Jesus!

Take Thy little one. He was Thy gift;
give him back. See here, I consecrate
him first. (Pours water into bowl and
touches it to baby's brow.)

Moonface, I thee baptize,
The Father, Son, and Holy Ghost receive
Thy little soul, in Jesus' name. Amen.
Sits again weeping and kissing babe.
Babe dies. He tucks it back warmly
in bed.)

Sleep on, Moonface, the night is well-
nigh past.

Tomorrow we will make for thee a bed
Beneath the hillside where the maiden
hair

Will weave its cosy blanket over thee.

Thy tiny hands shall hold the pink be-
gonias

By their roots and feel the sunshine
throb their pulse.

Ram Lall: Ah, Christ, the little one
is old tonight, and I, filled full of years,
am weary as a babe.

Wrapping shawl around him again, he
sits on box, with head on foot of bed
and sleeps exhausted.)

Piyari enters. (Looks at babe in alarm.
Touches **Ram Lall's** bowed head.)

My son! My son!

Piyari:

Husband, awake! awake!

Ram Lall: (Starting in fright and cowering
behind uplifted hands.)

Have mercy, Lord.

(Confused.)

Ah, you, Mother of Moonface, is it you?

Piyari:

The little one has gone!

Ram Lall: In Jesus' arms
he lies. Weep not for him. The tender
hand

Of death has brushed away the scars of
grief;

So seamed with hunger was the little
face,

The full round moon had shrunk to half
its size;

All day my heart within me wept to see
How the hot sun had shriveled the loose
skin

Upon his bones. So small and parched
he was,

And there in that cruel blaze not e'en a
sprig

Of nettle cast a bit of grateful shade.

Grieve not; the babe is safe;

But I, I, Wife,
Am stricken dumb with fear. On me
the Lord,
Hath poured His anger out. See you no
mark
Upon my brow? It burns between my
eyes.
It was the Christ who came. Our hum-
ble room
Blazed with His....

Piyari:

Husband, thou didst dream. It was
My hand upon your brow.

Ram Lall:

No! No!

It was in very truth the Lord. I dared
Not lift my eyes to gaze a second time
Upon His countenance. Like the blue
star

Above Himalaya shone the radiance
Upon His brow; His face was like the
glow

Of fading day upon Chaukamba's crest
Before the sun sinks to its rest behind
The barren western hills.

The pierced hand....

Alas! Alas! That this frail body should
Have bound my spirit with the chains of
sleep.

One little hour more could I have
watched,

I had not failed the trust He laid on me.
The flesh was weak; I am undone, un-
done!

Piyari: (Awed by his excitement.)

And if it were the Lord, why dost thou
fear?

Is all thy preaching vain? Dost thou
indeed,

Proclaim to other men a God of Love
Yet shrink faint-hearted when He
speaks to thee?

What fearest thou?

Ram Lall: I have betrayed my trust;
Had I not slept perchance the babe had
yet

Smiled with the dawn. I am akin to
those

Three faithless friends who could not
watch one hour.

Piyari:

Thou art beside thyself. The weariness
and grief

Have filched the jewel of thy peace
away.

(Half scornfully.)

Piyari:

Where now has fled the balm thy Gospel
gives?

But three days since I saw thee stand
Here in this room with Rachel while she
wept

To see the children round the Saviour's
knee.

Thy gentle words rained dews of comfort
on

Her burning heart and quenched its fiery
grief.

Poor blinded one, canst thou for others
pray

And for thyself no consolation find?

What says thy Book? (Hands him the
Bible.)

Ram Lall: (Without opening Book.)

"Unprofitable servant."

Piyari:

"Faithful and good" it reads and truly
so.

Didst thou not tramp at noon the dusty
way

To save the little one whom wicked
hands

Had cast aside to die? Didst thou not
bring

Him sheltered on thy breast and over
him

Thy folded turban lay to shield him from
The scorching rays that seared thy
naked head?

Didst thou not hear my*pleading; grant
my prayer

To keep the babe?

Ram Lall:

Thy words are true and fall

Like blessed balm upon my troubled soul.
This I have done and yet how small it
seems!

I know not why my heart within me
faints.

Truly I love Him and await the day
When He shall come in glory for His
own;

Yet when I saw His sudden presence
gleam,

Fear struck me down; I did not hear His
voice

Nor understand the light upon His brow.
What thinkst thou it meant?

Piyari:

Open thy Book;

How readest thou? "Whoso receiveth
one

Such little one of mine"—

Ram Lall:

(Reverently and joyfully)

"Receiveth me."

Piyari:

Oft in disguise, I do believe our Lord
Walks in our midst, had we the eyes to
see;

Upon the lepers even in our streets,
Sometimes I catch the semblance of His
grace.

And always in the little children's eyes,
His Presence smiles behind a thin dis-
guise.

Ram Lall:

Why deemest thou the vision came to
me?

Piyari:

He did not stoop to take thy offering
And leave a blessing in its empty place.
His promise cannot fail. When thou
didst give

Thy heart's best love to this His little
one,

"The least of these" it was to Him, and
He

Came in thy dreams to bless thee.

Ram Lall:

God be thanked,

For such a wife whose lightest word
brings peace.

I do believe, forgive my unbelief.

(Goes over to stand before picture in
adoration. Sudden clatter heard out-
side. **Piyari** goes to door.)

Piyari:

The Sahib rides at sunrise from the
town.

Begging for pice, the sons of Blind Nihal
Run after him.

Ram Lall: (Before picture.)

Suffer the little ones to come!

Piyari:

Though it is early beggars are abroad
Seeking for food.

Ram Lall:

When saw we Thee an hungered;
Gave Thee food?

Piyari:

Oh, shame! The Sahib lays
His whip across their naked backs.

Ram Lall:

Naked

And clothed Thee?

Piyari:

"Vicious—cruel—poor—" in truth;

They are but little children that he strikes!

Just little children, scarcely more than babes!

Padre Sahib:

Unto the least of these, as unto Thee. . .
(He turns to stand by Piyari in center of room, facing the little window.)

'Tis true, Piyari; thou hast spoken truth;

Poor though it was and grudgingly bestowed,

Our Lord accepts our humble sacrifice.
The fragile little hands stretched out to us

Were filled with tokens of our father's love.

(A sudden ray of sunshine, as the sun rises above the horizon, floods the room with light.)

Light breaks, and we have much to do today;

Let us not waste the precious morning hours.

(He takes a crude pick from the corner and goes outdoors. Piyari moves over to bed and stands looking at the baby.)

CURTAIN.

time but all were glad for the privilege of learning to know them.

With the closing of the campaign comes a sense of new responsibility. Then, too, there arises the question as to whether those of us who confess the Lord Jesus Christ did everything we could to win the lost. The story is told of a girl who escaped from a burning building while so many of the inmates perished in the fire. When others tried to comfort her, she said, as she refused to be comforted, "I didn't even try to help any one." The question arises as to whether we did anything to help some one find life in Christ Jesus. If you and I should ask some one to respond to the call of the Gospel in his life would he look at us and there find such results that he would say, "I want what you have?" May the Lord richly bless Brother Miller in his work—the work to which the Lord has called him—and may those who have experienced the great blessings of his ministry remain true to the vows we have made to the Lord. May we find it a real joy to faithfully serve Him while rejoicing in the "Blessed Hope" of the soon return of our Lord.

VINA SNYDER.



NEWS FROM THE FIELD

Our Lord's Greatest Apostle was a Great Correspondent



CANTON, OHIO

Sunday, February 17, the closing day of our three weeks meeting was a day long to be remembered by the members of the First Brethren Church of Canton. The crowds were fine during the entire meeting but the house was packed to capacity at the closing service. The special campaign was led by Evangelist R. Paul Miller. The evangelist did not come to Canton as an entire stranger. A number of our members met him in his meetings at Louisville and Ellet. Those who were not acquainted with him before his coming to Canton soon learned to appreciate him and his work and messages. His sermons were such that people who once attended the services were anxious to come again. The evangelist's fearlessness and the simplicity of the messages made it impossible for any who attended the services to go away and say they did not know the way of salvation. Services were held every night of the three weeks and three services were held on each Sunday.

Quite general preparation was made in advance for the meetings. Under the leadership of the Board of Deacons and Deaconesses the city was divided into three sections. Prayer meetings were held each week in these different sections while at the same time the young people held their meeting in the church building. Added to this some twenty or more members, during the month of November, spent much time in personal visitation. Those who did this work went two by two and much benefit was derived from this work. During this visitation special invitations were extended the people to attend our coming meetings and the people responded in a most remarkable way. The meetings started off with fine attendance and the attendance never lagged even when the weather was not good but the closing day proved to be the real climax in attendance as well as interest.

Eternity alone will tell the results of this personal visitation on the part of the membership. Confessions of Christ were weekly occurrences before the meetings began. From one family thus contacted three made a confession before the special meetings began and from this same family three confessed the Lord during the special campaign. As a result of these efforts and

the enthusiasm engendered by the special meetings there is being considered the organization of "The Seventy" to continue the work thus begun. Much prayer was made for the success of the campaign. A prayer group had been meeting for weeks before the campaign opened and during the meeting the prayer room was well filled and an earnestness marked the praying that could result in nothing but definite answer. It was a real joy to mark off the names of those for whom prayer had been made, those whose names were on the prayer lists. Hearts went out in gratitude to God for answered prayer. There were those who confessed the Lord for whom prayer had been made a long time.

As a result of these meetings happiness came into many hearts and homes as persons either came in first confession or gave themselves in new surrender of life. There were fifty-four who took a definite stand on the closing day of the campaign. The Holy Spirit so used the evangelist that one hundred and eight of our own members gave themselves in full surrender for a closer walk with the Lord. There were twenty from other churches who took the same stand. There were eighty-two who confessed the Lord Jesus Christ as their personal Saviour and Lord, making a total of two hundred and ten definite decisions. A special joy came to the heart of the one who is writing this report as young people made the decisions for the Lord Jesus Christ and the mothers of these children would say, "You enrolled our children on the Cradle Roll."

The entire membership of our church as well as the people of our section of the city appreciate greatly what Brother Miller's coming has meant and shall never be able to thank him sufficiently for his untiring efforts in the name of the Lord. Only eternity will reveal what his services have meant in the way of transformed lives and also the deepening of the spiritual experience of those who were already children of God.

We were happy to have the membership of the Louisville and Ellet congregations attend the services. Their presence meant much in the way of encouragement. We were glad to have with us also Mrs. Miller, the evangelist's wife, and their daughter. They were privileged to remain but a short

AN APPRECIATION

Being compelled to be in Ashland caring for the new work to which he has been called it was possible for the pastor of the Canton church to be present in the special meetings led by Evangelist R. Paul Miller only over the week-end but in that short time a real blessing came to him. He appreciates very much the very fine work done by Brother Miller under rather difficult circumstances. It is a hard situation in which an evangelist finds himself who he must "carry on" without the assistance of the pastor. Brother Miller did an exceptionally fine piece of work under the leadership of the Holy Spirit and many lives were enriched by his ministry and was used of the Holy Spirit to lead many to confess the Lord Jesus Christ as personal Saviour. Lives will be richer because of his labors and many will rejoice throughout eternity that through his efforts they were led to accept eternal life as a gift of God in Christ Jesus. The pastor feels he has lost much in not being able to be in all the meetings but he rejoices that the lives of so many were enriched. Brother Miller is an evangelist of unusual ability and the Holy Spirit has seen fit to bless him in a remarkable way. May the Holy Spirit continue to use him in the same wonderful way that conviction and surrender may come in the lives of many. Thank you, Brother Miller, and may you have many souls for your hire.

J. C. BEAL.

THE REVIVAL AT CANTON, OHIO

Coming from the meeting held in the First Brethren Church of Philadelphia, I opened the campaign in Canton on Tuesday night, January 29th. We shall never forget that slippery ride from the east. The roads were icy most of the way. We spent five hours in one stretch driving seventy-five miles. With the rear end of the car swerving one way or the other every little bit, we felt that we had no nerves in the back. But we arrived by the grace of God, in good time for the meeting.

We were greeted by a fine attendance

the first night and the interest and attendance kept increasing till the house was full nearly every night. It was one of the most happy meetings we have ever held. The spirit among the members was fine. The way they worked and prayed was a joy to behold, and it wasn't only the older folks who did this, but the young people were most active.

Dr. Beal has done a wonderful work of teaching the word to these people and has laid a fine foundation for the future. As is well known by now, Dr. Beal is present secretary of publication work, and in charge of our publishing house at Ashland. He came to Canton each week-end and returned after the Sunday night service. His presence was always an added blessing to the meeting. These people were reluctant to let him go as their pastor, but their feeling that he was needed for the publishing work for the good of the entire denomination caused them to yield their wishes for the good of all.

Grant McDonald, the present pastor at Ellet, Ohio, has been called to succeed Dr. Beal, and we believe he will be able to fully carry on the work Dr. Beal is laying down. He comes to the work with the fullest confidence of the Canton people, and we feel that God will greatly use him in leading this great work on. He plans to move on to the field about April 1st to take full charge of the work.

I cannot speak too highly of the wonderful way in which the entire congregation co-operated in the meetings from first to last. My home was with Dr. Beal, at least I stayed in his home, even though he was not there. However, his daughter, Betty, and Brother Lindower and Vera, all served to do everything possible to make my stay a pleasant one. The homes of the folks were thrown open to me and I greatly enjoyed the hospitality of all.

This work has a real future. In fact, I do not recall of any church in which I have labored in recent months that has so promising a local field as this Canton church. They have long ago ceased to strive for a larger Sunday school for they could not care for them if they came. A new Sunday school annex is right now the crying need of this work. May God give it to them in some way before their opportunity is lost.

On the last evening of the campaign a special service for young people was held in which thirty-one yielded themselves for definite Christian service as the Lord would enable them to enter it. No church has a larger body of young people than this church has.

May Our Father God bless all these folks and use them till He comes.

R. PAUL MILLER.

FLORA, INDIANA

Some little time has elapsed since a report of our work here at Flora has been sent in, and it is not that we haven't been busy, but quite the contrary has been the case.

Brother James Cook and family came to us last fall. They are proving every day in every way to be tireless workers for Christ and His church.

A two weeks revival was held in November with our pastor as preacher-evangelist. Many precious souls were added to the church and the members spiritually filled and uplifted. Brother Cook preaches the

unadulterated Word of God fearlessly and with great power.

We have a good Sunday School under the efficient leadership of our superintendent, Elmer Cripe. The Prayer and Bible Study Class on Thursday evening is well attended and very good reports are coming from their meetings.

Recently a young people's meeting on Sunday evenings has been organized with an average attendance of approximately twenty.

Our W. M. S. is a wide awake and busy auxiliary of the church, doing much to promote the missionary spirit and also the fellowship of working together.

There is no doubt in my mind that Brother Cook, with his good wife and family, will do all in his power to bring Christ closer into the lives of the good people of Flora if they will rise and help and follow his guidance.

We do not deny that we have our problems to solve. We have the same difficulties and trials that come to a healthy growing church.

We covet the prayers of the brotherhood that God may continue to bless the church here till he comes.

Yours in His Service,
MRS. ELMER KUNS, Corres. Sec.

HELP A FELLOW

*Help a fellow forward! Say
Something cherring, something gay,
Something that will stir his soul,
Wake his will and self-control.
Bravest hearts will sometimes fail,
Strongest spirits sometimes quail;
And a friendly word of cheer
Oft transforms a whole career.
Have you not yourself been stirred
In the past by some good word
To a stronger effort still
As you climbed the weary hill?
So, whene'er you see another
Losing hope—well, he's a brother,
And a word, a deed, is due
To that brother man from you.
Help him! It is Christ's own plan!
Help a fellow all you can!*

—CHRISTIAN ENDEAVOR WORLD.

When sending remittances, for sums of fifty cents or less, stamps may be used when convenient. Otherwise send post-office money order. If draft or personal check is used, send ten cents extra for bank exchange.

Some Scriptures on the Evil of Intemperance

By Thoburn C. Lyon

The Evils of Intemperance—Isa. 5:11-23

Conditions under the 18th Amendment could never be called millennial; however, those of us who can remember the "good old days" before Prohibition (but some deliberately refused to remember while we had Prohibition,) know that there was far more drunkenness, and far more of all that went with it, than there was during Prohibition, and the result of Repeal is a return to those old deplorable conditions. That is a concern of the Christian. He is a citizen of two worlds, and it is to be regretted that when such moral issues have been at stake he should so often have seemed to forget that he was a citizen of this world.

Isaiah well describes the liquor forces: they follow strong drink (only wine is mentioned under this heading, vs. 11 and 12), they call the whole traffic good and see only evil in prohibition (v. 20), they are wise in their own eyes, mighty to drink wine, and justify the wicked for reward; they have no regard for the Lord, nor for his work in behalf of fallen men; Surely this gives us much to pray for!

A Political and Social Menace—Hab. 2:12-17

How v. 12 brings to mind cities like Chicago, New York, and others which have been built with blood and established by iniquity! There is no greater political and social menace than this, and unless the Christian people of America wake up and cry unto the Lord and do battle in his strength, the "violence of Lebanon" shall engulf us as it has engulfed other nations. We long for the day when the knowledge of the glory of the Lord shall be universal—but until then, let us not forget that God has given us a work to do. Let us pray about it.

Wise Council Heeded—Jer. 35:1-11

It is difficult to realize how great was the temptation Jeremiah placed before the Rechabites. They were in God's holy city, and the prophet of God led them into God's house and there, in those holy surroundings, placed before them pots of wine and bade them drink. Few would have hesitated to drink under such circumstances, yet these men remained true to their vows. Note the promise which was given them if they faithfully kept this command—"Ye may live many days in the land where ye be strangers" (v. 7).

Safeguarding Future Generations—Judges 13:8-14

Not only was Samson himself forbidden the use of wines, but even his mother was forbidden their use before he was born. It may be argued that this prohibition was because God had a special work for Samson, but has he a work any less important for us, or for our children? If wine could in any measure detract from the moral or physical strength of Samson, dare we use it and jeopardize the future of our children? Let us pray that we may be true to the ideals of Christian parenthood.

A Total Abstainer—Luke 1:8-16

A scientist friend of mine claims that nothing of value was ever accomplished without the stimulus of liquor, and he likes to tell of three friends of his who, in the "good old days," retreated to a certain back room and there disposed of a whole keg of beer once each week. However, the only claim to distinction that these three can make is this: that each drank a third of a keg of beer a week! John the Baptist drank no wine or strong drink, but what a work he performed! How we need such men today, men not drunken with wine but filled with the Spirit of God!

Abstinence for the Sake of Others— Rom. 14:13-23

Paul declared there was no sin in eating meat that had been offered to idols, yet if his doing so would cause another to stumble he would refrain forever. Need we say that this is the only truly Christian attitude to adopt regarding any "personal liberties?" Dare any of us insist on our "right" to drink "temperately," when we know our weaker brother cannot control himself as we can? Pray that Christians may realize their privilege in such matters.

The Acceptable Worshipper—Ps. 24:1-6

Who shall ascend into Mt. Zion, to worship? Shall he whose hands are stained with the debauchery of his neighbor and the impoverishment of his neighbor's family, for gain? Let us pray for clean hands and pure hearts!

OUR LITTLE READERS

BOBBSY GIVES IN

By Anne M. Halladay

It was just the day for boys to play "automobile" up and down the street with their velocipedes. The sun was just warm enough so that they could leave off their jackets, and the breeze was just cool enough so that they did not get too warm pedaling.

All the boys and girls were playing; that is, all except Bobbsy Littleboy. Bobbsy just sat, a cross, humped-up little heap in a dark corner of the kitchen, where his mother was cooking.

"Toot! Toot!" sounded the gay calls from the street.

Mamma Littleboy smiled when she heard them, but Bobbsy didn't. Bobbsy just humped over a little more and looked as dark as the corner he was sitting in.

Poor little Bobbsy! He was having a queer feeling. A "not-give-in" feeling. Perhaps you have had it, but I hope not, for it is a very uncomfortable feeling. It is scowly and humpy and—oh well, ask Bobbsy Littleboy about it.

Now, of course, Bobbsy really wanted to play "automobile" too. In fact the only thing that was keeping him in that dark corner was that "not-give-in" feeling. Early that morning it had begun when he had seen Billy Boy with his best top. Billy Boy was turning it over and over in his fat little hand.

"That's mine!" Bobbsy had said. "Give that to me." And when Billy Boy had hugged it tighter Bobbsy had pushed him on to the floor and had taken the top. He wasn't going to play with it, but it was his, and so he took it.

"Oh! Oh! My top! My top!" cried Billy Boy.

Then Bobbsy had done a naughty thing. Bobbsy forgot all about everything but himself, and he slapped Billy Boy's cheek.

Just then Mamma Littleboy came into the room.

"Bobbsy!" she exclaimed.

"Well, I don't care. He can just leave my things alone."

"Oh, but Bobbsy, I am sure you are sorry. I am sure that you are going to tell Billy Boy so before you go to play."

Bobbsy looked at the little red spot that his hand had left on the soft cheek of Billy Boy, his own little brother!

Bobbsy was ashamed, and he really wanted to tell Billy Boy so. But it was just then that that "not-give-in" feeling had begun, and Bobbsy had kept still and let it grow. And it had grown and grown and grown. So he was still humped in a ball in that dark corner of his mother's kitchen, and he was very miserable. Why had he been so naughty to Billy Boy?

"Toot! Toot!" from the sidewalk.

Bobbsy looked up at Mamma Littleboy. She was stirring something in a large yellow bowl on the kitchen table.

"Isn't she ever going to say anything to me?" thought Bobbsy. "Is she going to let me just sit here all morning?"

Two big tears rolled down Bobbsy's cheek and splashed on to his bare little knees.

Just then Mamma Littleboy did look up. She saw the tears and felt sorry for Bobbsy. She almost did say something, but then the telephone rang and the door closed behind her as she went to answer.

"Oh!" groaned Bobbsy in despair, shutting his eyes tight to keep back the tears that would come.

"Toot! Toot!" called the voices of the children.

"Toot! Too-o-o!" came a soft little voice very close, and Bobbsy felt a warm little hand on his knee.

Bobbsy opened his eyes. He just had to smile, for Billy Boy stood beside him with a funny little questioning wrinkle screwing up his little nose. And the minute Bobbsy smiled he forgot all about that "not-give-in" feeling.

"O Billy Boy," he said. "I'm glad you came." Bobbsy reached down into his pocket. "Here, Billy Boy. You may have my top. I'm sorry that I was so cross. I don't know what made me slap you."

"Mine?" squealed Billy Boy, as Bobbsy nodded. "My top?"

"Yes, yours, Billy Boy, and yours to keep, too," said Bobbsy as the door opened and Mamma Littleboy came back. That queer look that she had been wearing all morning disappeared from her face when she saw the two little brothers so happy before her.

"Mother," said Bobbsy, "I have given Billy Boy my top to keep. I want him to have it, mother. I don't know what made me slap him."

Oh, how good it seemed to talk to mother again!

"Well, that sounds like my Bobbsy. I haven't known just who that fellow was, sitting all humped over in the corner." Then they all laughed together.

And what do you think Mamma Littleboy was stirring in that big yellow bowl? Eggnog! Bobbsy's eyes grew big and round as she poured it into his mug and handed it to him.

"But, mother"—he began, for she had started it before the telephone rang.

Mamma Littleboy laughed at Bobbsy's surprise.

"I just knew you could not keep that 'not-give-in' feeling long, Bobbsy. You are too loving not to be uncomfortable when you are naughty."

Now it was Bobbsy's turn to laugh.

"I was uncomfortable," he said. "I never want to have that 'not-give-in' feeling again." Taking Billy Boy's hand he

added, "Come on, Billy Boy. I'll ride you on the back of my velocipede. That is the rumble seat."—The Sunbeam.

OUR LAYMEN

Their Interests and Activities

LAYMEN'S ACTIVITIES AT LAST NATIONAL CONFERENCE

At the Laymen's meetings held at the Winona Conference this past summer, a renewed interest and enthusiasm was shown for the promotion of the Laymen's Movement. It was generally felt that a more definite program should be established for the men to parallel in some way the work done among the women. Specific goals and recommendations were passed and newly elected officers instructed to promote and foster the movement through the church magazines, circulars and any other available methods.

Specifically the following were set up as goals for the National Organization for the ensuing year:

(1) To establish at least 25 Laymen's Organizations in the local churches.

(2) To raise funds for the promotion of some national work or project.

(3) To continue and expand the Student Aid Fund.

(4) To seek place for the Laymen and the presentation of the Laymen's work in all church conferences.

With reference to the functions of such Laymen's Organizations in the local churches, the following aims and objectives were suggested:

(1) To hold regular meetings of the men for inspiration and fellowship.

(2) To assist the pastor in visitation and evangelistic efforts.

(3) To foster some special needy project as for example, Home Mission work.

(4) To contact the various national boards of the churches and become informed concerning the work they are trying to do.

(5) To pay twenty-five cents per member per annum for the promotion of the national work.

(6) Other objectives to be established as the local group may see fit.

Some of our churches have had such men's organizations for the past few years. The officers of the national organization would be very glad to have them report some of their programs and activities which might be used in compilation of suggestions, for other organizations. The Berlin Church has formulated a splendid set of objectives and on instructions given to officers at national conference, the Berlin plans have been mimeographed and are available to any who care for them. These can be had by writing to R. R. Haun, Ashland, Ohio. The national officers will be glad to be of any assistance to other and also to receive any suggestions from others for the promotion of the work. The officers elected for this year are:

President, M. P. Puterbaugh, Ashland, Ohio; Vice president, F. G. Franks, Philadelphia, Pa.; secretary, R. R. Haun, Ashland, Ohio; treasurer, N. G. Kimme, Gratis, Ohio.

Submitted by R. R. Haun, Secretary.

THE BRETHREN EVANGELIST

"If God Be For Us"

A Meditation for Our Times

Times are hard; but if God be for us, we can carry our loads and keep on.
Difficulties may beset us and problems perplex us until we grow weak in our struggle to persevere;

Opponents may scoff at us and friends may counsel us to take the easiest way;

Our work may be criticized and our best efforts misinterpreted by those who ought to know better;

Our personality may be branded as unattractive and our character belittled by some fellow-man;

Our faith may be denounced as provincial and our worship as mere ceremony;

We may lose our money and become poor beyond recovery;

We may lose our jobs and look for another position and not find it;

We may meet humiliations where formerly we were accorded honor and influence;

Men who once saluted us with respect may pass us by unnoticed;

People who asked our advice and took it may ridicule us for lacking common sense;

Our hopes, our ambitions, our plans, our prayers may seem to dissolve into thin air and be carried away as by a wind storm;

The work of a lifetime may find no favor in men's eyes;

We may know our own faults and failures and bemoan them;

We may be conscious of having served as faithfully as we knew how without seeking a reward;

Others may reap what we have sown and take the credit for both sowing and reaping.

But God knows what we are and what we have done.

He knows why we have difficulties and problems.

It is He who is trying our mettle and testing our loyalty.

He wants us to be strong in His might and to be merciful as He is merciful.

If He were to condemn us, we should be lost;

But He is gracious and full of compassion, forgiving our sins, taking away our guilt, renewing with us His covenant of love in Jesus Christ, as often as we come to Him in repentance and faith.

He wants to fulfill His plan of redemption in us and through us.

He is our Father in heaven and we are His children on earth.

Therefore we will not fear what man can do to us or what adversity may bring us.

God is sufficient for every emergency; no man can thwart Him.

We are His servants who seek to do His will and

His will for us and all men is recorded in His Word.

We trust in His Word and His promises and strive to do His commandments.

Our prayer is: "In Thee, O Lord, have I trusted; let me never be confounded."

So if God be for us, who can be against us? Through Jesus Christ He will freely give us all things which we need day by day, and nothing shall separate us from the love of God which is in Christ Jesus and nothing shall keep us from finding the fulfillment of His promises of personal salvation and eternal life, of a world redeemed and of a new heaven and earth.

By George Drach, D. D., in "The Lutheran."

Signs of the Times

by
Alva J. McClain

SALVATION is of The Lord.

On this point Christianity takes its stand against all other religions in the world. These other religions do not agree as to what we must do to be saved, but they all agree that man must do something, whether it be little or much. Some teach that man must do **all** to be saved. Others say he must do a **part** of the work. Still others will tell that God does all the work of salvation, but that after we are saved we must help to keep ourselves saved. All false religion says one of two things: Salvation is of **man**, or, Salvation is of the **Lord plus man**. Christianity denies both of these formulas, and declares that **Salvation is of the Lord**.

This is the ABC of divine revelation. Until we have learned this we know nothing about spiritual things. This is the hardest lesson to teach the human heart. Men will fight bitterly for some little ground of human merit to stand on. The prophet Jonah had to be thrown into the sea, be swallowed by the whale, die, descend into Sheol, before he learned the ABC of salvation. When Jonah cried, "SALVATION IS OF THE LORD," then God "spoke unto the fish, and it vomited out Jonah upon the dry land" (2:9-10).

If God should begin to use this method of pedagogy today with all the prophets who doubt the Grace of God, one wonders whether there would be whales enough to go around.

SPURGEON Preached a Sermon.

If you read the sermons of the great Spurgeon, you will find that no matter where he starts he finally gets to the Grace of God. He opened the door of Salvation wide to all, but he shut the door to all that smacks of human merit. Spurgeon once preached a sermon on Jonah's great confession, "Salvation is of the Lord." He showed first that the **plan** of Salvation was wholly of God. He showed, second, that the **execution** of the plan was all of God. Third, he declared that the **application** of salvation to the sinner was altogether of the Lord. Fourth, he said that the **sustaining** of salvation in our hearts is also of the Lord. And finally, he insisted that the **ultimate perfection** of our salvation is all of God.

As Spurgeon spoke on the last point, he declared that we "must enter heaven singing, 'Salvation is of the Lord alone; Grace is a shoreless sea.'" There may be Arminians here, but they will not be Arminians there. They may here say, "It is of the will of the flesh," but in heaven they shall not think so. Here they may ascribe some little to the creature; but there they shall cast their crowns at the Redeemer's feet, and acknowledge that He did it all. Here they may look sometimes a little at themselves, and boast somewhat of their own strength; but there, "Not unto us, not unto us," shall be sung with deeper sincerity and with more profound emphasis than they have even sung it here below. In heaven, when Grace shall have done its

work, this truth shall stand out in blazing letters of gold, "Salvation is of the Lord."

Spurgeon had no confidence in the rickety raft of human merit, which men today are trying once more to patch up to sail the seas of eternity. He had something better, the Grace of God in Christ. And he preached it without fear or compromise, without hedging or qualification, without ifs or buts. And God blessed his work.

THE Old Lady Who Worried.

Among the passengers on a great ocean liner there was a little old lady who had never taken a trip across the seas. She worried about everything, from the moment she crossed the gang-plank to the time when the journey was finished. If the wind blew, she went to the captain and asked whether the ship was strong enough to withstand it. If the whistle blew, she worried for fear that the engines might explode. If she saw another ship passing, she needed assurance that there would not be any collision.

Finally some one remarked to the captain that it was a great pity that the old lady worried so much about the safety of the ship. "Yes," replied the captain, "but fortunately she is just as safe as those who do not worry."

It was the ship, not the old lady's worrying, that brought the voyage to its safe conclusion.

Unfortunately there are some Christians just like the old lady. They spend their time worrying about the safety of the ship and the final outcome of the journey, when they could just as well enjoy the voyage and let the Captain take care of the ship. He is able.

If we are really saved, we need not worry about the outcome of the matter. What we should be concerned about is the great host of those who are not saved.

THE Gnashing of Teeth.

When Hauptmann was taken to the New Jersey State Prison, where he will await the execution of the death sentence, its 600 criminal inmates yelled and booed in resentment that the "baby-killer" should be brought into their company. Prison authorities found it necessary to impose special discipline to quell the disturbance.

This is a fine illustration of the incurable Phariseism of the carnal man. No matter how evil he may be, or how great his own offence, every man feels that he is better than some other men. When these New Jersey convicts "booed" at Hauptmann, they were only saying what the ancient Pharisee said, "We thank Thee that we are not as other men are—even as this baby killer."

This feeling is at the bottom of all legalistic religion. Men argue that they are better and more deserving than other men, either because of some good that they have done, or because of some evil they have not done. This is not Christianity. Christianity speaks through the Apostle Paul as he writes, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

Even if you could get rid of all the fires of hell, which you cannot, hell would not be a pleasant place. There would still be left all the deadly hatreds of men, as evidenced by the "booing" of the New Jer-

sey convicts. "There shall be . . . gnashing of teeth."

ANOTHER Lady Jailer.

Mrs. George A. Waters was recently the warden of a prison in the State of Oklahoma. One day thirty-two of the tough gentlemen in her care decided they would leave. So they took some guns, held up the guards, opened the gates, helped themselves to several automobiles, and rode away.

The State of Oklahoma, feeling that enough was enough, ousted the lady jailer. But the lady says she will not retire to private life. She intends first to write a book. Then she expects to run for the United States Senate, thus "demanding at the polls the vindication of my work," to quote her own words.

If you think all this is funny, do not laugh too loudly. The "sovereign people" have elected some strange figures to Congress. Look at Huey Long. It might be safer, at that, for Mrs. Waters to be in the Senate than to be in charge of a prison full of dangerous convicts. Safer for the country, I mean.

ANOTHER Lady Performs.

If you have been in a fashionable church on Park Avenue in New York City, you would have seen something new in the way of a church service. The minister left his pulpit and sat in a front pew. Two readers, a "first" and a "second," stood up in their places and read selected portions from the Psalms. As they read, a professional dancer, barefooted, with scarlet colored lips, finger and toe nails, gave what she called a "rhythmic interpretation of the Psalms."

The church was crowded, and the minister said, "I never realized the greatness of her interpretation of spiritual themes until I saw her myself."

Such an exhibition is bad enough, but the
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THE BRETHREN EVANGELIST

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“As Ye Go, Preach”---Herald the Message

That is what every Christian is charged to do—to herald the gospel message. Jesus is saying to us, as he did to the Twelve, “As ye go, preach,” proclaim the message of my coming into the world and my ministry in behalf of lost men. Do the work of a herald, hasten forth and publish abroad the news. That is our commission, and from such a formal and grave charge no disciple can escape, the responsibility belongs to the relation. At no time need we more to be reminded of it than at this season when our minds are turning toward Easter, the anniversary of the climax of our Lord’s work in the world. But whether in the Lenten season or in the heat of the summer the Christian may well keep in mind that his first duty is set forth in his Master’s last word: “Go ye into all the world and preach the gospel to every creature.”

“Preaching” is generally looked upon as the responsibility of a particular class of people set apart and trained for the specific task of proclaiming the gospel message, but that is not according to the divine program. Jesus intended that every one of his disciples should be a herald of the Truth, and not merely the ordained ministers and missionaries. Until the church gets that broader view and adopts a program that calls for every member doing what he can to tell of the saving work of Christ to dying men, we shall scarcely make a dent in the great world task that is ours. Heralding is every Christian’s job, let us bear it in mind, and there will be found a way for every one to work at it.

A few years ago it was reported that a group of young Y. M. C. A. members who were in the habit of taking bicycle rides, decided to combine the work of the kingdom with their personal pleasure. So they divided the territory and went out on their wheels and told the Gospel story in homes, in shops and on the streets, wherever they could find any one who would listen. And because they went forth with a great passion and with the compulsion of the commission of God, many people were found to listen and to heed. Would it not be possible for us to turn our automobile riding to such good account in many instances, if we only had the passion for souls? Or the visits we make on our friends, or our recreational activities, or our social engagements,—might it not be possible to use many of such occasions for the heralding of the Gospel in wise and tactful ways, if we only had the vision and the zeal?

Not only so, but in our daily work, whatever it be, there are many opportunities of heralding for Christ, if we only had the eyes and heart for such service. Consider, for example, the teaching vocation, how many times does the door of opportunity open whereby the consecrated teacher may lead a child or youth to face his relation to Christ! Some one has written of a teacher who was zealous for the saving of her pupils and having learned that one of the boys in her class was not a Christian, prayed that she might be guided in an effort to win that boy to Christ. He was good in mathematics, and one day the teacher handed him a piece of paper upon which was written: “What doth it profit a man, if he gain the whole world and lose his own soul?” The boy was greatly impressed and with a little further help, he became a Christian.

Or consider the opportunities of the salesman, particularly the traveling salesman, how many are daily appearing! And who ought to be able better to tell the story of Christ’s love than he? There are those who make use of their opportunities, too, as some noble men of our acquaintance have testified. A certain salesman closed his order book on one occasion and said to his merchant friend: “I have an interesting side line.” Then he presented the claims of Christ upon the life so effectively and tactfully that the merchant thanked him heartily for his talk and

betook himself to church the next Sunday and made a confession.

Or, think of the banker as a herald. Some of the noblest lay heralds that we know are bankers and their business services are not less appreciated because of their zeal for Christ, but rather more so. One banker stopped at the desk of his clerk long enough to whisper in the ear of his clerk. When the work of day was over that clerk made his way into the office of the banker, who spoke to him the words of eternal life, with the result that the young man accepted Christ.

Or, consider the work and opportunities of the farmer, who is surrounded by the beauties and marvels of nature. We cannot help reflecting concerning the numerous occasions when Christ presented eternal truth in the language of the farmer. What farmer would fail to understand the importance of receiving the good seed of the Word into a heart that is tender and deep and unincumbered by worldliness and superficiality? Or what man of the soil would fail to grasp the certain destruction of the tares of evil, or the fatality of neglecting the soul in the piling up of wealth in larger barns, or the spiritual significance of seed falling into the ground and dying and that it might rise into life? How easy it is for the farmer to understand and to make known to others the eternal truths of the Word!

Or again, let the physician consider his calling and its opportunities of heralding the message of God. Happy is that Christian doctor who is keen about this matter, for no one has greater opportunities of profoundly influencing life for the right than he. There are many people whose ears are deaf to the moral and spiritual counsels of all except those on whom they depend for the healing of the body. This is strikingly noticeable in foreign mission lands where the medical missionary has long had access to homes and hearts that were closed to all others. A group of people in India walked for two months to reach a medical missionary and at the end of their journey received the Gospel as well as healing at the missionary’s hands, though they had refused to hear the Word from other missionaries. Medical missionary effort has opened wide the door in our African mission work and multiplied opportunities in a way that would never have been possible without it. Though not to the same degree, yet in a wonderful way, the doctor in the homeland has the opportunity to sow the seed for a spiritual harvest. As he ministers to the afflicted body, he will often find the soul of his patient responsive to the higher ministry of the Spirit. And what a wealth of material is to be found in the Word of God with which the Christian doctor may turn the attention of his patients to the Great Physician! Surely God must expect a great deal of heralding from Christian physicians. One of the most effective heralds of the early church was a physician.

To every Christian man or woman in every walk of life there comes the injunction, “As ye go, preach,” herald the Word, proclaim the Gospel,—and that, not merely by life, though nothing would avail without that, but also by actual effort put forth to win others to Christ. The love of Christ constraineth us. A Chinese brought his child to a missionary to have it consecrated. He said his child’s name was Moo Dee and when asked why he had given it that name, he replied that he had heard of the great Moody in America, and that in his dialect, Moo meant love and Dee meant God. He said, “I want my child to grow up to love God.” It is the love of God in the heart that causes Christians to be faithful heralds of the Gospel. And to those who profess to love God but do nothing toward winning others to Christ, we would bring by way of remembrance the words of Jesus: “If ye love me, keep my commandments” - - - “As ye go, preach.”

Alcohol Neither Food nor Body Builder

It is an old fashioned, discredited notion that alcohol is a food. And yet, old as it is, there are many defenders of drink who still make use of that alibi. A German neighbor who likes his drinks and provides them for his family as well as encourages their use by others, insists that his beer and wines are foods and body builders. This claim is being urged in many places, as one among the innumerable ragged arguments being revived, by promoters of the traffic and drinkers alike. Of course the truth is that alcohol, in whatever form it may be taken, is neither a food nor a body builder. But in these days truth is having a hard struggle to maintain itself in the face of the lying propaganda that is being so skillfully and universally given forth in newspaper, magazine, radio and cinema. Therefore the truth needs to be retold and the facts need to be often and positively presented if they are to have a claim upon the faith of the young people.

People must be brought to understand the true nature of alcohol, how harmful it really is. If people do not fear it, or if they treat it indifferently, or if indeed they look upon it as a food and body builder, they are likely to tamper with it and eventually to develop the alcohol habit. Its great danger, even to those who drink lightly, lies in the fact that—far from being a food—it is a poisonous, habit-forming drug. That is no newly discovered fact, but it is one that we are inclined to forget or overlook in the midst of our present-day liquorized atmosphere. Thus the importance of this reminder.

It was thirty years ago that Sir Herbert Spencer Wells, M. D. said: "It is only lately that we have begun to regard alcohol in its true light, as a drug and not as a food." At the same time Dr. Frederick Peterson said: "Alcohol is a poison. It is claimed by some that alcohol is a food. If so, it is a poisoned food. Alcohol is one of the most common causes of insanity, epilepsy, paralysis, diseases of the liver and stomach, dropsy and tuberculosis." The late Sir Victor Horsley, M. D. defined food as "Any substance which, when absorbed into the blood, will nourish or repair waste, and furnish force and heat to the body without causing injury to any other part or loss of functional activity. Food acts in several ways, viz:

- "1. In the providing of energy for muscular work.
- "2. In the maintenance of the heat of the body.
- "3. In the building up of the tissues.
- "4. In the saving of the waste tissues.

"Chemically it has been sought to define a food as something that is oxidized in the body, i. e., burnt up and disintegrated so that it is split up into component parts. This, however, cannot be accepted as a proper definition of foodstuffs, because in addition to a capacity for being oxidized, a foodstuff must be something that is of use to the economy in one of the four ways above stated, and it does not follow because a substance is oxidized in the living tissues, that the results of such oxidization is of use to the body: on the contrary many poisons are so oxidized. For instance, morphin and phosphorus are so oxidized as far as possible by the tissues, the body striving to get rid of such substances by the method of oxidization, just as in daily life we get rid of noxious materials by burning them on the rubbish heap. We desire, therefore, to make it clear that the fact of a substance being burned up in the body does not in the least entitle it to be called a 'food'."

After describing in detail the processes of separating the materials into their component parts and building them into the life of the body, Sir Victor continues: "When alcohol is present, the tissues are kept starving for their oxygen, hence their normal rate of metabolism, or tissue combustion, is delayed, and they cannot get rid of their waste material in the way they require. Thus the body becomes clogged and irritated by the presence of many effete substances which ought to have been eliminated had oxidation not been interfered with. As a consequence of this, ill health of various degrees is liable to occur."

These are heavy statements, but they are so essential that we can well afford to study them, coming, as they do, from such

high medical authority. Stating the truth concerning the food value of alcohol in a single sentence quoted from the Encyclopedia Britannica, "None is known to be converted into substances which the body can retain."

And if anyone has thought alcohol does in any way operate to build up or restore the tissues of the body, let him be disillusioned. It contains no nutrient calories, and it contains no vitamins, and therefore does not nourish, build or repair any tissues. Dr. Haven Emerson states that the food value of a pint of beer consists of 85 nutrient calories derived from the solids in the beer, 106 heat calories, derived from alcohol. Half a pint of light or four ounces of fortified wine would each yield about 125 calories, practically all of them heat calories, from alcohol. Two ounces of proof whiskey contain 156 heat and no nutrient calories. Compared with these values, the food value of a pound of chocolate (30% sugar) provides 2,768 nutrient calories, and a pound of peanuts (edible portion) provides 2,490 nutrient calories, while a pound of sausage contains 2,030 calories. To build and repair the body's tissues nutrient calories and vitamins are required, and they are not found in alcohol. Alcohol only burns and destroys.

EDITORIAL REVIEW

A Special Request for prayer reached us as we were going to press, for revival at Pleasant Hill, Ohio. It started March 3rd in charge of the pastor, Brother Samuel Adams.

Brother N. W. Jennings reports four added to the church by baptism at Turlock, California, where he is pastor, and the church is zealous and aggressive in its activities. He is now engaged in a revival for which he requests prayer.

Dr. I. D. Bowman tells us that he is no longer pastor of the Brethren group in Delaware, but that Brother S. E. Christiansen has taken over the work. Communications for this work should be addressed to the new pastor whose address will be found in the "Announcement" department.

In a personal communication to this office from Brother John Parr, pastor at Berne, Indiana, we learn that the church is enthusiastic and very much alive in the work of the Lord. They are still rejoicing in the splendid revival recently conducted by Brother William Clough.

The Warsaw, Indiana, church continues to be aggressive under the leadership of Dr. L. E. Lindower and has a number of successful special features to report. The church is now free of debt, the congregation having recently oversubscribed the amount of their indebtedness. Two new members were recently received by baptism.

Dr. K. M. Monroe reports for the National Sunday School Association, of which he is treasurer, a total receipts of \$1,913.89 as a result of the White Gift offerings. Judging from past experiences, we suppose there are schools yet to report. We are sure any additional offerings will be gladly received. The goal has not yet been reached.

The First Church of Long Beach, California reports a Bible school attendance average for the past year of 1003, which must be the banner school of the brotherhood. Their transportation system is worthy of special note, 24,213 children having been hauled to and from school during the year. A new method of extending their educational influence is the Neighborhood Bible Class department, now conducting twelve classes in various parts of the city. Dr. L. S. Bauman is pastor of this church.

Prof. M. P. Puterbaugh, president of the Laymen's organization, has a message in this issue concerning laymen's activities and interests. He and his co-laborers have caught a vision and are setting about to make that vision a reality. They believe the laymen can be organized and inspired and equipped to do a very much greater work than they are now accomplishing in the local church, and also be brought to make a larger contribution to our conferences. We believe they are right, that the laymen can be brought to parallel, in a measure, the great work accomplished by the women of the church, and that it is the part of pastors to give them every possible encouragement.

PRAYER IN EVANGELISM

By R. Paul Miller

Third of a Series by representative Ministers on Prayer as a factor in the Church's Problems and Tasks.

It is impossible to have a successful campaign of evangelism without much prayer. Two things have always been prominent in great spiritual revivals of the past; they were emphatic, dogmatic, doctrinal preaching, and persistent, and prevailing prayer. But no real revival ever came without prayer.

Prayer is to a revival meeting, the same as blood is to your body: it is the life of it. You may have an evangelist with the eloquence of Gabriel, but if there is not present a profound ministry of prayer on the part of God's people, the words will fall on deaf ears. Few men have known a ministry of evangelism with the moving power of Charles G. Finney, but back of his preaching was the praying of old "Father Nash" who, while Finney preached, would shut himself up in his room, or creep beneath the platform where Finney stood and plead with God for power on His word. Whenever he could, he would gather other praying people and together they would pray hours for spiritual power. Finney was known to say that he felt helpless when old "Father Nash" was too sick to pray.

The prayer that brings souls to Christ must have a vision of Hell and of Calvary. The soul who does not feel the tragedy of Hell will have little concern for lost men, and feel little of the burning of heart necessary for intercessory prayer. Without a deep realization that all men outside of Christ are hopelessly lost, regardless of who they are, or how attractive their lives may be, prayer for their salvation will be a shallow and empty thing. The awfulness of being forever lost will, when deeply felt, make cold and formal prayers impossible. As the Apostle Paul warned the Ephesians "day and night with tears," so will Christians pray for souls when they feel the terror of Hell as he felt it. Add to this a vision of the Cross of Christ where such a great price was paid to provide salvation for every hell bound soul, and of how an acceptance of Christ is the only way to escape that Hell, and intercessory prayer will be as natural as breathing. In fact, it will be the only way that relief from the burden for lost men can be had.

Prayer that prevails for lost men must come from those with clean hands and hearts. "If I regard iniquity in my heart the Lord will not hear me," cried David in Psalm 66:18. There is little use in praying for others when your own life is not right in the sight of God. A real revival usually starts in the hearts of believers themselves. And prayer for the lost must be in faith or it is useless. A short time ago a woman who had sent in her husband's name for prayer said to me, "O, yes, I pray for him, but I know it won't do any good." Little wonder that her husband is a lost man today. It is the praying that believes God can and will answer prayer that finally gets rewarded. It may not come the day you ask, for God does not put a time limit on praying, but God will answer believing prayer. Sometimes it takes years. In a meeting not long ago a man came forward and accepted Christ. He was quite broken up. He said, "It wasn't anything in this meeting that brought me to Christ. It was the forty-two years of prayer by my wife. For all these years I have done everything I could to break her down. I have laughed at her when

she knelt to pray for me, I have sworn at her, I have thrown my shoes at her but I could not stop her. All these years, each time I have seen her kneel to pray I have felt guilty before God. I simply cannot stand it any longer. I know Christ is real or my wife could never have stood what she has. I want to be a Christian myself."

Great revival movements are not born suddenly. They are the accumulation of long months of prayer by someone, maybe a group. The revival at Schotts, Scotland that shook that land was the result of months of burdened prayer by many people. When it came, it touched thousands. So it was with the great revival that broke out in this country under Jonathan Edwards. For many months an awful deadness spiritually had prevailed in the New England community. They that feared the Lord wept before Him in prayer month after month. The night before Edwards preached his famous sermon "Sinners in the hands of an angry God," when strong men grasped the pillars of the church to keep from slipping into Hell, a group of God's broken hearted saints were in an all night prayer meeting. If such revivals are ever to return among us today, they must come in the same way. Revivals are not carried about in an Evangelist's hand bag. They are born in the praying of God's faithful believing children.

It is such praying that makes soul winners of Christians. It is not hard to meet and speak to a man about his soul after you have spent hours on your knees talking to God about him. A stranger becomes a familiar person through prayer. This praying makes soul winners confident and powerful. There is a power unseen but felt that marks the man or woman who spends hours with God praying for lost men. Timidity dies and boldness takes its place. Not a boldness that asserts itself in rudeness, but one that has no fear of man. It is this praying that enables the Holy Spirit to bring to mind many a thought and word of Truth that would never otherwise be recalled when speaking to the unsaved. It also makes the soul winner depend on God to work a miracle in the sinner's heart, rather than to depend upon some clever argument of his own. It takes something more than clever arguments to bring souls to Christ.

God grant that the year 1935 may mark the greatest period of intercessory prayer ever known to the Brethren Church! If so, it will also mark the greatest in soul winning and progress of the Truth.

Berne, Indiana.

Do not allow the fear of loss to rob you of things which make life rich and beautiful and sacred. There will be strife with every power which holds you captive. The sword may pierce your own soul but only that the thoughts of many hearts at last shall be revealed. There will be sacrifice often to the death upon some unknown cross. Such strife and pain and sacrifice were the steps which marked the triumphant conquest of the Prince of Peace. Fear not. The clouds, or it may be the dazzling rays of light, which for a moment hold from your eyes the Being of God will at last reveal him in the face of Jesus Christ.—Bishop Perry.

THE PRESENT HOUR

Its Insistent Demand for Re-Motivation

Published in
three parts
Part III

By George T. Ronk

Why the Submerged Tenth?

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead." Prov. 21:16.

Much has been written about the "forgotten man" and many millions are convinced they have him identified. In this section we shall treat of the unforgettable man, in an incident of personal experience.

Time, 1927; place, an industrial community of about 60,000 based on a farming community in the Corn Belt; characteristics, an aggressive community, where the foreign, the colored, the deficient are below the American average in numbers; illiteracy, none; criminality inconsequential. Times, good; help, wanted badly.

An employment office was opened in charge of a trained shop man of kindly Christian character and unusually altruistic bent. No applicants but local residents were considered. As to data, application cards were thorough and illuminating. Practically the entire unemployed male population of the community was enrolled. Of over 2,000 applicants, only about one in twenty proved employable even at common labor; practically all were men with families. Finally, about 100 out of the number were chosen which included virtually every possible choice. They ranked in skill from common labor to skilled machinists.

At the end of six months, not one of the number remained. All had failed. No more sympathetic, kindly supervision was ever given than they received at the hands of a picked staff of a dozen supervisors. And their services were badly needed. Note that times were good and the best men of the city steadily employed: this represented the unemployed in such a background.

A detailed study showed the causes of failure to fall in about two equally divided classifications. In the one class men were physically unfit to do the work required, such as sorting, piling, carrying, trucking, measuring, classifying, cleaning, without getting injured or endangering others. In the other class, men were physically fit, even skilled, but lacked the moral foundation for honest labor, being either lazy, shiftless, inaccurate, crafty, ill-willed, guilty of sabotage against the product of fellow-workers, treacherous, untruthful, dangerous to life and limb. The outcome was an appalling revelation to the honest, hard-working, shop trained staff of supervisors who had believed that, given an equal chance, all men are equal.

Statistically, based on family study, the unemployable, submerged element, proved to be not one tenth but one eighth of the population; as to offspring, compared with an equal number of steady laborers, highly prolific. Moreover, alcoholism was not a factor at that date.

Today, after three years of dole, one year of cheap, available liquor, taking into account the known deterioration among the identical steady labor, conservative estimate requires raising the submerged fraction to one sixth of the population, and that the most prolific fraction. One sixth of the population permanently dependent and idle! This too, in the Corn Belt, with illiteracy almost

unknown and the purest of American stock? And urbanization is not really a factor here.

The Menace of Urbanization

"And I will kindle a fire in his cities, and it shall devour all round about him." Jer. 50:32.

The growth of huge cities, with the population detached from all direct soil sustenance, dependent on distribution, transportation and commerce for life itself, makes city population a pawn to disorders, and the prime hazard of civilization. To increase the danger, moral instruction often completely disappears, followed by a steady decline of social ideals.

Recently, a noted Chicago Judge stated that 95% of the criminals brought before him, not only were uninfluenced by the church, but had never been in a church of any kind in their lives. Outside the moral instruction gleaned in the schools and the youth's inherent idealism, society has no protection from him. With the insidious propaganda of naturalism, nudism, communism, as well as that of organized vice and crime he is a potential menace to his times.

With the advent of the movie, radio and the immanent television, it is no longer possible to shield youth from the fire of urbanization. It is a fire that devours all round about. The "idol if the air-lanes" insinuates his demoralizing rhythm to the most isolated mountain cabin and frontier hut. Homogeneity is of the essence of the hour! Woe to the hour if the mass be totally unsalted! Not only are town and city one, the nations are one. 'It is small wonder democracy yields to demagoguery; demagoguery to dictatorship. Political futility ends in social dismay. Communism or Fascism—which? Where stands the church?

The Father's Family

"And thou shalt bring thy father, and thy mother, and thy brethren and all thy father's household, home with thee." Josh. 2:18.

The natural basic unit of society is the family. The ancient civilizations that fell, one after the other, could not survive the destruction of their family life. The barbarians who succeeded them rose to power on the integrity of the family, even though polygamous. Why, in an informed generation with a well developed historical sense, must the destructive social doctrinaire be on the increase everywhere in educated circles. Source-history is open to him and speaks for itself.

Today, loss of family unity is the surest cause of that child cynicism which is the monitor of much juvenile crime. Broken lives come from broken homes; ask the penologist. Broken family integrity ends in race suicide. "The iniquities of the fathers descend on the children to the third and fourth generation"—there is no fifth! This is the law—the judgment is inherent in the law. Iniquity perishes, while imbecility, the mother of iniquity, survives and propagates. Today it is imbecility rather than criminality, that threatens the social structure in the long view—imbecility of conscience as well as intellect. So much for a few causes of social dismay each a challenge to the church. (Continued on page 14)

Eternal Security of Regenerated Believers

By Claude Studebaker

"No one believes more sincerely than I in the security of the faithful believer."

This subject seems to have assumed a rather large place in our theological thought. Several expressions from the platform of our National Conference and a Bible lecture hour given to the subject, certainly exonerates me from presenting the subject merely for the privilege of discussing it. We had the same subject presented at our district conference.

I was raised among the Baptists and have always been quite closely associated with them. The Primitive Baptists go so far in their emphasis on the sovereignty of God as to say, "God has predestinated in his own will and foreordained those who are to be saved and those who are to be lost, regardless of their individual responsibility." There is something to be said in defense of the doctrine in the realm of rather abstract theology of the omniscience and omnipotence of God. From this extreme interpretation of the sovereignty of God, down through Calvinism in its various interpretations, to the most liberal Arminianism, there will never be complete agreement. You may have your choice of interpretation.

I, too, claim the personal privilege, especially after living on a book or a chapter of the Bible, submitting myself unto the guidance of the Holy Spirit, giving it my earnest thought until every word and phrase is made a part of me,—I, too, claim the right of declaring the teaching of the scripture, regardless of any commentary; and I have due regard for the commentators, although I do not consider them infallible. It seems to me a frank presentation of both sides of the question should be helpful.

If I am able to understand "Eternal Security" as it is taught by some, as a rather new discovery, bringing great joy to their hearts, and expressing some pity for the trembling, fearful souls who have not entered into the perfect rest of that blissful state, is this: If a soul is born of God by faith in the Lord Jesus Christ, his relation to God is settled for all eternity, regardless of his own deeds; he has eternal life. He may lose the rewards of the faithful but his eternal life is secure. He cannot be unborn. I heard one preacher go so far in his emphasis, as to tell his congregation (Baptist), in pleading for men to accept Jesus Christ, that they would be saved for all eternity. No matter what their life, even if they committed murder, they would only lose their reward and not their soul. That is an extreme statement, of course.

I think the reason for the emphasis on the subject now, is the popularity of the Schofield Bible. I have studied this Bible for many years and think the notes helpful in many instances, but it seems to me we have a strong school of theology that accept everything in the footnotes as the infallibly correct interpretation of the scripture. In his dividing the word of truth, every verse must fall into certain grooves and divisions made by the author and his collaborators. Great importance is given to rewards for the faithful. The five crowns have been made the subject of quite fervent sermons, and the distinction of each enlarged upon, as though we would be decorated in great style and much distinction in glory,

when as a matter of fact each crown might well be described by life, righteousness, glory, rejoicing, etc. Whatever crowns may mean, or whatever rewards of distinction there may be, I am sure we shall be like our Lord, and supremely happy. There will be no remorse there, and no strife for distinction in glory. The unfaithful will not be there.

The Bible is not a technical treatise, though the Pharisees of old made it so to their own loss. The lessons God purposed to teach man are not difficult to comprehend, but are written large in every chapter and the more I study, the more am I convinced of this truth. You may take certain verses through the Bible and give them your interpretation and make a strong argument for almost any doctrine you choose. It is likely God will not use any Bible teacher as referee in judgment, or any chart to put in operation the millennial kingdom. This is no particular criticism to Bible teachers or to those who draw charts, but it is a warning against any teacher making a fundamental issue of his opinion.

Preaching or believing eternal security does not make you secure, unless the warnings and precautions are heeded which make for security. No one believes more sincerely than I in the security of the faithful believer, but to me there is nothing taught more plainly, than that unfaithfulness severs the relation; sin breaks fellowship with God. "For rebellion is as the sin of witchcraft, . . . Because thou hast rejected the word of the Lord, he hath also rejected thee." "If ye seek him, he will be found of you; but if ye forsake him, he will forsake you." If we do sin we have an advocate with the Father. Holiness is the only standard of life for saints. When we defend sin in the saints we are on foreign soil. The technical question of God erasing and rewriting names, and how much sin shall a man commit to lose his standing or state, is not in my preaching of the gospel. I am a preacher and leave God to do the judging. My work is for "the perfecting of the saints . . . till we all come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ." Whatever may be said of carnal Christians, their carnality is mentioned to be reprov'd and condemned. The first few chapters of First Corinthians is quoted quite freely by some, to rather justify carnality as a permissible state. It seems to me incorrectly so, because in the context it is plainly stated, "Moreover it is required in stewards, that a man be found faithful."

The sovereignty of God cannot be fairly taught to exclude the will of man. He was created in the image and likeness of his creator. He could obey or disobey God as he chose. He had eternal life, in perfect fellowship with God. The Scripture says he was the son of God. Man without sin, with only one restraining command of God recorded, disobeyed, and received the penalty of death, lost his fellowship. He must leave the garden; no longer has he access to the tree of life. He has followed Satan.

All that Adam lost, Christ came to redeem. To give life (eternal), and fellowship, that we may hear his

voice and obey his will. But we must choose. "But as many as received him, to them gave he power to become the sons of God" (John 1:12). It is God's mercy, love and grace, of course, but man is never a redeemed son of God unless he chooses to be. I know the Scripture says, "Ye have not chosen me, but I have chosen you, and ordained you . . ." (John 15:16) which could be said in a special way of the apostles to whom he was speaking. Also "He hath chosen us in him before the foundation of the world, . . . having predestinated us unto the adoption of children by Jesus Christ unto himself" (Eph. 1:4, 5). God's eternal purpose is, that all men may become sons by Jesus Christ, but every man must choose or he is never a son. If Adam, in God's image, in perfect fellowship with God, apart from sin and death, could disobey, forfeit his right to the tree of life, become a follower of Satan and depart from light to darkness, from life to death, certainly the sons of Adam have not lost their power to depart, or their tendency to listen to Satan, or their faculty for rebellion. Man's faculties have not changed, whether in the mercy and grace of the creation in the image of God, or the marvellous grace of a recreation in knowledge after the image of him that created him.

I had no mind in becoming the son of my natural father, therefore nothing I do could change my sonship, but I chose to become a son of God. Well do I remember the text and sermon, the preacher, the church, the altar, the conviction of sin, which bore down upon my heart, and the supreme joy which came to me in full obedience to my Lord. I know it was the Spirit and grace of God that made my sonship possible, but the power to become a son was resident in me. A child of God is not immune from the deceitfulness of sin and the seduction of Satan. God's grace is sufficient and there is no power that can separate us, if we exercise our own power of choice and remain faithful to God.

Unfaithfulness is never excused in any dispensation. It is required of every soul. There is provided strength for our weakness, purity for our vileness, atonement for every sin. Unfaithfulness is man choosing to go away from God through the deceitfulness of sin and Satan. There is no eternal life apart from God. If man departs from God he departs from life (eternal). Our gift of eternal life in Jesus Christ is not a separate parcel, it is our union with God and in the sharing of his life. If we abide in him we have life and bear fruit. "If a man abide not in me, he is cast forth as a branch, and is withered, . . ." (John 15:6). This man certainly is a regenerated believer, because the very life of the vine is in the branch.

John 10:27, which is quoted and emphasized in presenting security, is preceded by the statement, "They follow me." I will go just as far as any teacher with the eternal security of those who follow Christ. But submit to your judgment, the security of the sheep who do not follow the Shepherd. That sheep who wanders away in sin is not secure and I well know the love of the Shepherd.

In our Lord's intercessory prayer, he prayed the Father to keep, and said he had kept through the Father's name, those whom he had given him, but the preceding statement is, "They have kept thy word" (John 17:11, 12). Faithful saints can expect perfect security.

The message is to the BRETHREN—"Therefore, brethren . . . For if ye live after the flesh, ye shall die" (Romans 8:12, 13). They would be already under condemnation and death if they were not in Christ. Noth-

ing can separate them from the love of God, if they live after the Spirit. If they (brethren) live after the flesh, they shall DIE.

"Be ye therefore followers of God, as dear children" warns against sin—no unclean person hath any inheritance and the dire consequence of sin to the children of God is set forth. "Let no man deceive you with vain words, for because of these things (fornication, covetousness, uncleanness, etc.) cometh the wrath of God upon the children of disobedience" (Eph. 5:1, 6). He is not warning children of wrath but those who were spoken to as "brethren" and "dear children," but who were in danger of departing from God and living in sin.

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort . . . lest any of you be hardened through the deceitfulness of sin" (Heb. 3:12-14).

These are holy brethren, partakers of the heavenly calling. If they are not regenerated believers, we have no reason to think of any in the Scripture as being such. There was a possibility of them departing from God. This is the crux of the discussion. It is not a matter of rewards, a high or a low place in heaven, of palms and crowns, but a matter of life or death. We have power to become sons and have power to follow Satan away from God. Satan filled the heart of Ananias to lie to the Holy Ghost. The Holy Ghost was in his heart else he could not have lied to him. You may debate as you choose whether he was a regenerated believer and whether his soul was saved. I believe he followed Satan to his death. If one man did, others may. That theologian who emphasizes the sovereignty of God to such an extent as to say—"Man once born of the Spirit is eternally saved, regardless of his unfaithfulness," must face a tremendous volume of plain scriptures warning of the dire consequence of unfaithfulness.

Salvation of course is by grace through faith, but faith may be overthrown. Grace is not a personality but an attribute of God. Sin is against God. Grace is bestowed or withheld at his will. Works can never be a ladder leading to God. Eternal life is wholly of God, but man is an important determining factor in the gift of God. The sweet assurance of the promises of God are indeed dear to me and the sense of perfect security is precious, but if I regard iniquity in my heart the Lord will not hear me.

This is not a new subject to me. Thirty years ago I did some very definite study along this line and have done quite a bit in the years following. My association has been more with Baptists than other denominations. Their favorite subject at associations was "Once in grace always in grace." It did not seem to promote holiness in living. I do not believe the history of those groups who have emphasized most strongly the sovereignty of God will reveal any more holy living than those who have put emphasis on man's part. God certainly will perform his part, if there is failure it will be man's. I will be glad to talk it all over sometime in glory, with some who differ, for I am sure some of my opponents will be there.

5002 Dearborn St., Pittsburgh, Pennsylvania.

Neither rich furniture nor abundance of gold, nor descent from an illustrious family, nor greatness of authority, nor eloquence and all the charms of speaking, can produce so great a serenity of life as a mind free from guilt, kept untainted, not only from actions, but purpose that are wicked.

—Plutarch.

SIGNIFICANT NEWS AND VIEWS

"THE FIFTH GOSPEL"

Three scraps of tattered and stained papyri, found somewhere in Egypt and now in possession of the British Museum, may prove to be the "Fifth Gospel," long lost famous Egyptian version of the New Testament. These precious rolls are declared by British Museum experts to be the oldest pieces of Christian or Biblical writing yet found. They are dated by the experts as written not later than 150 A. D. and are identified as part of an unknown Gospel. "It is apparent," says Dr. R. Flower, deputy keeper of Manuscripts, "that the papyri were fragments of an unknown Gospel, for one of its leaves records an episode which has no parallel in the four known Gospels. It bears greater resemblance to that of St. John than any of the others, but there are lines in this new version that are not in the known one. It is impossible to say whether this is the work of someone who was writing his own version of St. John's Gospel, or if it is an independent story, based on the same material from which St. John wrote his Gospel, but the latter is more probable." In either case, the discovery is important.—The Methodist Protestant-Recorder.

THE CAPPER BILL

Senator Arthur Capper, of Kansas, by the introduction in the United States Senate, on January 10, 1935, of S. 541, a bill to prohibit the transportation in interstate commerce of advertisements of intoxicating liquor, has raised a very important issue regarding the responsibility of the Federal government since repeal of the Eighteenth Amendment. Is the liquor industry one which should be promoted? The right of a state to provide any system of liquor regulation or control or to retain prohibition would not be interfered with under the Capper measure. It would not affect liquor advertisements or the solicitation of orders for liquor circulated within a single state, as they are beyond the control of Congress. Liquor advertising of this kind would be left to the control of the state laws as at present. Only when liquor advertisements cross state lines would they be subject to the proposed Federal law.

If enacted, the bill would place the Federal government in the position of refusing to allow the facilities of interstate commerce, over which it has paramount control, to be used to stimulate liquor sales or encourage the consumption of intoxicating liquor. It would make it unlawful for any one engaged in the liquor business or for any publisher or any common carrier to cause to be transported in the mails, or by any medium of interstate commerce, any newspaper, periodical, news reel, photographic film, or record for mechanical reproduction, containing an advertisement of, or solicitation of an order for, intoxicating liquor. The broadcasting by radio of liquor advertising would also be barred.—The Presbyterian.

IT WILL BE A FIGHT

It has been an open secret for some time that desperate efforts would be made to legalize gambling in Pennsylvania at the present session of the Legislature, with conditions strongly favoring its advocates. It is no surprise, therefore, to note the bill introduced by Representative Sowers of Philadelphia, authorizing State lotteries to raise \$100,000,000 for unemployment relief.

The old Jesuitic theory that "the end justifies the means" has been worked pretty hard during this depression, and it appears that a great many of the American people are willing to "try anything" in order to get the funds needed for relief without resorting to a further increase in taxes. As we are now, again, becoming accustomed to squeezing blood money out of the liquor traffic, there are not a few who think it quite proper to squeeze more out of gambling and other questionable or indecent practices of the human race. The Christian caliber of Pennsylvania Church members will be severely tested during this year of grace, and we shall soon learn whether there is enough moral stamina remaining among professing Christians to defeat these attempts to put the government into partnership with those who cater to the weaknesses and vices of mankind.—Reformed Church Messenger.

"Lord, Teach Us To Pray."

MARCH

FIRST SUNDAY: March Third.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." II Cor. 8:9.

1. Pray for greater growth in the grace of giving among the churches.
2. Pray that the work of personal evangelism may be given a larger place in the program of the church.
3. Pray for the Gospel Teams of the Seminary at Ashland; also for all those church organizations which are doing personal and practical Christian work.

SECOND SUNDAY: March Tenth.

"Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." II Cor. 8:7.

1. Pray that more gifts through wills and annuities might be given to the various interests of the Brethren church.
2. Pray for all the evangelistic meetings now in progress, and for ingatherings of truly regenerated souls.
3. Pray for the enlistment of more lay workers in the work of soul-winning.

THIRD SUNDAY: March Seventeenth.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." I Cor. 16:2.

1. Pray for the increase of gifts from tithers to the church, and for enlarged blessings in the Lord's vineyard.
2. Pray for all evangelists and pastors who are engaged in the work of evangelism.
3. Pray for the continued success of our printed message, and for the coming merger of our church publications.

FOURTH SUNDAY: March Twenty-fourth.

"But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." II Cor. 9:6.

1. Pray for the teaching of stewardship among the children in the Sunday School.
2. Pray for the instruction of converts in the truths of the Bible.
3. Pray for the successful solution of problems which the missionaries face constantly on foreign fields.

FIFTH SUNDAY: March Thirty-first.

"Because that for his name's sake they went forth, taking nothing of the Gentiles." III John 7.

1. Pray for all the missionaries by name, remembering especially the personal problems which they encounter.
2. Pray for the Woman's Missionary Society of the Brethren Church, for its leaders and workers in every district.
3. Pray that God may continue to use the missionaries on furlough.

SPECIAL PRAYER REQUESTS FOR

Evangelistic meetings at Kittanning, Pa., Mch. 17 to Apr. 7, Rev. Floyd Sibert, evangelist.
Revival at Turlock, Calif., began Mch. 3rd., Rev. N. W. Jennings, pastor-evangelist.

W. I. DUKER, President Goshen, Indiana E. L. MILLER Vice-President Maurertown, Virginia	NATIONAL SUNDAY SCHOOL ASS'N. MAGAZINE SECTION M. A. STUCKEY, EDITOR, ASHLAND, OHIO	N. V. LEATHERMAN, General Secretary Berlin, Pennsylvania K. M. MONROE, Treasurer Ashland, Ohio
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Combining Church and Sunday School

By J. George Dorn, D. D.

Experiments to lessen the distance now separating the Sunday school and the church have been tried by many wide-awake pastors and Sunday school leaders. Many of these experiments, however, eliminate part of the school program and substitute only a portion of the regular church service. The results have not always been happy, for in most cases the time has been cut without sufficient gain to offset the loss.

When we first introduced our combined service fear was felt that many timehonored features of the Sunday school would be lost. Now we see that nothing is lost or omitted in this new service except the duplication.

Our service is preceded by a twenty-minute prayer meeting open to all, but especially to officers and teachers of the school. The schedule of the combined service*, which begins at 10 A. M., is as follows:

Organ Prelude.
 Vestibule Invitational.
 Processional Hymn—the Junior Choir.
 Order of Service—conducted by the pastor.

Epistle.
 Church School Hymns—led by the Church School Chorister.

Catechism—Questions on the Bible or Church.

(This part of the service lasts seventeen or eighteen minutes.)

The Study of the Lesson—10:17 to 10:54.

Classes meet in separate rooms. First bell rings at 10:52; second at 10:54. Classes reassemble either as classes or group together. Superintendent makes necessary announcements, secretary reads attendance report. Meanwhile the Senior Choir robes and is ready to start from the vestibule with the assistant pastor for the second hour of the service.

Processional Hymn—Promptly at 11 A. M.

Gospel for the Day.
 Apostles' Creed.
 Hymn.
 Anthem.
 Sermon.
 Offering (Church School offering is received during the first hour).
 Solo, Duet, or another Anthem.
 Prayer.
 Benediction.
 Recessional Hymn.
 "Pax Vobiscum" in the Vestibule.
 The service closes at noon.

The Kindergarten, Beginners, Primary, and Junior Departments carry on their work continuously from 10 to 12. Their opening worship period is that provided by the Lutheran Church. The lesson period closes at 11 instead of 10:54 as in the Main Department. The second hour is devoted

to a study of the missionary fields of the church as provided by the Light Brigade, and Junior Missionary Society. Every pupil is enrolled. The superintendent of the Light Brigade with a group of competent teachers takes charge of this second hour twice a month, the first and third Sundays. The other Sundays are given over to a Bible story period or some project work for children's hospitals or orphanages. The leadership for this second hour is rotated among the teachers and superintendent of this department, with two or three mothers assisting. The latter are selected from a large group of volunteers, and their Sunday assignments are posted weeks in advance to assure their presence. These departments are encouraged to attend the second hour of the church service three or four times a year in addition to programs prepared by them for the Main School on Christmas, Easter Sunday, Children's day, and Promotion Sunday.

For the information of the parents of new pupils in these lower departments, we have prepared the following letter which is sent with the child:

Dear Parents: Your children are in our care every Sunday morning for two hours. You are therefore entitled to know the attention which they receive.

First: They attend a well graded school and are placed, in so far as possible, in the grade and age group with which they associate in public school.

Second: They are taught by teachers who are interested in children and equipped to impart a knowledge of the Bible.

Third: They are not only taught, but they are also given opportunity for self-expression in the various programs that the Department presents on Christmas, Easter, Mother's Day, and Children's Day every year.

Fourth: The program is so outlined as to parallel our "Teaching-Preaching service." Your children are expected to remain the full two hours, and by arriving late or by being called for at the end of the first hour

they are not only missing a portion of the well planned program, but are also deprived of the blessing and training in united worship. As special features of the second hour, we have on the first and third Sundays of every month missionary programs presented by competent leaders, and at least twice a month brief Bible talks are given by qualified persons. They need these two hours of definite religious training to balance the fifteen or twenty hours they spend in the public schools, and only in cases of necessity should they be deprived of the benefits of this well planned program.

The following is a brief summary of the service as outlined by the Department:

10:00 Worship Service.

10:10 Lesson Period.

10:55 Reassembly and Song Period.

11:15 Memory Work, Story, Handwork.

11:45 Closing Service.

If you are sending your children, we would lay upon your heart to consider the blessed privilege of bringing them yourself and being enrolled in one of the classes. Our new service from 10 to 12 we are sure will appeal to you.

This letter is sent to acquaint you with the work that the Primary Department is striving to accomplish, and with the hope that you will continue to co-operate with us in making this program effective.

In the Master's Service (signed) superintendents of Main School and Primary Departments, and Pastor.

While certain objections will be raised by a few in the average church, the advantages so clearly outweigh the disadvantages in the scale of actual experience that after a year's sincere trial most any church will be enthusiastic about its continuance. There is no place in the New Testament where it is enjoined that the service must start at 11 A. M. The big argument against the new order is, "It has never been done this way before." The big argument in its favor is, "It works."

After eight years of personal experience, I can recommend it to my brethren in the ministry. Our record here in Hollywood shows that we have increased the attendance at the teaching period of the service 54.5 per cent and the preaching period 40 per cent. There are rich compensations in store for those who are willing to venture.

I honor the Sunday school and rejoice in all it has done for countless millions. But I am also for the Church in her full double function of teaching and preaching.—Taken from the Sunday School Times.

Hollywood, Cal.

* Readers will note that this is a Lutheran service, but the same plan may be adapted to other forms of service.

Getting More Children To Sunday School

By Walter W. Strong

(The Long Beach Brethren Church)

Have you been wanting to get more boys and girls out to Sunday school and church, and would you like to know how to do it? If you belong to a church and Bible school where the Bible is vigorously upheld as being the actual Word of God, and you realize that it is of vital importance, in growing men and women out of boys and

girls, to give them the right kind of regular Bible teaching, then you can make some surprising things happen in developing attendance if you will make the right start.

The solution lies in a properly set up Transportation Committee with alert, consecrated men and women who want to find all the children who would come into suit-

able classes if conditions were right. Existing wrong conditions include such obstacles as:

Living too far away to walk.

Lack of carfare or busfare.

Parents who are indifferent to the value of spiritual training and so fail to get their children to attend.

In the Bible School of the First Brethren Church, Long Beach, Cal., an average of about 475 boys and girls are brought and returned to their homes each Sunday by forty-eight automobiles, freely and gladly used by their owners in this work for our Lord. This means that out of an average attendance of between 1,000 and 1,100, not far from one half are brought by the Transportation Committee.

The work began some fourteen years ago. N. H. Nielson, then a newly married young man, living two miles from the church and near a family with three small girls, asked if the girls would not like to go with him and his young wife to their Sunday school. They promptly accepted and went. For several years this continued, constituting the whole of the "Transportation" work. Then more children moved into the neighborhood, and they were invited and accepted, until Mr. Nielson was carrying a car-full. Thus seven years went by, with just one interested man regularly bringing neighboring children.

Then something happened. The three girls first mentioned confessed their faith in Christ and joined the church, as many, many others have done since. Henry V. Wall was then Bible School superintendent, a devoted servant of God and faithful treasurer of the church since its establishment more than twenty years ago, and he saw the possibilities which lay in the transportation work. He invited and secured two other members owning cars to join in the work. One of these proved to be "the

(Continued on page 15)

Studying the
SUNDAY SCHOOL LESSON
at the Family Altar
By John F. Locke

PETER DELIVERED FROM PRISON

(Lesson for March 17, 1935)

Acts 12:1-19

MONDAY

Peter's Deliverance. Acts 12:5-17. Herod, Agrippa I, grandson of the Old Herod who sought to kill the infant Jesus, found out that by persecuting the Christians he could please the Jews mightily. Politicians, both ancient and modern, know that it is well to have the hatred of the people vented on some minority group while they ravish the public coffers or otherwise give evidence of poor statesmanship. Peter was thrown into prison but God brought him out. Chains, soldiers, guards and great gates could not keep him in when God wanted him out. The Church was praying fervently for his deliverance and yet it seemed as though Peter were to be the next Martyr. Some time between 3 and 6 A. M. the miracle happened and Peter was well away

from the prison when he came to the realization that he was actually free and not in a trance or a dream. Anticipating Peter's execution the Christians had assembled for an all night prayer meeting. When Rhoda (Rose) answered the door she of course was astounded . . . at first they supposed it was his spirit they saw. Peter told them what had happened and left town before the soldiers got on his trail.

TUESDAY

Israel's Deliverance. Exodus 14:21-31. In this scripture we have recorded how the Lord delivered his people from the pursuing Egyptian army which was equipped with horses and chariots. The Israelites walked over the sea on dry land and then when the Egyptians followed they were engulfed by the waters and all drowned. It must have looked hopeless to the Israelites, the Egyptians were close to them and on

GOD'S TEMPLE

*"My body is a temple
That needs the greatest care;
It must be clean and wholesome,
For God is living there.
And if I keep the temple,
My body strong and clean,
My mind must be as wholesome
Although it can't be seen.*

*My thoughts must be unselfish,
My words must comfort give;
My deeds must all be worthy
Of Him with Whom I live.
The bracing air I breathe in,
The ocean where I swim,
The sports that build my muscle,
I'll use for love of Him."*

—Gospel Messenger.

either side of them impossible territory and right in front the sea but they followed the order of God and marched straight into the sea and the Lord took care of them.

WEDNESDAY

Elisha's Deliverance. II Kings 6:11-18. The prophet Elisha was too great a help to the King of Israel, his advice to the king was making it difficult for the scheming of the nearby king of Syria. So the king of Syria decided to capture the prophet. A large force of armed men surrounded the prophet during the night. When Elisha's servant got up next morning he was confronted with the alarming spectacle of this expeditionary force sent out to capture one man. "Alas, My Master!" It looked as though it was a trap from which they would not escape. But the prophet said that those that were with him were more than this army. And the prophet prayed that his servant might see for a moment and the Lord made it possible for him to see the force which he had sent to protect his servant. Again this man of prayer prayed for blindness to come on the enemy and it did and he led them away. The Lord takes care of his own.

THURSDAY

Daniel's Deliverance. 6:16-23. Daniel was not injured because he believed in his God. Who hasn't thrilled time and again to this story. Daniel is a character to present to those who love heroes who are genuine. He remained true to his God in a

heathen environment, when he was exalted to high office he remained true and when he was threatened with cruel death in the lion's den he remained true still. Daniel believed in God and acted upon that belief and God rewarded him by this miraculous deliverance.

FRIDAY

Paul's Deliverance. 2 Corinthians 1:3-11. St. Paul experienced over and over the deliverance of God from Tribulation, suffering, and even death itself.

SATURDAY

Deliverance by Christ. Mark 4:35-41. Christ and his disciples were crossing the lake of Galilee when a sudden storm swept down upon the lake. The waves rolled high and it looked as though the tiny craft would be swallowed up. The disciples were justly alarmed and in a state of panic. They awoke the Master and uttered their frightened cry, "Carest thou not that we perish." He rebuked the waves and when all was calm and serene and still again, he said, "How is it that ye have no faith." They had not realized that he could be trusted for all things, that he was carefully guarding their lives in danger. How many dangers have we all escaped because he was guarding our welfare? How often has the chill wind of death come to us but death has not overtaken us because his angels guard us who are of more value than many sparrows?

SUNDAY

"He answered and delivered me." Ps. 34:1-8. Vs. 1: He is resolved and fixed, "I will" let others do what they may. "At all times," in every situation under every circumstance, before, in and after trials, in sunny days of joy and dark nights of pain and fear. "His praise shall continually be in my mouth," the psalmist isn't going to be quiet about what is in his heart. Vs. 2: "My soul shall make her boast of the Lord," boasting comes natural but so often we boast of the wrong thing. If we were to follow the suggestion of this verse boasting would be fine and people would be glad to hear more of it. Vs. 3: It is natural to magnify the name of the Lord with others and to exalt his name together with other worshippers. Those who say they can worship God alone probably can and do but when this is used as an excuse for being absent from Church last Sunday, look out! Radio preaching may have a place but remember "where two or three" and "neglect not the assembling of yourselves together." Vs. 4: We can seek the Lord even when we have sinned. "He heard me, and delivered me from all my fears," the Lord does a thorough job of it. He gets rid of the cause and the fears too. Prayer sweeps the field. This verse is a testimonial. Vs. 5: All the faithful who have looked to the Lord have been brightened up. One look at the Lord changes everything . . . "The things of this world grow strangely dim in the light of the Crucified's face." He who trusts in God need not be shamefaced. Vs. 6: The Psalmist tells of his own experience, in great need he cried to the Lord and the deliverance was complete! He was saved from ALL his troubles. Vs. 7: On every side watch is kept by sleepless eyes and "delivereth them" reminds us of the fact that none of us can know in this life how many times those unseen hands which are charged to bear us up lest we dash our foot against a stone, delivered us.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Sec.-Treas.
Berne, Indiana

A Batak Chief Joins the Christian Church

An encouraging experience in a Methodist African Mission. It was the answer to a son's prayer for his father. Bitterness had given way to goodwill.

By the Rev. Ragnar Alm, Missionary to Sumatra

The Batak chieftain was our bitter enemy through many years. It was my privilege to baptize him the other day into the Christian fold. Gradually he had been led to see that no one but Christ can give what the hearts of men desire.

After his baptism the old chieftain told the large congregation of his long search for peace. He told them how he, as one of their most famous witchdoctors, had done everything to please the spirits, how he offered to them on the high mountains, under the holy trees and at the sacred rivers, but the spirits had given him no peace. He told them how bitterly he had fought the Christian legion and its messengers when they first came to his village; how he tried to keep his son from its influence; but it had all been in vain. Then he told them of the increasing influence of the living Christ in his own life and how it was that he had come to realize that Christ, and Christ alone, could give the peace he for years has been seeking.

As I looked into the changed face of the old man, where bitterness had given place to goodwill, I recalled a sentence from his son Kariman's letter, "There is only one thing of importance to me, for which I pray every day; that my parents may become Christians." His prayer had been answered. Kariman and all of us thanked God for what we saw that Sunday morning, when thirteen people were added to His kingdom.

Recently also we rejoiced with the people of Taratak, another little jungle village, in the dedication of their new chapel. Si Hadrian formerly worked as clerk on a large palm oil estate, but found that kind of a job rather uninteresting. Therefore he went to one of the chieftains and got a piece of land to cultivate. That happened eight years ago. Hadrian now lived in the midst of a community which was partly Mohammedan and partly heathen. He had only one purpose in mind; that the community should become Christian. Despite opposition and almost insurmountable difficulties he succeeded in winning two families for Christ and encouraged several Christians to migrate to Taratak.

We have now about forty Christians in Hadrian's village. When his house proved too small to hold the crowd, the services were held in the shade of the rubber trees in front of his house. That was all right when it did not rain, but the tropical storms have a way of coming at the most inopportune times and disturbing a meeting. Hadrian began, therefore, to seek ways and means for building a chapel. He asked me for some money, but I told him that we would like to see them build their

own church without any aid from the mission. When Mrs. Alm and I—two weeks later—came out to Taratak we were greatly surprised at seeing the church building half completed. The walls are of bamboo, the benches of rather heavy planks, and the floor of solid ground. Crude but serviceable, built by loving hands and dedicated free of debt without any mission help.

Not every community has as capable a leader as has Taratak, and we cannot, therefore, expect all to do everything for themselves. We are thankful for every bit of initiative shown by our Batak people, and we rejoice with them in the success of their efforts.

Experiences such as these I have recounted in two villages have been multiplied many times. God is wonderfully blessing these children of His as they have listened to the Gospel and have tried to appropriate its good news for themselves. It is our prayer that the work may go on!—The Christian Advocate (Pacific Edition).

Faith--Hope--Love

By Ethel Cody Higginbottom, Missionary to Allahabad, India, in "The Presbyterian"

We have been making a special effort lately for every leper in the Naini Asylum who has feet and hands enough to work, to have some special occupation. A large number of both men and women are employed in the fields at this time of year. Some patients are permanent members of the hospital staff; some are employed in administration of rations, supervision of cleaning or supplying water. Some have to cook for helpless lepers. Recently we have added a women's workroom, where wool from the children's torn sweaters is unravelled and remade. Mending for hospital and children's homes is being done, and some new sewing where the workers are sufficiently skillful. During recreation hours, patients are making good use of cement checker boards. It is a great sport when my husband engages one of the best players in the evenings; a crowd gathers to watch.

As we think back more than thirty years to the little old asylum to which we came, we thank God for all the changes he has wrought. First and foremost is hope. Thirty years ago, everyone was sad and reconciled to the inevitable fate. "Khuda ka marzi" (the will of God) was on the lips of even the Christians. But the other day one of the children said, while a little smile spread more and more into a big one all over his face: "I love you, I love the doctor, and I love the housemother. I love this

asylum home—but I have one big hope!" That hope was that the doctor soon would say, as in so many cases he can, "No more treatments!"

Thirty years ago, lepers were dirty, and since no healthy doctor could be found who would dress their sores, they had to go on with each other's crude, untrained care. This untidy personal appearance spread to their homes, and little pride could be aroused in the asylum. Now, they vie with each other to make houses clean, and the newer, more sanitary houses are desired. The first improved houses were not popular, if it meant that they must be kept clean. Now, flower gardens and flowering shrubs adorn the grounds and are appreciated.

Then there is faith—faith in a doctor who is not afraid to touch when necessary, and is sure to do his best in following in his Master's footsteps. Faith in each other, since many are now trained to aid the doctor and to do many other helpful things. Faith in a loving heavenly Father whose Son touched lepers in cleansing them, and told his followers to seek a means to cleanse lepers. It took nearly two thousand years for those followers to believe and "find".

Love is deeper now that fear is cast out. We are not afraid to go near, and go daily. In those early days we carefully prepared in special clothes for our visits, and carefully disinfected when we came back. Lepers were repulsive, and we turned away sickened by the sight of them. I will never forget the first little leper child we had who was only six years old, and who soon grew conscious of his hopeless, unlovely condition. How different now, as several happy, healthy little lepers gather laughingly about me, ready for a game, or permission to take a walk to the river, or, best of all, "just a little ride in the motor car?" They know they are loved, and they respond with love. They have faith in themselves, knowing that they are preparing to live and to make themselves capable of great usefulness to others. They believe that to whom much is given, of him shall much be required.

The experience of more than thirty years enables us to bear witness to the enriching, ennobling grace and love and power of the Lord Jesus as we have seen him at work in the Naini Leper Asylum.

PRAYERLESS PRAYER

Not all prayer really prays. That is, much that passes for prayer may really be, in God's sight, prayerless. Our Lord commented decisively on this, during his earthly life-time, as he counseled his disciples: "In praying use not vain repetitions, as the Gentiles do; for they think that they shall be heard for their much speaking. Be not therefore like unto them" (Matt. 6:7). A present-day writer on prayer notes that oftentimes in the life of the modern church "there is seemingly little power in prayer. There is a marked absence of travail. There is much phrasing, but little pleading. Prayer has become a soliloquy instead of a passion." How those last two sentences rebuke most of us! Have we not all "phrased" in prayer, instead of pleading? How easy it is to soliloquize, just think our own thoughts in "prayer," instead of pouring out our hearts before God in the passion and pleading which originate in the heart of God and are communicated to yielded believing human hearts by the Holy Spirit.

and carried up to the throne of grace by him, in the name of the Lord Jesus, with prevailing power. When we pray, let us pray!—S. S. Times.

TWO HOURS' BIBLE READING

Thomas L. Masson is counted as one of the well-known humorists of the country. His books are widely read. Some time ago Masson reported that he spends two hours every day reading the Bible. At first he read the Bible merely to improve his English and to acquire clarity in expression. For this purpose he read the Bible through several times. When he was engaged in reading it through another time he was unusually impressed with the content and message of the Bible so that he began to

read the Bible with an entirely different purpose. He had come to recognize the Bible as the Word of God. The more he read the more important and also the clearer the Word became. For a while he devoted fifteen minutes each day to Bible reading. But it proved such help to him that he readily laid other work aside in order to be able to devote more time to the study of the Bible. One hour increased to two. He also became interested in the study of Greek, the language of the New Testament, in order to read with better understanding.

This puts many professing Christians to shame when it becomes evident how little time they spend on Bible reading and Bible study.—Lutheran Youth.

the Bible School. Mimeographed copies of the lessons are supplied to each person in the class. Some teachers in our School and other Bible Schools are supplementing the regular Bible School Lessons with these studies. Others are copying their notes on the reverse side of extra mimeographed sheets and mailing them to other States. The plan is to extend this work into other neighborhoods, as the Lord opens homes, that the Word of God may be given throughout the city.

And so the work progresses in all departments, and the Word is taught almost every day of the week through our Bible School. "Brethren, pray for us, that the Word of the Lord may have free course and be glorified."

ALICE LONGAKER, Reporter.

WARSAW, INDIANA

Several special events in our church during the past few weeks have contributed to our spiritual welfare. On Sunday evening, January 20th, the Sisterhood girls had charge of the entire service. They conducted it in a splendid manner, to the edification of the large audience and to the glory of God. A miscellaneous program was given, followed by a playlet emphasizing the good of Home Missions. The effect on the congregation was very pronounced.

On February 3rd a blessing of another nature was poured out upon us. On that date pledges were received to clear the church of all indebtedness. Our debt, which never should have been burdensome, has been the cause of some concern due to the trying times of the past few years. However, it was gradually reduced from \$1100.00 to \$570.00 during the last two years, and on February 3rd the remaining amount was oversubscribed by the congregation. We praise the Lord for this manifestation of His grace.

On February 24th the women of the Missionary Society had charge of the evening service. Following a period of devotions and inspirational numbers a religious pageant was presented. It was very ably given, and the message had the effect of a good sermon. The offering received by the W. M. S. at this service was given to the Ashland Seminary.

The attendance at the mid-week prayer meetings has greatly increased. Two new members have been received into the congregation since the close of our recent revival. These, as well as the other two members received during the special meetings, are enthusiastic in the work of the church. The Bible studies conducted by Dr. Lindower on Thursday evenings are greatly appreciated, as are also his weekly sermons. The location of our church adds to the number of visitors at the regular services, and we have the joy of welcoming many from time to time, who are not identified with our denomination. Pray that we may prove a blessing to those who attend, as well as to all others to whom our influence may extend.

ALBERT HARTMAN,
Church Correspondent.

"Let not him that girdeth on his armor boast himself as he that putteth it off."

Every pledge of loyalty puts us on self-defense, as when a Christian pledges loyalty to Christ and defends it by a Christian life.

NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a
Great Correspondent*



CONTINUED REPORT OF THE WHITE GIFT OFFERING FOR 1934

Carleton, Nebr.	\$ 27.46
Roanoke, Indiana	4.00
Johnstown, Penna. (Third)	5.33
Whittier, California	32.69
Pittsburgh, Penna.	22.47
College Corner, Indiana	4.63
Kittanning, Penna.	5.01
Limestone, Tenn.	4.25
Canton, Ohio	10.55
Elkhart, Indiana	11.50

127.89

Sum of previous offerings 1,796.00

Total \$1,923.89

K. M. MONROE,
National Sunday School Treasurer.

FIRST BRETHREN CHURCH OF TURLOCK, CALIFORNIA

It has been some time since the readers of The Brethren Evangelist heard from Turlock. Well, we are still on the battlefield marching with King Jesus who has never lost a battle with those keeping step with Him. Praise His Name! "Lo, I am with you." And if Jesus is with us on this restless changing sea of life all power is with us, around us, above us and beneath us. "I will never leave thee nor forsake thee." Sometimes our best friends forsake us and leave us just when we need them most, but thank God our eternal, un-failing Friend stays with us each step and all the way, and that makes life safe and secure for time and for eternity.

We have nothing startling to report, but we are happy with Him in His great work. Since our last report the church has put on many fine programs, and, we trust, all to the glory of God.

We have baptized and received four into the Church since the first of the year. And we begin a two weeks evangelistic campaign March the third. We covet the prayers of the praying people of God.

The flock in Turlock is good about letting their pastor slip out and preach for others, and we have averaged from one to two nights a week speaking in other churches.

We held a two weeks campaign in Escalon about twenty-five miles from Turlock and which was blessed of God; about twenty-five lined up with Christ.

We have lost by death four recently, but we are sure our loss is heaven's great gain.

May God bless all of His true workers. And when He comes in the clouds with power and great glory may we be found with white robes on.

N. W. JENNINGS.

BIBLE SCHOOL, FIRST BRETHREN CHURCH OF LONG BEACH, CALIFORNIA

As we review the work of our Bible School during the past year, we realize with glad hearts, that "The Lord hath done great things for us, whereof we are glad!" Our average attendance per Sunday was 1,003. The Transportation Committee, under the efficient leadership of Brother W. T. Stettenbenz, Superintendent, and Miss Quaintance, Secretary, continues to fill its great mission in transporting hundreds of boys and girls each Sunday to and from Bible School. Their report shows a total of 24,213 children carried during the year. But, such an army of children (and adults as well) demands an efficient corps of teachers and heads of departments. We do thank God for the faithful teachers of His Word that He has given us, through whom He is working and instilling His Word in the hearts and lives of the hundreds of young lives entrusted to us.

A new department of our Bible School is the Neighborhood Bible Classes, under the leadership of Miss Laura M. Lawrence. Four of these classes were opened October 1st, and we now have twelve such classes, with a total enrollment of over two hundred. A class is formed by the hostess inviting the people of her neighborhood to a meeting in her home. These, in turn, invite others. The course now being taught is "The Heavens and the Earth Through The Ages." Studies are prepared by Miss Lawrence, and are clothed in words aimed to equip the student with statements of fact and doctrine usable in dealing with children in the home or in any grade of

The Present Hour, Its Insistent Demand for Re-Motivation

(Continued from page 6)

Economic Chaos

"A measure of wheat for a penny, and three measures of barley for a penny; and see that thou hurt not the oil and the wine."

We have previously remarked that economics became hopelessly enmeshed with politics. Historically, this has always been true when demagoguery rises to power. Witness the decline of Rome just prior to the rise of the empire. Chaos inevitably follows the suspension of economic law through political interference with economic freedom. Beaurocracy has never yet successfully supplanted the combined effort of free individuals. Nor is it possible to find brains enough to accomplish it today.

The tremendous achievement of the two last generations has been built on the only scientific basis: that of discovery and adherence to Nature's laws; not denial of and reversal of Nature's laws. This seems to have been overlooked by many "Brain-trusters." Experimenting with the forces of Nature is one thing; experimenting in frustrating those forces is another thing; the inevitable explosion will be in proportion to the pressure applied, times the duration. Whatever the political expediency involved, the product is chaos.

So far as America is concerned, there are special conditions underlying the economic collapse, which are little recognized by the rank and file of citizenry. They are of supreme importance to the church. They involve immigration, universal education and the growth of equity consciousness in relation to church development and spiritual well being.

The Impact of Mass Immigration

"The foreigners shall fade away and shall come trembling out of their close places." II Sam. 22:46.

Few people weigh this fact: had the present restrictive immigration laws gone into effect ten years earlier, there would be little unemployment today. Were all aliens who have made no move toward citizenship promptly deported, the economic skies would clear over night. This move has been made in other countries.

The pioneer policy of free immigration was justifiable on two grounds: first, the country needed the population for the full development of huge natural resources; second, the high type of people who came to settle on the soil and to become absorbed into the social structure were a quality asset.

However, the saturation point was not quickly enough recognized. It was indicated by the backwash of the immigrant stream into congested cities and by the absence of quality in the filthy flood. The evils of foreign language blocs, racketeering and unemployment followed. Moreover, the moral reform attempted in the Eighteenth Amendment was defeated largely by the sullen hostility of this un-American, non-assimilable mass, who formed the basis for a statistics of non-enforcement, effectively used in propaganda by the sinister financial forces laboring for repeal. The inside story of this accom-

plishment forms one of the most startling incidents in current history.

On the basis of this flood tide of over-immigration, the economic collapse was inevitably due. Only the sudden rise of the automobile, good-roads, radio and air-craft industries prevented an earlier debacle. This condition was early foreseen in the innermost, secret councils of industry, but all efforts to close the door earlier were blocked by the sinister alliance of certain heavy industries with banking which profited from the exploitation of cheap labor. Today this cheap labor is replaced by a mechanization altogether possible earlier, while the immigrant remains, generally employed, by virtue of crowding out the older strains of population. Whether or not, with the door closed, time will level out the mal-adjustment, remains to be seen. Today the income of the church is profoundly affected.

The Impact of Mass Education

"Children in whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace." Dan. 1:4.

At a dinner of business executives, one unattached young man was present, solely by virtue of his fine personality and likable ways. The subject of informal conversation had been mass education. In a spirit of raillery, one man turned to this young fellow and addressed him thus:

"Monty, just what good did a college education do you?"

After a moment of thought the quite sober response was, "So far as I can see, it gave me six-thousand-dollar-a-year tastes with no earning power to gratify them."

But in the general laugh at this brilliant retort, it was apparent this wholesome young man was in deadly earnest. It was also apparent that, with the discipline of the years, this particular young man would acquire the earning power he coveted. He was "such as had ability in them to stand in the king's palace."

However, one of the disconcerting facts underlying the present economic chaos is this: that multitudes from the annual output of mass education stand where this young man stood, and face total frustration. Democracy has totally broken down at this crucial point. The discipline of the college like the discipline of the army, has widened and not bridged, the gulf between the Bobby Burns "man" and the historic "gentleman." Millions of devoted parents have forced their offspring through college at heart-breaking sacrifice, when the offspring had no scholastic bent whatever, because they "do not wish my boy to work like I have," only to discover the boy has acquired a false and luxurious standard and does not intend to work at all; and, moreover, by no miracle of the times, can he ever earn in proportion to his new "gentleman" tastes. This is the demoralizing news the employer and the captain of industry is wrangling with today. Certain-

ly, re-motivation of parents is demanded here.

Only a few months ago I sat in the office of such a man in New York—the Chairman of the Board of a corporation with a string of subsidiaries, all engaged in the manufacture of the finest of mechanical and technical equipment. In dead of winter, this man was pacing the floor and mopping his brow as he analyzed this situation for me.

"For thirty years," he said, "our concern has absorbed the best of the surplus graduates from engineering and technology, who are not cared for at Washington. The department heads call us up and we try to find a place for them, to give them a start at least. But now the supply has become a flood. One state school, alone, is graduating five hundred engineers a year. We are overwhelmed. We can no longer be of aid. We are called up and abused daily as obstructionists and enemies of society. But we know there is no conceivable expansion of industry that can ever absorb this army. We are appalled and ready to take to the woods."

Growth of Equity Consciousness

"Write the vision and make it plain upon the tables, that he may run that readeth it." Hab. 2:2.

Back of the present story of disaster is a little recognized but tremendously significant factor: that factor is the growth of interest in, and desire for, equities in corporate forms of goods. This may be a constructive flowering of the spirit of democracy. If so, its first blundering evidence was ruinous and full of moral and spiritual implications. Let us note further.

During the period of 1919-1922, over a large section of the Corn Belt, about one million dollars per county was invested in oil stocks and packing house stocks alone. This money went directly out of the county without exchange of any goods whatever in return—a total loss. The direct loss of savings was not the significant point, however. Had this money been exchanged for any local goods or service each dollar would have gone through an average of ten hands. This million dollars would have accounted for ten million dollars of turnover in business per annum with resultant community benefits. Also, invested in the way of local loans for commercial enterprise or land investment, it would have furnished the home county that reservoir of credit which would have prevented the successive debacles of 1922-1926 and 1929-1934. This one factor is accountable for the economic crippling of a score of Brethren churches even where the members were not parties to the folly.

Illustrations might be taken from the Ohio and Pennsylvania areas, the New England States, the South, the West, the Northwest, to show a similar situation. The American people are suffering from burn acquired while playing with a new kind of fire; yet they blame Wall street, bankers, captains of industry, the Government, for all their ills. Actually, the responsibility goes back to every neighborhood and hamlet, every town and suburb, where the Brethren church is functioning. Amelioration and remedy shine from the Word of God into every chimney corner and across every hearthstone.

Either this new equity consciousness must be exercised according to some mea-

ure of discretion and wisdom or the American people must withdraw into the shell of conservative provincialism where they prospered so long—if our economic system is to survive.

As to the future, there are two opposing schools of prophecy in the inner circle of business and finance: one holds the people will never learn, and will be so punished through folly in investment, that they will permanently seek refuge in provincialism; with the result that, the public foundation of funds dried up, all big business will perish and the kingdom of commerce will fall to little business, linked together by cartels, trusts and trade associations. The other school holds it is possible to educate the investor and protect him by law in small return, sound securities, perpetuating the present big business. This school meets the objection such a scheme does not make due allowance for the spirit of adventure, the glamour of huge returns, and the gambling instinct.

How will the riddle be read? From Jew and Gentile, from salesman and executive, from industrialist and banker, there has come the almost unanimous, startling reply, cryptic but illuminating—that the answer to the riddle is a spiritual one! Big business is waiting for the answer—from the church.

Lanark, Illinois.

Signs of the Times

(Continued from page 2)

preacher adds immeasurably to his shame when he describes it as something "spiritual." We have here one of the most ominous tendencies of our age—the introduction of "sensualism" into the worship of the church under the pretence that it has "spiritual values."

In many places of the so-called civilized world, religion is reverting to the kind of "worship" found in the ancient "high places" against which the Old Testament cried out with all their power. It is a worship "of the flesh" rather than "of the spirit."

A GREAT TRIBUTE

We have an old commandment about honoring parents. This commandment assumes that the parents deserve to be honored. Like most commandments it looks both ways, including both the children who are to do the honoring and the parents who are to be honored. Of course this does not leave the decision of worthiness solely to the children; it is not safe to allow children, unguided and inexperienced, to decide as to the justice of the claims of parents to be honored. May it be assumed that most parents come under the classification of deserving honor from children. At least this assumption ought to be near the truth.

Nothing is more beautiful than the tribute that mature men and women pay to their parents. Possibly those parents have rested in simply marked humble graves in some unnoted God's acre for a quarter of a century or more. In the meantime their children have learned the meaning of life, and have ripened in their appreciation of what their parents did for them when they were little. It is with a meaning to their words that they speak of their

parents. This is as it should be. The parents of any age ought so to live with and for their children that in after years those children, to manhood and womanhood grown, would count it a joyous privilege to pay deserved tribute to them. It is such a tribute that a much-loved American, well-known during the first quarter of this century, wrote concerning his father and mother, when he included in his autobiography the following sentence: "Among all the sons and daughters of men that I have known, there have been many of larger vision; many of finer education; many of more potent influence in the affairs of men, but there have been none of finer spirits, if consecration to duty, love of humanity and veneration of God are to be marks of the perfect man and the perfect woman."

GETTING MORE CHILDREN TO SUNDAY SCHOOL

(Continued from page 11)

man for the place," William T. Stettenbenz.

This was about seven years ago, when the average attendance of our school was about 470.

At once the Lord laid it on the heart of Brother Stettenbenz to organize the work and extend it, and he was made Chairman of a Committee on Transportation. The possibilities of the work gripped him. He began to interest other members with cars to carry additional boys and girls of whom he made it his business to learn.

One of the organizations of the church, through whom numerous new children have been located, is the Committee of "The Seventy," whose plan of operation all churches might well copy. This committee, made up of consecrated men and women, make thousands of calls each year at homes where it has been learned, by canvasses and otherwise, that there are children or adults not attending Bible school or church. They call also on the sick and shut-ins, and altogether take from our busy pastor's shoulders the greater part of the heavy burden of church calling. In 1933, for example, The Seventy made 4,604 calls, incidentally securing eighty-one members for the regular Bible school classes and twenty-seven babies for our Cradle Roll. The Seventy meet once a month for dinner, for reports, and a conference with the pastor concerning their work, the church defraying the cost of the dinners.

In addition to the great aid rendered the Transportation work by The Seventy, names of new prospects for our Bible school are brought to the Committee by Bible school teachers and others.

The area covered by the Transportation Committee has a radius of about three miles—a circle of about six miles in diameter with our church as the center.

Due very largely to the remarkable work of our Transportation Committee, our Bible School early in 1929 found itself without room for any more classes, and plans were launched for the large, fifty-eight room, splendidly equipped Bible School building which was built at a cost of about \$100,000 and dedicated that fall, just after the start of the great depression. And, though we had felt that this great building, giving us a total of eighty classrooms, would provide amply for the growth of our school for ten years or more, it recently proved necessary,

also due largely to the great work of Brother Stettenbenz and his staff, to provide for more classes. Accordingly, six large rooms have been built along one side of our Social Hall, cleverly designed by one of our capable members so as to be readily removable when the full use of the Social Hall is desired, as for the Communion services.

The magnitude of the work of our Transportation Committee is seen from the fact that during the year 1933 the number of children carried week by week in approximately forty automobiles made a total of 18,272; of these, the boys' total was 7,781, and the girls' 10,491.

The work of the drivers is performed as unto the Lord and as an added gift to him, none being remunerated, and each furnishing the gasoline required in his own work. The church carries insurance against accident in a blanket policy covering all the cars registered with the Transportation chairman and assigned by him to this service. But we do fervently praise God that there never has been an accident of any consequence in all the years of the work.

Not every one is suited to head the organizing and management of such responsible work as this. It requires special ability as well as willingness. To make it the success that Mr. Stettenbenz has achieved, the work requires careful routing of each car, the keeping of an exact record by the chairman of all children to be called for, and which driver is to call for each one.—Taken from the Sunday School Times.

Long Beach, Cal.

OUR LITTLE READERS

CLEANLY SHOES

By May Louise Preston

*My little shoes like to be clean,
And when I walk with care
To keep them neat, and I look down,
They smile at me from there.*

*But when I do not think at all,
And splash them in the dirt,
I do not look, for then I know
Their feelings must be hurt.*

HUMAN BAIT FOR LEOPARD

The heartless use of a human child as bait for wild animals, and its rescue by Christian missions, is related by Mrs. Lois Johnson McNeill in the current issue of *The Drum Call*, Presbyterian quarterly printed by the Halsey Memorial Press, Elat, Cameroun. Mrs. McNeill vouches for the truth of the story and says that the events recently occurred in the Foullassi district, as follows:

"Come, little son, it is time to go to bed," called Nana from the doorway of the hut. "It is too dark to play any more in the street."

Little Oto came reluctantly, dragging his hoop and stick behind him. In the faint glow of the dying fire he saw his little brother already asleep on the bed of poles. Oto stretched himself out on his own hard bed and watched his mother snuggle little brother close to her as she prepared to sleep. There was no father in the dark hut. There had not been a father for a long, long time.

Silence fell on the little group. The whole village slumbered. Suddenly Oto awakened to hear a strange noise, a shuffling, a dragging, a scream,—and when it was light little Oto was motherless and brotherless as well, for a leopard had come to his sleeping household in the night.

The day was a lonely day. Lonelier still the next day—and the next. Oto wandered about listlessly. Now and then someone gave him something to eat. He picked up what he could find in the forest. Dirty he was, and his body covered with sores. One night the leopard revisited the town, and the people in terror decided to set a trap. A big log was prepared in such a way that it would fall upon the leopard when he approached. Beside the log a weepen was built. This was for the bait.

"This leopard is after people," said the men of the town. "Why not put little Oto in the pen? The leopard will smell him and will be trapped."

"That is a real idea," agreed the heartless men. "Let us try it."

So poor little Oto was caught and in spite of his vigorous protests was shut up in the pen by the trap. Night fell. The men went to their huts with listening ears strained to hear the approach of the leopard. Oto, cramped in his tiny pen, was left alone in the stilly night; alone, and waiting with pounding heart for the gleaming eyes and stealthy tread of the leopard that had killed his mother and his brother. He could almost feel the hot breath of the beast as he trembled through the long black of the night. Then suddenly the darkness lifted and it was day. The men came out of their huts.

"Well, no leopard yet! We must try again tonight," they said, as they released the cramped and sleepy Oto from his prison. He stumbled off to his bed, too sleepy to protest. That night he repeated the ordeal, and the next night and the next. Then the fifth day, as he was standing disconsolately by his hut he spied a white man. He ran to him and planted himself before him in the path. "Ah, white man," he cried, "please won't you save me from the leopard trap? I say, don't let them put me in there tonight. Please, please won't you take me away from here?" he plead.

The missionary stopped. He looked at the dirty little boy, all white with ashes and dirt, and covered with sores. He heard the story and his heart was moved.

"Come, little Leopard Bait, you shall go with me," he said.

And so little Oto came to the mission.

rather interesting to read the minutes of the meetings held and the record of work done. Perhaps one of the greatest benefits from this movement was the establishing of a Student Loan Fund which has given many worthy students the help they needed. This group also sponsored a Laymen's Day in the church calendar on which day the Laymen had charge of the services and took up their offering for the Loan Fund. At one time women were included in the group and several served as officers.

The whole movement was strongest in the several local organizations where leaders were active. The national and district conferences had little in their programs aimed to recognize this work or this group. The programs at National Conference were chiefly inspirational and because of a lack of definite, detailed, persistent planning the work of the laymen went through various degrees of activity.

During all this time the Women's Missionary Society has developed locally and nationally until they are considered a major group of all conferences and occupy an important place in the councils of the church. A Young Men's and Boys' Brotherhood has recently been formed in many places. This will logically parallel the organization of our girls known as the Sisterhood of Mary and Martha and the only gap in the line is this Laymen's Organization to parallel the work of the W. M. S.

This last General Conference at Winona saw a rather unusually large attendance of laymen and a renewed interest was noticed. It seemed apparent that an organization of the laymen of the Church was distinctly attainable. Consequently a committee was appointed to bring in recommendations for a vitalized program for a rejuvenated organization. This committee made a report containing the objectives noted in this column of the Evangelist of March 2. The new officers were elected and pledged to the task of carrying out the program.

The first thing that must be done, then, is for men in all our congregations who read this to take council how they may best launch a local unit of this Laymen's Organization. This will take real leadership and consecration and careful planning. If the ministers could see how splendid it would be for them to have a united body of men with them in their work they would not only support any such organization efforts but would get some laymen busy at once.

So far the national organization has had copies made of the "Berlin Plan" and of our constitution. These are available to any who will write to the Secretary, Dr. R. R. Haun, Ashland, O. We want to conduct a column in the Evangelist showing the progress of our work. Who will be the first to write us and tell of the work your group is doing? We are writing to some of our churches to see if we can find a key man to get the work started in those centers. We are getting a tardy start due to many reasons but there are still six months before the next Conference and much can be done if 500-1,000 men are promptly enlisted.

At Winona this year we want two hundred laymen to come to Conference and to the Laymen's sessions. We will make every effort to arrange some programs for them that will be attractive and practical to laymen who may be Sunday School officers and teachers, Official Board members and Church Officers. We want to plan

time enough for business sessions adequate to work out detailed plans for the new year's work.

To this end we ask the prayers and efforts of all Brethren so that in a few years we shall have an organization which will be a valuable asset to the leaders of our Denomination in carrying out their programs.

Watch this space each week for activities and interests of our Laymen.

Did you ever notice how duty unfolds in the doing, like a bud when the sun shines on it? The hardest part of any task is getting at it. After that there is a gradual expanding and fragrance about it, like the opening of a flower. The dreaded duty becomes the sweet and gracious privilege. Obligation unfolds the opportunity. Service becomes a joy. This is one of the revelations of life to souls of courage and unshrinking purpose.—Selected.

ANNOUNCEMENTS

BROTHER CHRISTIANSEN IN CHARGE OF DELAWARE WORK

I have been receiving a number of solicitations for the Delaware Brethren Church. I am pastor of no church at the present time. I was unanimously called last year to the Delaware work with the privilege of going out to lecture or hold revivals whenever I was disposed to do so, and was also given the privilege to get others to fill my pulpit while away. Brother S. E. Christiansen consented to preach for me most of the time while I was away and also held a splendid revival for me while I was away.

I cannot stand to run around in the winter so I asked Christiansen to take the work off of my hands, which he decided to do and it was acceptable to the Delaware people. I have been at my home in New Jersey since the middle of November; and since January 1, I am no longer their pastor.

I have the entire good will of the Delaware Brethren, and wife and I hold our membership there. I expect to occasionally visit them in the summer and also fill the pulpit of Christiansen when he is called away in evangelistic work.

I never preached for a better or more loyal people but they have had great financial reverses but are loyal Brethren. Christiansen has moved on the field and I believe will put the work on its feet, though a great financial strain is on him. Being 175 miles away I could neither do justice to them nor to myself as I gave them but half time.

In the spring, summer, and fall, I will be glad to accept calls for evangelistic services, or lecturing on specific Brethren doctrine, Prophecy, the Spirit-filled Life, etc. I do not care to accept winter calls unless I am guaranteed a warm room as I cannot stand the changing of beds in cold weather. I am glad to be released from the pastorate as it is the first for almost fifty years. While I have traveled half of my life I always had charge of some work and had local men to fill the pulpit while I was away. Send all notices for the Delaware work to Rev. S. E. Christiansen, R. F. D. No. 1, Georgetown, Delaware.

ISAAC D. BOWMAN, Leesburg, N. J.

OUR LAYMEN

Their Interests and Activities

ACTIVITIES AND INTERESTS

M. P. Puterbaugh

In the opinion of many members of our Brotherhood we have paid too little attention officially to the laymen. Actually, of course, no one is so foolish as to think that any church can succeed without the support and help of the lay members.

Several years ago the latest attempt to organize the laymen of the Church into a strong purposeful body was made and it is

THE BRETHREN EVANGELIST

My Load--His Gift

"Cast what he hath given thee upon Jehovah, and
he will sustain thee" (Psalm 55:22)

By Ernest Bournier Allen

My load—His gift! How strange I did not
see it so!

If I had known His hand had placed the
burden there,
Then it had been to me no anxious cross
and care,
But just another way for me His grace to
show.

My load—His gift! How glad I am He
knows my frame!

What I can do and bear He weighs and
watches well;
Some thorn in flesh, some brunt of fight,
some danger fell—
These be the way designed through me to
praise His Name.

My load—His gift! I thank my God it
diff'rent seems

Than when—a yesterday—I faltered on
the way,
And cried full oft for swifter closing of
the day,
While now night comes too soon, when deeds
give way to dreams.

My load—His gift! If heavier then each day
it grows,

'Tis discipline I need to test and spur my
strength,
And travel all the road He trod, until—at
length—
My Father's house I reach, the way to which
He shows.

—Sunday School Times.



Signs of the Times

by
Alva J. McClain

ARE There Two Kinds?

Sometimes people talk very loosely about there being various kinds of Christians, using this as an argument for unity and co-operation between the two groups commonly called "Modernists" and "Fundamentalists." They say, "You believe this way, and we believe this other way. Very well. Let us respect one another's belief, but let us not permit these differences to keep us from working together as fellow-Christians."

Such a way of talking, even if it had no other disadvantages, should be discouraged because it produces intellectual confusion.

There is, strictly speaking, only one kind of Christians. It is true that the Bible speaks of some Christians being "weak," and others as "carnal" in their desires. But the idea that, from the standpoint of faith, there can be two different kinds of Christians, one kind believing the great truths of the Bible, and the other group denying them, is certainly one of the queerest idols ever manufactured in the cave of human speculation.

According to the Bible writers, men are either saved or lost, either believers or unbelievers, either in the light or in the darkness, either of God or of the devil, either of this world or not of this world, either in Christ or out of Christ, either true brethren or false brethren, either alive or dead, either for Christ or against Him.

We have here, as a matter of fact, two totally different realms. The saved are in one; the unsaved are in the other. Between these two realms there is no overlapping, no shading off of one into the other, no point of contact. The "whole world lieth in the evil one" (1 John 5:19 ARV). But Christians have already been "translated" out of the world into the Kingdom of the Son of God (Col. 1:13).

Let us think, speak, and live as becometh citizens of another and a better country.

A Strange Mixture.

The other day some one left at my house a copy of "The Golden Age," a publication issued by the followers of "Judge" Rutherford, successor to the late "Pastor" Russell. It begins with an address by the Judge, passes on to a vitriolic attack on the Christian truth of the Trinity, and ends with a dissertation on "herbal remedies" which are recommended for almost every infirmity, from Anemia to Worms.

Rutherford writes that "The doctrine of the 'trinity' had its origin with the Devil," and "is contradictory to God's Word."

According to this theologian of the Russellite system, Jehovah is the name of the Father, and He alone is God; Christ is a mere "creature;" the "holy spirit" is only an impersonal power of God.

After reading his blasphemous denials of the Deity of our Lord, one cannot help but wonder whether he has ever really read the Word of God.

The followers of Judge Rutherford make a great deal of the sacred name of Je-

hovah, even calling themselves "Jehovah's Witnesses." If they would read Isaiah 40:3 with Matthew 3:3, they would discover that John the Baptist takes Isaiah's words concerning "Jehovah" and applies them directly to Jesus Christ (see the ARV). Isaiah declared that a "voice" would come crying, "Prepare ye in the wilderness the way of Jehovah." And John the Baptist, pointing to Jesus, says, "This is He that was spoken of through Isaiah the prophet."

John the Baptist, I think, knew better than Judge Rutherford just who Jesus was.

RUTHERFORD And The Modernists.

Rutherford, just as Russell before him, hates all the preachers. The "clergy," he charges, deny and reject the Word of God.

Now I am ready to admit, with sorrow, that a great many of the clergy do this very thing. The Protestant churches in general have plenty of such men. We call them "Modernists."

But here is the peculiar thing: In many important points, Judge Rutherford stands side by side on the same platform on belief with the Modernist preachers. Let us note several of these points:

The Modernists deny the doctrine of the Trinity. Rutherford also denies the Trinity.

The Modernists deny the Deity of Christ. So also does Rutherford.

The Modernists do not believe that the Blood of Christ cleanses us from all sin and guarantees the gift of eternal life to all who believe. Neither does Rutherford believe this.

The Modernists deny that the literal body of Jesus rose from the tomb. Rutherford likewise denies the Resurrection of our Lord.

The Modernists do not believe in the everlasting punishment of the wicked. Neither does Rutherford.

The Modernists believe that salvation must be earned by human works. Rutherford believes the same deadly error.

Is it not strange that Rutherfordism, claiming to believe the Word of God, in all these errors stands arm in arm with the very men among the clergy who openly deny the Word of God?

THE Newer Idolatry.

A recent writer says, "Idolatry consists in proclaiming as absolute that which is only relative. It leads to the denial of that which is really absolute: spiritual values. There is an idolatry of science, of social justice, of nationality, of race, of art, and of culture."

This writer saw the truth, but only a part of the truth. For there can be an idolatry even of "spiritual values." This, in fact, is the most subtle kind of idolatry. The intellectuals today are not making their gods of wood and stone, but out of ideals. And in the last analysis there is no real difference between the worship of a beautifully sculptured idol of stone and the worship of a beautiful ideal. Both alike are the product of human genius, although the one is made by the hands and the other by the mind.

All such worship, it is clear, is ultimately a worship of self. In each case man worships his own work, and thus unerringly strives to realize religiously the

first great lie, "Ye shall be as gods." And this is the very apotheosis of sin, which at bottom is nothing but the choice of self in the stead of God.

SHALL We Let Them Out?

The parole idea is doubtless of high value in the field of criminology, but officials need to be on their guard lest the idea be abused. Very recently the country has had the spectacle of the governors of certain States turning loose dangerous criminals in wholesale fashion.

Even at its best, the parole system is only a crutch. For, as every experienced warden knows, the worst crooks generally know how to behave themselves temporarily. One practical minded warden once remarked, rather cynically, that he always got suspicious of a convict who seemed "too good."

Since the parole scheme is based largely upon "good behavior" over a period of time, how can any expert determine between men, which one is really "reformed" and which one is merely "play-acting" for the purpose of securing liberty for further criminal pursuits?

NO More Kaisers."

Not long ago Hitler dashed the hopes of the royalists of Germany by declaring that there are to be "no more Kaisers." He followed this ultimatum with an edict requiring all government officials to swear the following oath:

"I swear to Adolph Hitler an unbreakable fealty and unquestionable obedience to him and to those appointed by him."

Were not the situation not so tragic for the long-suffering German people, one might laugh at the unconscious humor of this mad-man. He abolishes the "kaisers" in order that he may become the most absolute kaiser of them all. Compared with Hitler, the late Wilhelm was a benevolent old gentleman.

If you want to know just how crazy the world can act, you should recall that not over 17 years ago most of the "civilized" nations of the world were seriously talking about hanging the Kaiser. The same na-

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Glimpses at Significant Scriptures

Temptations Our Size

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it" (1 Cor. 10:13).

Temptations come; there is no escaping them. And no one is so conscious of them as the Christian, because he is going against the current. He who is without aspiration or desire for the nobler things of life will not be much disturbed by temptations. If the trend of events or inducements to pleasure or profit lead to lower levels of life and conduct, he is likely to follow without any qualms of conscience. It is from the Christian that objections and opposition to worldly affairs will arise. By the very nature of the case (because of the new nature that has been given him), he calls in question certain acts and types of conduct that will come before him. Will he conform to the ways of the world without regard to the character or quality of such a course, or will he listen to the appeal of conscience? Will he by the grace of God seek to keep his life free from thoughts and attitudes and conduct that are sordid and mean and selfish and devote himself to ways that are righteous and just and to ideals that are ennobling, or will he take the easier course and live on the level of the natural man and be found in the counsels of the ungodly? Every Christian must face such problems. That is temptation. And the more sincere and genuinely Christian a person would be, the more drastically will he come in conflict with the spirit and ways of the world.

But let him take courage, and be consoled by the assurance that he will not be overwhelmed by temptation. He will have a square deal; he will not be tempted beyond his power. His temptation will always be "such as is common to man," that is, such as man is subject to and can bear. The Christian will not be taken advantage of; his temptations will be according to his size. They will be such as he may rightly be expected to deal with. He will not be suddenly and unjustly covered over with temptations that he could not be expected to handle. Men are inclined to excuse themselves on that score. Some years ago the president of the Common Council of Boston was convicted of graft on the city treasury and sent to prison for two years. It was said in his defense that he was young and had the responsibilities of acting mayor thrust upon him at twenty-five, and that the burdens and temptations were beyond his ability to carry. It was intimated that the blame rested in part upon the people who had placed such responsibilities upon an untested youth. That was but an effort to mitigate crime, to shift responsibility, to win sympathy. The Christian will never be able to offer any such alibi; he is justly dealt with.

The reason is that "God is faithful" and "will not suffer you to be tempted above that ye are able." He knows what is in man, knows his ability, knows what he is able to stand, and added to that, he is faithful. That is the reassuring fact—the faithfulness of God—and is one of the most fundamental elements of our faith. Over and over does Paul declare it: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord" (1 Cor. 1:9); "Faithful is he that calleth you, who also will do it" (1 Thess. 5:24); "But the Lord is faithful, who shall establish you, and keep you from evil" (2 Thess. 3:3). Paul is absolutely certain, and so are we, that God who has covenanted with us in calling us through his Son Jesus Christ, will perform what he has promised; he will be faithful. Therefore, when temptations

come, as come they will, we need never be afraid that he will permit us to be tempted beyond what we can stand.

Not only so, but he "will with the temptation also make a way of escape, that ye may be able to bear it." This is no afterthought, no surprise or emergency undertaking to make the best of a bad situation that had not been anticipated. God is never surprised, nor taken at a disadvantage. God permits his children to be tempted, but he is never embarrassed by such temptations. He knows the way out. Peter says: "The Lord knoweth how to deliver the godly out of temptations" (2 Pet. 2:9). He always has a way of escape, and it is "the way," not just any way; it is the right and proper way, the appropriate way in each particular instance. And that proper way is not always an immediate escape; the escape may be delayed until patience has had her perfect work, as James (1:3, 4) informs us. We may be called upon to endure a severe struggle for a season, but the escape will come in God's good time, which is the proper way. Therefore take courage, and "Count it all joy when ye fall into divers temptations;" for "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:2, 12). With such considerations in mind we shall "be able to bear it." We shall be able to endure temptations and to rejoice in them for Christ's sake, even though they be exceedingly hard.

The Transfigured Life

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light" (Matt. 17:1, 2).

Our interest runs deeper than the geography and history connected with this text. It is of little importance whether the place of transfiguration was Mount Tabor or some high hill nearer the Sea of Galilee. Nor is it a matter of supreme concern that the three disciples who accompanied Jesus on this occasion were Peter, James and John, though the experience doubtless had much to do with the strengthening of their faith and the clarifying of their spiritual understanding. It is important to know that Jesus was transfigured before them, that the voice of the Father was heard acknowledging his Son, and that Moses and Elijah appeared bearing witness to the fulfillment of the law and the prophets in the person of the Messiah. It is significant that we are told that the disciples were not permitted to build tabernacles and that they were faced with a problem of healing immediately upon their descent from the mount. Because of that the mount of transfiguration will forever point to the path that leads to the valley of service. There is meaning in the fact that the record says, "His face did shine as the sun." As a popular commentary remarks: "The light, then, it would seem, shone not upon Him from without, but out of Him from within." That is in keeping with the statement of Jesus concerning himself: "I am the light of the world" (John 8:12). He was not a reflector, but the burning source of light. As John bears witness, he "was the true Light that lighteth every man that cometh into the world" (John 1:9). It is not surprising, then, that his face shone when he was transfigured, for he himself was the Sun of righteousness.

But there is another truth that grows out of our knowledge of, and attention given to, the transfigured Christ, and a truth that is of vast importance. It is the influence of that irradiation of heavenly glory upon our lives. As we gaze upon Christ, he trans-

fixes and transforms us. He becomes in us the light of life, and we shine forth with a new brightness before men that glorifies our heavenly Father. A life thus transfigured is indeed a light to the world that cannot be hid. Such a truly transfigured life is the great need of every disciple of Christ, and he who desires it not nor seeks it, is not worthy to bear the name of his Lord.

The secret of that attainment is to be found in the centering of the thoughts of the heart upon the glorified and living Christ. It was such a heavenly vision that changed the life of Paul on his way to Damascus. Jealousy and bitterness and formalism were expelled when his eyes were cast upon the exalted Christ. And that vision will change our lives. It will cause frivolity, worldly-mindedness and selfishness to give place to steadiness, spirituality and generosity. In the Vatican gallery at Rome is a painting which has been pronounced the masterpiece of the world. It is called "The Transfiguration," and immortalizes the genius of Raphael. When it was finished the poet-artist became ill. He had the picture hung in his sick chamber that his mind might be directed to his glorified Savior. When Raphael died the picture was hung above his body and great crowds beheld the vision which had transfigured his life and given birth to his genius. Thus many a life is given new purpose and spirit by contemplating the

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EDITORIAL REVIEW

Brother C. C. Grisso writes of the evangelistic meetings he conducted in the church at West Alexandria, Ohio, where a church over which dark clouds had hung was given new hope and courage. Ten new members were added to the church and fifty rededicated themselves to the service of Christ and the church. The Sunday school averages around 100 in attendance, which is another indication of growth and new prospect for the work. Brother George W. Kinzie is the pastor of these people and is doing a splendid work at great personal sacrifice.

Dr. R. R. Haun, secretary of the Laymen's national organization, writes some news for the laymen this week, reporting some of the responses that have been received from local representatives. It appears that there is a desire for a really active and a definitely programed organization of men in the churches and that a goodly number of them are "ready to go." The national officers have some definite plans for their work and believe in the cooperative spirit of the lay leaders. Consequently we look forward to things being accomplished in this line and we bespeak their support on the part of the pastors.

Dr. W. S. Bell began an evangelistic campaign at Elkhart, Indiana, on March 10th, according to a note received from the church correspondent, and we quote the following statement: "However the spirit of revival has been in progress for some weeks. At the close of the Sunday school this morning four young married people made their confession for the first time. Since our pastoral year began thirteen have been added to the church." The music for the revival will be in charge of the local choir leader, Miss Fay Wilson. These faithful people continue their forward march, being under the pastoral leadership of Brother H. F. Stuckman.

Prospects at Cleveland have been developing under the energetic leadership of Brother Tom Hammers until they now seem quite encouraging. According to a phone message received from him there was a recent attendance in the rented mission chapel of 85, including a delegation from Middlebranch church, but 60 were interested Clevelanders. On that occasion the Middlebranch pastor, Brother Norman Uphouse, preached the sermon. According to a program arranged by Brother Hammers, various nearby churches are taking turns visiting and giving encouragement to the Cleveland mission.

We appreciate a testimony from Brother J. Milo Wolfe of Lathrop, California, as to the merits of the Angelus in particular and a statement of loyalty to the Evangelist and the Publishing interests in general. That kind of loyalty is the kind that has helped us to keep going and will enable us to go forward to still

better service for the church. It is encouraging to note the result of Brother Wolfe's comparison of *The Angelus* with another Sunday school paper competing for a place among Brethren schools. We are doing the best we can with the material at hand and we are glad to know that our product can be recommended on its merit. Lathrop will entertain the Northern California conference April 25-28.

Dr. Charles A. Bame, our Sunday School Editor, says a word about the new quarterlies now being printed, pointing out a slight difference in content. Send your orders in promptly, and do not fail to order a goodly supply of "Teachers." If there are some schools where Brethren lesson helps are not used, we counsel them to make use of their own church publications for the sake of being assured of a safe interpretation of Scripture. There is absolutely no other make of Sunday school lesson helps, however fundamental they are claimed to be, that we would put along side of our own Brethren lesson helps for faithfulness to the Scriptures the whole year through. Any Brethren school that is using quarterlies ought to be using Brethren quarterlies.

Brother R. D. Barnard writes of his work in Dayton, Ohio, where God has caused his blessing to rest on every department and activity. He says there have been accessions to the church about every Sunday in the year. Great emphasis has been placed upon Bible instruction and evangelism, various classes having been arranged for definite Bible teaching in mid-week and the active membership having been organized and set to work either at winning the unconverted or reviving the inactive. One of the outstanding weaknesses of the large church is the vast amount of potential energy that is allowed to go unused and consequently is gradually lost. Brother Barnard is demonstrating that such weaknesses can largely be overcome by organization and division of responsibility. He speaks highly of the service of his associate pastor, Brother Orville A. Lorenz and of the satisfactory arrangement that has been effected between the two churches concerned.

The weekly calendar of the First church of California, in making an appeal for additional offerings for local purposes, tells how Brother Ray Klingensmith, pastor at Oakville, Indiana, raised the money for a new roof for his church. The need called for \$875 cash and with the depression still resting heavily upon the people, they thought it would be difficult to raise the amount. But the new roof was badly needed and Brother Klingensmith told the members that if they wanted to put on a new roof before the church fell in, they should bring the money to his study on the following Tuesday. Over \$500 came in the first day, and the balance within a few days later. That shows both wise leadership and a fine spirit of cooperation even in the face of seeming hardship. A lot of things that seem impossible could be accomplished if we but set ourselves to them with the feeling that necessity is laid upon us. And after achievement would be realized, it would be discovered that the difficulty was not as great as we anticipated.

Washington Church dedication is set for March 24th, according to word from the pastor, Brother Homer A. Kent, and the dedication program published in this issue. Special interest has been centered in the effort to build a new church in our capital city and a few years ago the churches of the brotherhood were asked to make an offering to help our Washington Brethren in their building program. It was not a good time for taking an offering, as the depression was settling heavily everywhere. The result of the offering was not greatly encouraging so far as the financial lift given to the Washington church was concerned, yet the Washington folks were thankful even for the small help and vast numbers of interested friends throughout the brotherhood keenly regretted that it was not possible for them to do more. In consequence of this experience and the special interest of the churches in the Brethren cause in the capital city of our nation, this dedication event has special significance to the brotherhood and we are cooperating with the Washington church by publishing their dedication program, in an effort to make it possible for the many friends residing far-distant to share in the joy of the occasion. We hope to have a report of the event with pictures of the building and leaders concerned. Pray for their revival under the evangelistic leadership of Brother W. C. Benshoff.

FOUR THINGS OUT OF PLACE

By Louis S. Bauman, D. D.

A Former National
Conference
Sermon

The Great Question

The great question, haunting the minds of the mighty men of earth who are sitting at the helms of the ships of state today, is the question which the blanch-faced seamen asked of Jonah: "What may we do that the sea may be calm unto us?" And, as the waves of human hate and anger roll high and lash each other into fury, it is apparent that the men who direct the ships of state at the present hour are no wiser than were the seamen on board the vessel that carried the famous prophet out from the port of Joppa. They need a prophet of God to answer their perplexity.

The Shame And Dismay Of Men

Man boasts greatly of progress and twentieth-century civilization; and, yet, today as in the days of Jeremiah, "The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?" (Jer. 8:9). "Ashamed" are they that their vaunted civilization does not seem to possess enough real salt to save itself from putrefaction. "Dismayed" are they that the whole human race seems bent on the destruction of the civilization that they have been six millenniums in building. May it not verily be true today that their dismay is for the same reason that the men of Judah were dismayed when the great Babylonian wolf was about to descend on Jerusalem: "They have rejected the word of the Lord; and what wisdom is in them?"

Man Has Forgotten God.

If today there is "upon the earth distress of nations, with perplexity;" if we behold "men's hearts failing them for fear, and for looking after those things that are coming on the earth" (Luke 21:25, 26); there is but one reason: "Lo, they have rejected the word of the Lord," and the "wisdom" that is in them when they walk apart from God is but gross darkness. When have we ever heard of the world's governors, for instance in any of their proceedings, turning to the eternal God and asking counsel of Him? When have we ever heard of the law-makers of the great nations of earth turning for guidance to the wisdom of God's infallible revelation? When, in asking of the great assemblies of the nations, now so frantically seeking peace, has any of them bowed its head and given a breath of recognition to the God Who ruleth in the affairs of men? Can men forever go on ignoring the God in Whom they "live and move and have their being," and then expect Him to shower upon them the blessings which can only come from His own bountiful hands? Who does not know the familiar story of a time when the greatest potentate upon the face of all the earth thought that he could forget God Who had revealed Himself so marvellously to his forefather, Nebuchadnezzar? Who does not recall how this same Nebuchadnezzar was sent out into the fields to eat grass as do the oxen, until he might come to know that "the heavens do rule,"—that God is concerned with the earth He created and sustains,—"that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will" (Dan. 4:25)? Are we to believe that the relation of God to the great Gentile powers of the earth today,

so radically differs from His relation to the great golden head of all Gentile dominion, that we need not fear a repetition of the stroke of His righteous indignation—a stroke such as fell on the great empire of the Euphrates? As a matter of fact, there is not a woe of man, not a desolation of national grandeur today, that is not the direct result of man's refusal to enter into partnership with God. Working with God, man can subdue the earth and compel it to provide for every demand of peace and happiness,—every need of his full enjoyment and complete satisfaction. But, let men, in independence and pride of spirit, turn from God to walk alone, and the utmost he can do is to provide himself with most wonderful machinery with which to commit suicide,—a thing he seems about to perform with marvellous accuracy today.

Dying With Improvements

We once heard of a wealthy, old German who had an invalid wife. A doctor visited her quite regularly, but she showed no improvement in health. However, to every anxious query of the old German, the doctor always replied: "Your wife is improving! Your wife is improving! You may not be able to see it, but with my professional eye, I see slow but sure improvement!" One day, the wife died. A few days after her burial, some one asked the old German what caused the death of his wife. "Ach!" he said, "Mine wife, she die mit improvements!" That story is not altogether funny. For many years we have been assured by many worldly physicians that this poor sick world is improving every day, in every way. For, do not the wise men see it with their professional eyes? One of these days, if this thing continues, there is going to be a burial! "The Scientific American" some time back made the statement that nine-tenths of the inventions (improvements) of men are being used for the destruction of our civilization. It is the "improvement" wrought by science that is causing many of the world's leading statesmen to prophesy that the next war will send a large part of the human race into their graves, and the rest of it back into barbarism.

Medicine Without Diagnosis

On all sides, men are asking: "What is wrong with this old cosmos, anyhow?" Men candidly admit that the old world is sick, very, very sick,—some go so far as to say, "Sick unto death!" And the outstanding folly of man is seen in the desperate attempts he is making to cure a very sick world without stopping to diagnose its ailment. Everywhere, men are mixing their nostrums and applying their remedies without serious effort to diagnose the disease. What would we think of a physician who would pour drugs down the throats of his patients without attempting to make correct diagnoses of their ailments? Why do the world's wise men commit the folly of spending all their time trying to cure, making little or no attempt to prevent the cause? The simple reason is that the intellectuals of this present world do not like to pronounce even a certain very ugly and unpopular word,—sin. More and more are they prone to deny its very existence. They prefer to have us believe that man is born good,—is by nature righteous. And,

if he goes astray from his natural righteousness, it is not due to anything called sin. They prefer to affirm that any one who has any sense of sin simply possesses "a psychophysical attribute of adolescent sentimental development,"*—whatever that may be. As long as men, wise in their own conceits, stand ready to discard the Ten Commandments, and relegate "sin into the limbo of ancient superstitions such as witchcraft and sacrifice,"—just as long as they refuse to recognize sin as sin, to admit the heinousness of sin, to confess sin, to forsake sin,—just as long they never will find healing for the woes of the world that is sick unto death.

"Wars And Fightings"

It is freely admitted that the present troubles of the nations are due to "wars and fightings." But "wars and fightings" are not a disease. "Wars and fightings" are but the suppurating pustules upon the world's feverish skin. The disease itself lies deep—deep in the hearts of men. The inspired apostle was but the voice of the Holy Ghost, when he wrote: "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members," (James 4:1). Sin, sin, nothing but sin, is back of this world's woe. And the apostle James confirms what a preacher once said to a man who declared that he could "not swallow what preachers call 'original sin.'" "My good fellow," exclaimed the preacher, "you don't have to swallow it,—it is inside you already!" Never until the world shall admit the existence of the exceeding sinfulness of sin, no matter in what form it arises,—never until then will the world seek and find the remedy for its sicknesses. There is not a tear, not a sigh, not a moan, not a groan, not a broken heart, not a pain, not a death, that is not the result of sin. To find a cure for the "wars and fightings" that curse the world, and have cursed it from the dawn of time, you must find a cure for the sinful "lusts" that pollute the hearts of men. There is a cure! And, there is only one! They that seek shall find!

"Limitation Of Armaments" No Cure-All

"Limitation of armaments" is no cure-all. That is some of the medicine that is given without diagnosing the disease. When men talk of stopping "wars and fightings" by "the limitation of armaments," they prattle like little children, who know not what they say. Are we so foolish as to believe that a "limitation of armaments" will keep infidel Turks or atheistic Communists, or ambitious Mussolinis, from wading through seas of blood to attain satisfaction for their lusts? Take away from the world of men every gun, and they will go out to fight with spears. Take away every spear, and they will go out to fight with clubs. Take away their clubs, and they will go out to fight with fists. Cut off their fists, and they will sally forth to bite and gnaw and devour with their teeth. Pull their teeth, and, as the darkey says, they will "gum" each other to death! There must be a change within. "Verily, verily, I say unto you, Ye must be born again!"

No Other Cure But Christ

There is only one force that can ever destroy man's love for combat—make bad men good, and good men better. No scheme of eugenics, philosophy, or social service can reach down low enough or push up high enough. Six thousand years of human history eloquently testify that what men need is CHRIST. Jesus Christ, with His

Young People and Temptations

By Harvey K. Evans

Never have we seen a time when our youth were more sorely tempted to evil than today. The devil has spread a net on all sides and everywhere to catch our precious boys and girls and defeat them. This is his business. He is indeed very active on the job, both day and night; he never sleeps nor slumbers. No night is too dark but that he works; no day is too bright but that he works. He is a tireless worker. And if the devil can work so tirelessly to catch and defeat the youth of our land, why should we not labor incessantly and without compromise to rescue them, or to save them from Satan's snares? Let us do our best to warn them of the many, many dangers to which they are continually exposed and to uncover the evils that lie in their pathway. We should warn our youth of yielding to the devil even once. For when they once yield, the devil will induce them all the more strongly the next time, and soon he will make them slaves. The devil is a powerful, tyrannical taskmaster. I hate him with a perfect hatred.

Let me illustrate what he will do. A young girl with bright prospects in life, began keeping company with a worldly young man. The young man proposed going to a dance. She agreed. The mother of the girl tried hard to keep her daughter from going. It was against her will as it should be against the will of every Christian mother on the face of the earth. The daughter refused to listen to her mother's objections and told her she was going if she died and went to hell. On her way to the dance she was killed by an auto accident. What a tragic death! It was the devil's work. He told these young people he would give them a good time, and they were foolish enough to listen to his deceitful voice.

It is a fearful thing to meet death in the way to a dance. What hope is there for the soul thus ushered into eternity? What hope is left to those who remain to mourn such a departure? The dance is of the devil and every youth who is tempted to go should realize that he who goes, does so at the risk of his own soul. Christians, don't attend dances. God isn't there; and where God is not, or where he does not have control, it is dangerous indeed to go; we had better stay away. Disobedience to parents is a great sin of young people today. Many are in the grip of sin and some in their graves who would not be there if they had listened to the advice and warnings of their parents. The disobedient boy or girl is sure to get into trouble. Many think their parents are too hard on them and restrict them too much. Some look upon their parents as ignorant and old-foggy and will not take their advice. They shall have to reap for all of this. Children are to obey their parents, honor and respect them, and if they fail to do it, they will suffer the consequences. The suffering and the regret are sure to come, as the night follows the day.

The devil is a great and mighty tempter. How slyly he works, how cunning, deceitful and undermining! He offers so many pleasures to our youth that look very alluring and charming. He uses all sorts of decoys, and so many people, like the unwary bird, go right into the snare set to catch them without stopping to give it a thought. When once caught by the devil and a bad and ruinous habit is formed, or when sin has fastened its

*Dr. Harry Elmer Barnes, of Smith College.

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PRAYER and the Meeting of Denominational Problems

By C. C. Grisso

Fourth of a Series by representative Ministers on Prayer as a factor in the Church's Problems and Tasks.

The subject of this article indicates that there are some problems peculiar to us as a distinct group of believers, and that these problems can only be solved and guided safely through to their completion by united prayer. Those representing the leadership of the church should be commended for this call to prayer. Yes, commended by the whole church and it should find a ready response in every individual heart and in every prayer group of our entire brotherhood. James tells us "that the effectual fervent prayer of a righteous man availeth much." This being true what then might be accomplished this year IF EVERY MEMBER OF THE BRETHREN CHURCH PRAYED. Every student of the doctrine of prayer as set forth in the Old and the New Testament is many times impressed with the marvelous things that have been wrought through prayer. The prayers of the saints have seemingly at times changed the very purpose of God. They have reached out across space and turned the wheel that controlled the world. The history of the victories of the early church as recorded in the Acts of the Apostles is but a record of the marvels wrought through earnest united prayer.

As a church, our needs are many. What tremendous problems are facing us! And yet beyond a doubt our greatest need today is for our whole church to unite in effectual fervent prayer. And unless this is realized; unless the church shall rise and pray her way through the night that is upon us, we can well fear for her future. The task is too great, and the problems too staggering to dare to face them in our own strength. The power of men will not do. It must come from on high. The problems of this turbulent epoch will yield only to fasting and prayer. What then are our denominational problems?

First the PROBLEM OF A UNITED LEADERSHIP. The Brethren church is entirely too small to be divided in her teaching and preaching. Would to God that we might present to the world a united front. To the writer here is a tremendous problem and one that only the Grace of God can solve. From the beginning of our movement there have always been certain recognized distinctive doctrines. Doctrines that gave us our beginning and our history. Yet we have come to a time when doctrines other than these are being taught as a part of "our plea" in many quarters. As a result there is soon developed a divided church; some for Paul and some for Apollos. In this brethren let us heed the admonition of St. Paul, and unitedly pray for its realization. "Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1-10. Yes, let this be our watchword, "In essentials, unity; in non-essentials, liberty; and in all things, charity." To do this we must wait on God—wait on Him until we are tender and appreciative of the efforts of others; until all criticism passes away in a flood of love for our Brethren.

Again, I should like to call our attention to another

denominational problem and one that is demanding our united prayers. I refer to the work of CHURCH EXTENSION or our HOME MISSION PROBLEM. The church has placed the direction of this work in the hands of human leaders; leaders who are doing the best they can. They are waging a continuous battle for every interest of our beloved church. And in this they need the prayers of the brotherhood, for every prayer for them is a prayer for the work they are attempting to do, namely to lay the foundation for the Brethren church of the future in the homeland. We believe that in our whole-gospel message there is a sure spiritual foundation for all mankind, and thus believing we dare not limit our vision for service. The task of our home mission work is as wide as this great land of ours. Its task is to plant our cause in every city and hamlet of our nation. This task is too great for human hands to perform. Thank God there is a fountain of power; power that is adequate and inexhaustible. Our God is not dead. His arm is not shortened. His force is not abated. Will every member of the Brethren church join in summoning this power in behalf of our Home Mission program? "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Furthermore, I should like to suggest that our church as a great family circle join this year in united prayer for, THE TASK OF WORLD EVANGELIZATION or THAT OF FOREIGN MISSIONS. This is not the task of one man or any group of men. THIS IS OUR TASK. This was our Lord's last commission to us. Our Bible is a missionary Book; our Christianity is a missionary religion. Every minister ought to be a missionary messenger to the extent that in every sermon every listener would feel the tug of the ends of the earth. But this task of world evangelization is too a tremendous task. So great is it that it cannot be met with human machinery. It requires the united petitions of a prayer-loving and a prayer-believing people. We cannot but believe that if there ever was a time when Christian missions would be the great dominant thought and purpose of a united body, that hour has just dawned upon us in these tragic modern days. Look at the great army of the needy, longing, lonesome, heart-sick, discouraged, poverty-cursed, careless, indifferent, unbelieving men, women and children. This is the church's day and opportunity and if she does not rise to the occasion how can she ever hope for a bigger or better one? Shall we pray in this "year of Prayer" for our Foreign Mission Board, our Foreign Missionaries, and Those in Training, that God's will shall be done through their efforts and there shall speedily be "gathered out of the world a people for His Name."

As we face the months just ahead as a denomination, another mutual problem confronts us. I refer to "OUR PUBLICATION INTERESTS." Just now they seem to be passing through a crisis. Many as yet are not certain as to which way to take. Changes are being made. Are we certain that we are in the will of God in all these proposed matters. Can it be possible that our own in-

terests are being interpreted as the will of God. Well, there is but one route to take to bring us to the solution and that is via the Throne of Grace. We have been prone to criticize. I am wondering if all of us by actual count have spent as many hours in prayer in the matter as we have spent for these interests, these editors, and managers as we have spent in magnifying their shortcomings. I say, I wonder. In this call to prayer, let us so intercede for all our publications until the printed page as it comes to us, and as it goes out from our presses shall bear testimony to all the world of a people who are endeavoring to give to all alike in these last days an example of explicit and complete obedience to our Lord Jesus Christ.

And now, what shall I say more, for the time would fail me to speak of "Our College and the Training of our Denominational Leaders in our Seminary," "The Brethren Home and our Super-annuated Ministry," for all of these are demanding our united prayers. Those who are guiding and guarding their interests are imploring us that we meet them at a Throne of Grace; let us not fail them. Each of them presents a problem within itself that cannot be met only as the whole church shall get them on their heart. It was the sainted Constantine who said, as he viewed some statutes of noted persons, "I should like to have mine taken kneeling, for that is how I have risen to power." How true, we long for "Power from on High," and if we would realize this, here is the path, let us follow in it once more. "If my people which are called by my name, shall humble themselves AND PRAY, AND SEEK MY FACE, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

"Saviour visit thy plantation,
Grant us Lord a gracious rain,
All will return to desolation
Unless thou return again;
Lord revive us!

All our help must come from Thee.

"Keep no longer at a distance,
Shine upon us from on high,
Lest for want of thy assistance
Every plant should droop and die.
Lord revive us!

All our help must come from Thee."

Smithville, Ohio.

Young People and Temptations

(Continued from page 6)

fetters about the life and soul and injected its poison into the system, it is so hard to break away and get free and strong again. It can't be done except by the power of Almighty God. And so few, comparatively speaking, will turn unto him with penitent heart that they may be saved and rescued! However this is their only hope. Human help is vain. We can only tell the sinner of Jesus the mighty to save!

No one will get through life without being tried by the enemy of our souls. We shall all be tempted and tried severely. Our Savior was tempted of the devil severely, but He did not yield. He steadfastly resisted the devil and his temptations. That is exactly what we must do. God will enable us to overcome all temptations of the devil if we but trust him. Let us call upon him and obey him. Jesus tells us that he will not allow us to be tempted above that which we are able to bear, but will with every temptation make a way to escape. Our only hope is in Jesus. Left to ourselves, we are miserable failures. That is the reason why many of our Christian

young people today, and older people as well, are experiencing such failure in life. They do not trust God; do not live for, nor serve Him, consequently the devil makes of their lives a failure. He wrecks them morally and spiritually and oftentimes physically for sin is a life wrecker. The devil is too powerful for any human being to overcome by himself. But God can defeat the devil for us, if we but place ourselves in his care and keeping. We are conscious of the fact that our youth today are meeting many temptations that we as fathers and mothers of middle life, and of advanced life did not meet. The situation is critical. But God is able. There is nothing too hard for him. There is hope in him. And he is their only hope of being kept from yielding to the temptations of the devil, and wrecking themselves and their country.

There are many ways whereby we may help our youth to keep true and clean, and we should make use of every means, but their only salvation is in Jesus. Our schools and churches are the great agencies. Laws and reformatories may hold some in check through fear, but only one Savior can save. Christ's grace is sufficient, therefore the great importance of leading the youth to Jesus. It is needed everywhere. Jesus in the life of the youth is the only safeguard against sin and crime.

The devil is bidding for the youth in many ways. He knows our young people of today will be our fathers and mothers, citizens and leaders of tomorrow, therefore if he can poison them by sin he shall gain his end. He places before them the corruptible movies, much poisonous literature, nude and shameful fashions, dope, liquor, beer, and tobacco. He offers pleasure and satisfaction in all these ways and in thousands of other ways. He tells the youth there is no harm in them, or that they can indulge in sin and have a good time and get by. He appeals to the lust of the flesh, the lust of the eyes and the pride of life. He suggests to the youth the company of the gay and the giddy. He inspires them with worldliness and with pride. He corrupts society and tells youth to mix and mingle with such, that one is silly to forsake the company of high society, and that the world will laugh at anyone who keeps company with the pious, religious, and spiritual. As a consequence the average youth is found indulging in evil sports, forming bad and ruinous habits, seeking to gratify the evil nature rather than yielding to God and going contrary to the world, the flesh and the devil. But it pays to live right, to follow in the footsteps of Jesus, to be clean, upright, pure and holy above everything else in all the world.

No one ever regrets living such a life. On the other hand, every person sooner or later regrets living a bad life. Too often the regret comes at the close of life when it is too late to make amends, or even to repent and be saved.

Ocean View, Delaware.

SIGNIFICANT NEWS AND VIEWS

THE FAITH OF A SCIENTIST

The name of Sir Ambrose Fleming, British scientist and inventor of the thermionic valve that made radio possible, is familiar to our readers. In addition to being a distinguished scientist Sir Ambrose is a devout Christian and believer in the Word of God. In a recent address before the Philosophical Society of Great Britain he reiterated his belief in the miracles of Scripture, and repudiated the doctrine of evolution. It took no little courage to do this, and evidently the stand of the distinguished scientist so impressed the news gathering agencies that a large part of the

address, which was delivered on January 30, was cabled to Canada. Here are a few of the things that the scientist stated that we feel are worthy of preservation, and that we would like to pass on to our readers in case they may not have seen the address. There is no necessity to comment upon them, as they express our own convictions and beliefs perfectly.

"It is greatly to be deplored," Sir Ambrose said, "that some ministers of religion should accept as demonstrated proof the unconfirmed speculations of a materialistic anthropology and should deny the possibility of miracles or exceptional action on the part of Deity.

"In so doing they are building on the sands of an uncertain, ever-changing science, instead of resting on the rock of the increasingly verified, inspired Scriptures, which do not comprise the guesses of fallible minds, but the utterances of holy men of God, who spake as they were moved by the Holy Ghost.

"We cannot reasonably dismiss as simple legend the accounts of the power of the historical Jesus Christ to create instantly shoals of fish in a lake where no fish were found just before, or to create bread and fish instantly to feed large multitudes, seeing that the evidence is overwhelming that He Himself was raised to life again."

Sir Ambrose pointed out that if prehistoric man had been living on the earth for any period like ten Millenniums he would have multiplied to an extent to fill up nearly the whole known world.

Yet where were the remains of such a vast population? All that had been found were a few dozen skulls and skeletons.

All the facts were much more consistent with the Biblical account of Creation.

INCREASE IN DRUNKENNESS

A large increase in drunkenness, particularly among women, is reported for the first year of repeal in statistics gathered in 226 cities by the Board of Temperance, Prohibition and Morals of the Methodist Episcopal Church. Some of the figures reported are: Twenty-six per cent more arrests for drunkenness in the first year of repeal over the last year of prohibition. A more rapid increase in drunkenness among women than among men. A 5 per cent increase in automobile accidents, and an almost 10 per cent increase in motor fatalities in 1934 over 1933. Mr. Pickett described conditions in the national capital as follows: "We have an increase of 25.5 per cent in arrests for intoxication. The arrests of women on the charge of intoxication for the first six months of 1934, as compared with the first six months of 1933, show an increase of 38.38 per cent. Drunken driving increased 15.74 per cent."—Methodist Protestant-Recorder.

Glimpses at Significant Scriptures

(Continued from page 4)

incomparable Christ. That is the great transforming power of mankind.

Now and then our eyes are pleased at sight of a character of unusual radiance and we impulsively wish we might reproduce in our lives something of the same qualities. But such transfigurations of character do not come with the impulse of a moment, but by persistent yearning and struggle and daily appropriation of divine grace. A young girl said concerning a white-haired woman who had just departed, "If I could be such an old lady, so beautiful, sweet, serene and lovable, I wouldn't mind growing old." A keen-witted companion replied: "If you want to be that kind of an old lady, you had better begin making her right now. She doesn't strike me as a piece of work that was done in a hurry. It has taken a long time to make her what she is. If you are going to paint that sort of a portrait of yourself to leave to the world, you had better be mixing the colors now." Some one has said, "Carve the face from within, not dress it from without." And the way to get that inner quality that gives light and life and beauty to one's person is to fix the soul's gaze upon the glorified Son of God and never take them off. Then daily, throughout every week and every month and every year of life we shall be continually transfigured by beholding him.

"Lord, Teach Us To Pray."

MARCH

FIRST SUNDAY: March Third.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." II Cor. 8:9.

1. Pray for greater growth in the grace of giving among the churches.
2. Pray that the work of personal evangelism may be given a larger place in the program of the church.
3. Pray for the Gospel Teams of the Seminary at Ashland; also for all those church organizations which are doing personal and practical Christian work.

SECOND SUNDAY: March Tenth.

"Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." II Cor. 8:7.

1. Pray that more gifts through wills and annuities might be given to the various interests of the Brethren church.
2. Pray for all the evangelistic meetings now in progress, and for ingatherings of truly regenerated souls.
3. Pray for the enlistment of more lay workers in the work of soul-winning.

THIRD SUNDAY: March Seventeenth.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." I Cor. 16:2.

1. Pray for the increase of gifts from tithers to the church, and for enlarged blessings in the Lord's vineyard.
2. Pray for all evangelists and pastors who are engaged in the work of evangelism.
3. Pray for the continued success of our printed message, and for the coming merger of our church publications.

FOURTH SUNDAY: March Twenty-fourth.

"But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." II Cor. 9:6.

1. Pray for the teaching of stewardship among the children in the Sunday School.
2. Pray for the instruction of converts in the truths of the Bible.
3. Pray for the successful solution of problems which the missionaries face constantly on foreign fields.

FIFTH SUNDAY: March Thirty-first.

"Because that for his name's sake they went forth, taking nothing of the Gentiles." III John 7.

1. Pray for all the missionaries by name, remembering especially the personal problems which they encounter.
2. Pray for the Woman's Missionary Society of the Brethren Church, for its leaders and workers in every district.
3. Pray that God may continue to use the missionaries on furlough.

SPECIAL PRAYER REQUESTS FOR

Pray for the Washington (D. C.) church dedication and revival, the dedication day being March 24th and the revival continuing through the two weeks following, with Rev. W. C. Benshoff as the evangelist.

W. I. DUKER,
President
Goshen, Indiana

E. L. MILLER
Vice-President
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N.

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What to Do With the Bible*

By Abdel Ross Wentz

Professor of Church History, Lutheran Theological Seminary, Gettysburg, Pa.

Agreed, then, that there is room for vast improvement in this matter of the popular reading of God's Word—can anything be done about it? Perhaps this year's commemoration of the first modern Bible translation can be made to furnish genuine impetus to a more profound love of God's Word and a more general reading of the Bible. A number of practical suggestions will soon occur to any one who will stop to think about it. We might proclaim the intrinsic excellence and moral influence of the Bible. We might set forth its inspiration and religious authority. We might appeal to history: Luther unchained the Bible; why should men seal its pages today with their indifference? We might appeal to sentiment: Tyndale gave his life to make the Bible known among men; what shall it cost us? We might point to the devotion of missionaries and the zeal of indigenous churches in using the Bible. We might adopt some striking slogan. We might take measures to increase the amount of Bible reading in our public schools; or pledge an army of people to read a portion of the Bible daily; or plead for more family altars; or organize a campaign for more Sunday-school scholars; or develop a league of persons who will promise to read the Bible through this year (as is being done at some places, on the grotesque plan of a Bible marathon!). We might capture our whole congregation for a period of Bible study, as an increasing number of churches are doing, by integrating the Sunday or Bible school into the congregational worship. We might persuade our favorite daily to run a column: "Read the Bible with Us." Or we might resort to a hundred publicity devices to force the Bible upon the attention of the indifferent.

But the experienced pastor knows that these things are not done in a day, unless the effort is to culminate in a mere mechanical traipsing through the pages of a book. The people must be taught how to read. They must be patiently directed to read, not for quantity, not for achievement, not for routine, but for the message, for edification, for the knowing of God in Christ

Jesus. To stimulate a genuine and abiding interest in the religious message of the Bible, there is no magical short cut. It will require time. And it would be a great step on that long road, if this year could witness a revival of vital interest in the Bible on the part of the ministers of the Word themselves. Their interest must be genuine, not affected; it must be deeply personal and not only homiletical, if their hearers are to enthuse.

It would be a splendid thing if this year's observance of Universal Bible Sunday were to lead many of our ministers to make themselves specialists on the Bible, so that they would be more deeply interested in the Bible than in anything else, and better acquainted with it than the politician or statesman with his law book, or the editorial writer with his current events, or the stockbroker with his ticker and ratings.

To that end, a few practical suggestions.

First, expository preaching. I mean preaching on whole passages of the Bible instead of individual texts. The versifiers of the Bible have done the preachers as well as the theologians much harm. They have decoyed many of us into raking the Bible for texts. They have tricked us into using the microscope and forgetting the telescope. Instead of preaching comprehensive Biblical truth, we get a sermon from somewhere, anywhere, and then, to give it the air of respectability and the sanction of the sanctuary, we prefix a verse of Scripture as a text that we "take from the Bible." It thus becomes a pretext, and too often the sermon is not Biblical in its contents, the people's interest in the Bible is not deepened, and their knowledge of it is not increased. This method of procedure may not be sacrilege; but sometimes it is not far from sortilege. It leads to all kinds of artificiality in the construing of Scripture. Often it wrests the meaning of the Bible writer, and more than once in the course of history it has made it possible for preachers to justify from the Bible many an immoral act, many an antisocial practice. Certainly, it fails to reveal the effulgence of the Godhead in the glory of his Son.

The suggestion here is, that more preachers become explorers of the broad fields of revelation and so preach. Most of the really effective preachers urge us to study truths and preach them rather than to hunt down texts and preach sermons. Let us, as a rule, take a whole passage of Scripture, a passage with a unitary message, and expound it to the people while they follow with the passage before them in the open Bible or in some other form. In some churches it may be one of the "lessons for the day."

Such preaching would take away nothing from attractive up-to-date themes nor from the most complete modern application of the truth, whether personal or social. The most effective preaching I have ever heard, here or abroad, was expository; and it brought out broader implications and more incisive applications than any textual or topical preaching I have ever heard on land or over the air. It is not easy, but there are helps; and it is abundantly worth the special effort.

That kind of preaching, continued through the years, will saturate the preacher himself in comprehensive visions of divinity. Such broad ranges of Bible truth will illuminate individual texts with brilliant light; and themes will clamor for recognition until they pile themselves up in waiting procession. The preacher, instead of dealing out split rays of feeble color, will flash healing floods of sunlight upon his hearers. Instead of trickling drops of cold half truth that often congeal before they reach the heart, he will pour forth the rushing tide of the waters of life that will call forth power, like the majestic flow of a mighty river full and brimming all the year around. And the hearers it will cover with the graces and virtues of the Spirit, because it will increase their acquaintance with God's Word, and will lead some of them, at least, to take up for themselves the reading of this interesting book.

Second, group study of the Bible. There are possibilities in this approach that most people do not realize. Several years ago, a most interesting experiment was conducted on the beautiful shores of Lake George in New York. It was sponsored by President White of the Biblical Seminary, and continued through six whole summers. It was a laboratory study of group functioning in the interpretation of the Bible. Those who participated were amazed at the vast possibilities of new light breaking forth from God's Word as a small group of men, with the most varied background and viewpoint, and in the freest kind of discussion, laid their collective hearts and minds against a passage of Scripture or a Biblical theme. No one taught. Everyone contributed alike. All shared—in working, playing, thinking, talking.

What would happen if each minister among us were to have a few of his people meet with him each week for group study of the Bible? There should not be more than say half a dozen. The meeting place should be private. No one should preach or lecture or teach the others; but there should be a devout, free heart-to-heart and mind-to-mind discussion of a passage or theme. The minister might expect to go away from that little group with inspiration for at least one of his sermons for the following Sunday. It would be a sermon on some part of the Bible, and there would be at least six interested hearers. All he might expect the interest to spread.

Similarly, groups of ministers might meet, not to have some one "lead the discussion" and so proceed to tell it to all the rest; but all of them to speak out equally and compare views and reactions on some passage of Scripture. Luther used the co-operative method of translating. Why should not we use the co-operative method of interpreting? Spencer used the small group idea when he infused new life into the coldness of the German Church. Wesley was largely a product of this method.

* This article is the last section of a brochure, entitled "Across the Barriers of Language," written by Dr. Wentz to commemorate the four hundredth anniversary of the publication of Martin Luther's translation of the Bible and issued, by the American Bible Society, for the use of pastors in the observance of Universal Bible Sunday on December 9, 1934. The publication of this article in this form is with the consent and approval of the American Bible Society.

—Taken from Christian Education.

The group idea, in our own day, is not only an antidote against rugged individualism and autocracy; it may also be a prophylactic against mass violence and mobocracy. There are more values in this approach to the Bible than any one will believe in advance of the experiment. It is suggested now as a means of promoting popular interest in the Bible and general reading of it.

Third, recover the Bible as the book of devotion. We have done almost everything else with the Bible. Too often we have acted as though the Bible were intended primarily to be verified and defended. We have proved it and praised it and analyzed it in every way. We have tried to use it as a code of ethics, a manual of morality, a guide on political economy, a textbook on international law, a directory on current political and social problems, and so forth. It remains to take the Bible as primarily the Christian's book of devotion. And the times are ripe for just such a turn—ripe as they have not been for two centuries.

As we celebrate the translations of the Bible, we need to remember that these were not ends in themselves. The Book was not made for the translation. It is the message of the Word, the spreading of the fire, that these hard workers have sought. It has been pointed out that men do not go to the stake for cadences or phrases, but only for profound convictions. Likewise, men may admire the Bible for its literary and moral excellence, but men do not die for the loveliness of Bible story or poetry or oratory nor for the helpfulness of Bible history or proverb. Men do not offer themselves on the altars of mere translations or versions. Men plunge into the darkness of the shadows of Babel and risk their lives to put the Bible into all the tongue of the universe, not for sheer joy of literary achievement or personal satisfaction. It is the missionary impulse, the apostolic motive. It is the response to the Lord's commission and the Pauline injunction, the reaction to human need, the answer to the call of the nations. Men give up their lives for the Bible because its message makes it the miracle book; because they have fellowship with a Personality in it; because they find God there and behold his glory in the face of Jesus Christ. In the spirit of devotion they want to tell that message to "every man in his own language."

Studying the
SUNDAY SCHOOL LESSON
at the Family Altar
By John F. Locke

PETER DESCRIBES THE CHRISTIAN LIFE

(Lesson for March 24, 1935)

1 Peter 3:8-18

MONDAY

The Christian Life. 1 Peter 3:8-18. This section of the writings of Peter deals with the relations of the Christian to his fellow Christians and to the world. It is an expansion of the teaching of Christ in the Golden Rule. How nearly do the relations of Christians today in their conferences and dealings with one another approximate the

instruction contained in verse 8? All too often instead of likemindedness, compassion, love, tenderheartedness and humble-mindedness we have the opposites of these graces manifest. There is too much distrust and suspicion and actual falsifying about the other fellow who is probably just as sincere as the one doing the fault finding. We need to remind ourselves of the words of the 34th Psalm as Peter quotes them in this scripture.

The Christian is to put Christ first in life and in the innermost depths of his heart he is to reverence Christ as Lord. The early Christians were "absurdly happy" because they had hope . . . they had settled the question of death. They were afraid of nothing. They were evangelistic, aggressive. But in giving answer when called in question they were to answer in meekness and fear. Their good manner of life was to be their answer to those who told lies about their conduct. And if necessary, suffer, only be sure that you suffer like Christ, not as an evil doer but for righteousness sake.

TUESDAY

The Life of Faith. 1 John 5:1-5. The true child of God will love the other children of the family of God. The marks of the children of God are a correct view of Christ's person; love to God and one another, and FAITH which is the victorious principle by which the world is overcome when it tempts us to disobey God.

WEDNESDAY

The Life of Love. Mark 12:28-34. The Shema (Deut. 6:4ff) or "Hear O Israel" etc. was repeated daily by the Jews. It was the foundation text of their monotheism. Even though they repeated this daily they were led astray into false religions by various kings. Our Lord places this as the First and Greatest Commandment but Love of God is only adequately demonstrated in Love to one's neighbors, so the Master places Leviticus 19:18 with Deuteronomy 6:4 and following.

THURSDAY

The Life of Brotherly Kindness. Galatians 6:1-10. It may be that Paul, after his violent attack on the Judaizing teachers within the Galatian church feared that his own supporters, ("Ye that are Spiritual") if they gained the upper hand, might proceed to deal too drastically with the Judaizers so he warns them. Be this the case or not, we do know that Paul who had been such a strict Pharisee now understands the mind of Christ and the Law of Christ is so different from the Jewish Law. We Christians are to bear one another's weights. Each person is to test his own work and if he honestly feels it is good he may be pleased, but he MUST NOT compare it to his neighbor's success or failure and so be provoked to either jealousy or pride. We are to bear one another's burdens of trouble and sin; but each of us must bear our own burden of responsibility for our work.

Verses 6 to 10 deal with our duty to support Christian Teachers. Preachers were teachers in the Apostolic period of the Church. We are to "Communicate," that is "go shares" with them. The duty of supporting the Christian ministry is often urged by St. Paul. "God is not mocked," literally this means 'to turn the nose up at.' What kind of seed we sow determines the kind of harvest we shall reap. In the

tenth verse Paul comes back to the general idea of well doing and its harvest, to the particular idea of Christian mutual support. So from the earliest times the Church took care of the widows and orphans and rescued children who were exposed to die or to a life worse than death.

FRIDAY

The Life of Patience. James 5:7-11. The trouble with us as Christians is that we are so often impatient. We cannot wait for the Lord to act, we want action right away. James urges patience until the coming of the Lord when things will be properly straightened out, every one receiving justice. He reminds them of the prophets and of Job, the supreme example in all literature of patience. We all need to "learn to labor and to wait."

SATURDAY

The Life of Hope. 1 Peter 1:3-9. This is a deep and rich thanksgiving to God for the certainty of an eternal fellowship with Christ. This fellowship no sufferings can mar and no death can break. The inheritance is incorruptible. The knowledge evokes unspeakable joy. No wonder the Christians were unafraid!

SUNDAY

"Not idle nor unfruitful." 2 Peter 1:1-8. "His power hath granted unto us all things that pertain to life and godliness" . . . God sent His Son to lift us out of the world of lust and corruption, in which we would live if left to our own devices, to a new life, to a world of glory and virtue. A converted man is a new man in a new world, with a new nature, and new motives, a new creature in God.

The second thing God wills besides our being made partakers of the Divine nature is that we **develop spiritually**. We are to add virtues to our initial experience. To the Faith which we used to accept Christ we are to add Courage to stand for Christ. We are to don his uniform, bear testimony for Him. The "old time religion" was one of **doing** as in the case of Abraham, Moses, the prophets, the early church. Today we need the courage to stand against wrong, greed, war, sin in all its divers forms. A Church isn't worth saving that can pass through moral crisis and not lift up its voice. We Brethren have 227 years of honorable history of this sort of thing, while we should not be puffed up, yet it is well to remember how the "Faith of Our Fathers" found expression. Knowledge . . . we used to think an empty head was an asset but a man can have a full head and a full heart at the same time. How do we get knowledge? From good books, of course. Yet to our shame it must be said we spend more on our wardrobes than for worthwhile books. We would do well to remember that we are to furnish our minds to be the messengers of God, neither an Ignoramus nor lazy man can be very successful as such.

TEMPERANCE . . . What is it? Too many people take the definition of the worldling and the brewers namely, that it is moderate indulgence. **Christian Temperance** is abstinence from all that is evil and **moderation** in all that is good. Yet how often have I heard Sunday School teachers say overeating is just as bad as getting drunk. They are not in the same class. Eating is necessary. A man with a full stomach may be a little drowsy and he has certainly been unwise but his intemperance

is not to be compared with the drunk who careens down the highway endangering life and property. Be temperate in the use of all good things, abstain from all that is bad.

PATIENCE . . . don't have spells. Do your best and commit all to God and wait for Him. Don't tell the Lord you are sorry. He isn't ready and you will run ahead and get something started. Worry is hard on physical health. "Anger is the punishment we inflict on ourselves for the wrongdoings of others." And "egotism is the antidote we administer to deaden the pain of inferiority."

GODLINESS . . . God-like-ness. Do things because they are right. A conviction on the inside directs you instead of the crowd on the outside.

BROTHERLIKINDNESS . . . acting like a brother, doing something for somebody

who has no claim on you and will not reward you. Two men passed a man in a ditch as they were traversing the road that runs between Jerusalem and Jericho. They were probably going to read a paper to a ministerial gathering on "How to Reach the Masses" etc. Intent on their subjects they failed to take time to help the man. Then a despised Samaritan picked him up, took care of him and left some money with an innkeeper but never left his name. In these days we would have sent an itimized account, wine so much, oil so much and towing ten dollars. We are losing the interpretation of Christianity in terms of Kindness. If these qualities are in us we shall not be idle nor unfruitful and we shall not fail or fall "for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ."

and Rev. Peter Quartel. The first two are well known in the Denomination. Prof. Stuckey's emphasis was Bible Study and Sunday School. Miss Tyson revealed our African work to us. Mrs. Eavey is a Bible teacher from Xenia, Ohio. Her emphasis was personal Salvation and Assurance. Rev. Quartel is superintendent of the Dayton City Mission and led us in the field of soul-winning and personal work.

This Bible Conference gave us the inspiration, and since that time we have had regular Bible classes. Brother G. W. Brumbaugh teaches one in the field of Leadership training. Rev. Lorenz teaches one in the field of Christian Doctrine. The writer teaches three classes: two for children in the "Story of the New Testament" and one for adults, "Book Studies in the Old Testament." We believe the teaching of the word is fundamental.

Nineteen hundred thirty-four has been a good financial year for us. Almost \$1000.00 more was received from all sources than in 1933. This year we are praying and planning that we can liquidate one-fifth of our Church indebtedness. The first of May we will observe "Debt Liquidation Day." Pray with us that we shall be able to accomplish mightily.

R. D. BARNARD, Dayton, Ohio.



NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a
Great Correspondent*



DAYTON, OHIO

The writer acknowledges a fault. He does not like to write reports, either for the local congregation, or about it for the Brethren Evangelist. This is not because of any lack of interest either in the congregation or in the Brethren Evangelist, but just because of a peculiar make-up of this certain preacher.

Let us hasten to assure you that the Dayton congregation is accomplishing very acceptably. There have not been any outstanding developments, but just a steady and substantial increase in the whole church life. The Sunday School may be just a little less in attendance for this Conference year than for last, but under the fine leadership of Brother Roy A. Patterson our school is increasingly better. We appreciate the co-operation of all the fine leaders of this organization.

We want to express our appreciation publicly for our associate in the work here in the person of Brother Orville A. Lorenz. He and Mrs. Lorenz are rendering valuable service. Brother Lorenz is pastor of the Clayton congregation, preaching there every Sunday morning, and on alternate Sunday evenings. His work with the Dayton congregation is mostly mid-week activity. He is in complete charge of our mid-week worship service. The plan is so arranged that in our absence he preaches here as well as at Clayton. We have a suspicion that the congregation appreciates our being away once in a while.

Just now we are making very definite plans and arrangements for the coming of Brother R. Paul Miller to lead in our Evangelistic meeting. He will come on March 26th, and the meeting will continue until April 14th. We are anticipating a great ingathering. We have a record of over 300 families of friends of the church. We know there are many others. There have been accessions to the Church most of the Sundays this year. We believe this indicates that there is a great revival pending. We purpose to "attempt great things for God, and expect great things from God."

We have two definite working groups in our Church life. One is called "Pastoral Representatives" and work with the inactive membership. One active family seeking to win back 10 inactive members. The other is called the "Seventy" and works with the friends of the church. They work definitely with certain people seeking to win them to Christ and to an active Church life. As soon as a member unites with the Church we try to enlist him as an active worker in the "Seventy." We believe this to be almost a sure preventative against backsliding.

Our Musical Ministry in the Church is probably the best in recent years. Brother Robert E. Kline as Organist and Director of Music has led in developing a graded choir system that is very effective. We begin with the Primary Choir, then graduate members in order, first to the Junior Choir, then to the High School Choir, and finally to the Adult Church Choir. During all revival efforts we plan to have a large volunteer Evangelistic Choir. Our Sunday School Orchestra offers a very commendable service to our Church School.

The work among the women and girls is showing excellent gains. The W. M. S. and both the Junior and Senior Sisterhood have had their open meetings before the whole church and gave splendid presentations.

We have three active societies of Christian Endeavor. The Junior Society meets at the same time as the Morning Worship and is an Endeavor-Church. The Intermediate and High School Societies meet in the evening. The weekly attendance in these societies is probably over 100. We hope sometime in the future to have a more completely graded system.

Our Church reveals an increasing interest in Special Bible Study. Last fall we began the season with a very helpful Bible Conference. The Brethren Churches of the Miami Valley co-operated with us. Each pastor gave two Bible book-expositions condensed into a 20 minute message. We had four invited speakers: Prof. M. A. Stuckey, Miss Elizabeth Tyson, Mrs. H. E. Eavey,

WEST ALEXANDRIA, OHIO, REVIVAL

The writer was privileged to spend a two weeks' evangelistic effort in the West Alexandria, Ohio, church, closing on Lord's day, March 3. Those who have been in touch with the work here through the years past know full well of its many ups and downs. To the evangelist it was a joy and delight to have some share in restoring harmony here, for in a very literal sense the farewell words of St. Paul to the brethren at Ephesus had come true here. For, "of your own selves shall men arise speaking perverse things, to DRAW AWAY DISCIPLES AFTER THEM." But withal this, under the very faithful shepherding and spiritual administration of the present pastor, Elder G. W. Kinzie, the clouds are beginning to break and a brighter and better day seems to be dawning. Their Bible School is around the 100 mark, and is under the very able and efficient care of Brother E. W. Richardson, who is, by the way, a very able Bible teacher. He with his wife were among the number who placed their membership with the church during the meetings. The pastor is loved by his people, and they speak well of his labors as a shepherd, as a preacher and as a Bible teacher. Unfortunately for him he is laboring against some odds for which he was not responsible. The writer and Brother Kinzie have been almost lifelong friends and we have come to know each other better by several efforts at evangelism together. Our fellowship in this meeting was no exception to other years and the Lord was pleased to bless us in it, to the encouraging and strengthening of the flock over which the Holy Ghost hath made him overseer. He is making a tremendous sacrifice financially that the church might have pastoral care. Surely the Lord will richly reward such faithful sacrificing efforts.

The attendance and interest was very gratifying from the first to the last service. Much prayer and personal work brought the unsaved folks to the meetings. Evidence of a real revival was witnessed in

many ways, besides some ten persons who will be received into the membership of the church by statement and baptism. Other than these who made first confession and those received otherwise, there were at least a half-hundred who came at the invitation to pledge themselves anew to the work of the Lord, and to rededicate their lives to Him. The meetings closed with intense conviction on the part of many. And like Felix of old they trembled and held onto the seats to keep from yielding to the call and invitation, yet Satan won his victory in their lives. The meeting was entirely too short, and no doubt another week would have brought a much larger harvest. Those who will find their way into the fellowship of the church are such as will add greatly to the spiritual and material strength of the church.

Every kindness possible was shown the evangelist as we visited with the pastor in their homes. We passed another milestone in life while we were in the meeting and what a birthday dinner at the home of Brother and Sister Loy! And yet every other meal didn't seem to be far behind this one. The sacrifice offering was expressive of their appreciation of the evangelist's labors.

Now, finally, may the Lord go before them in such a way that they may be conscious of His leadership, and use this church yet in a mighty way in the evangelization of that community that is so full of good old-fashioned Dunker stock, and yet a community that needs a whole-gospel church so much in these days. I know of no field that has a greater opportunity to build than here, with its scores of people of the Brethren faith, and yet outside the care of any church. I say in this particular, the field here is unique. May the Lord lead on to victory.

While away from home the work was carried on the first Lord day by Brother and Sister Morrill from Ashland, and the next Sunday by a Girls Gospel Team from the college. All were appreciated very much by our people here.

Our work at Smithville is moving along in a very commendable fashion. Peace and harmony prevails, and withal we have reasons to rejoice for the victories being won and for the assurance of the Spirit's guidance in all our work. Our constant prayer for the whole church in these last days is, that we shall all be true to the Word of God and to the Great Head of the Church, that we shall be found in Him at His appearing. We believe the time is short, but until then I am,

Your servant in Christ Jesus,
C. C. GRISSO.

DEDICATION PROGRAM OF THE FIRST BRETHREN CHURCH

Washington, D. C., March 24, 1935.

Rev. Homer A. Kent, Pastor.

ORDER OF DEDICATION SERVICES

Sunday Morning—11:00 o'clock

Organ Prelude—"Jesus Lover of My Soul"

Invocation

Hymn—"The Church's One Foundation"

Scripture Reading—Psalm 24

Anthem—"Lift Up Your Heads, O Ye Gates".....Fearis

Prayer of Dedication—(Congregation standing)

Following To Be Read Responsively:

Pastor: Being prospered by the good hand of the Lord our God to finish the work which in His providence we were led to undertake, and the building of this temple being at length completed,

All: We do now with gratitude and joy solemnly dedicate this house to the glory and service of the Triune God, Father, Son, and Holy Spirit.

Pastor: To thee, God everlasting, our Heavenly Father, in whom we live, and move, and have our being; and from Whom cometh every good and perfect gift;

All: Unto Thee, O God, our Father, we dedicate this house.

Pastor: To Thee, Jesus Christ, the only begotten of the Father; in whom we have redemption from sin, and adoption as sons; through whom we have access unto God; and who art head over all things to the Church;

All: Unto Thee, Thou Eternal Son of God, our Saviour, we dedicate this house.

Pastor: To Thee, God the Holy Spirit, our Comforter and Guide, by whom we are born again unto an everlasting hope, and made meet for the inheritance of the saints in light;

All: Unto Thee, the Holy Ghost, our Sanctifier, we dedicate this house,

Pastor: For the assembling together of rich and poor to worship God,
For the grace of giving and the inspiration of song,
For the privilege of prayer and the observance of the ordinances,
For the upbuilding of the body of Christ.

All: We dedicate this house.

Pastor: For solace to those who sorrow,
For strength to those who are burdened,
For succor to those who are tempted,
For wisdom to those who are perplexed,

For salvation to those who have sinned,
All: We dedicate this house.

Pastor: For the holiness of the home,
For the Christian nurture of children,
For the consecration of youth,
For the ennobling of manhood,
For the support of the aged,

All: We dedicate this house.

Pastor: To the worship of God only,
To be a bulwark of the nation,
To be a corner-stone of the commonwealth,
To be a confidence of the community,
To be a defense of righteousness,

All: We dedicate this house.

Pastor: For bringing salvation to the lost,
For the realization of Christian unity,
For the spread of the Gospel,
For the hastening of the coming of the Lord,

All: We dedicate this house.

Pastor: With reverence for the fathers and their faith,

With regard for the generations unborn and their responsibilities,
In joyful fellowship with all who love our Lord,

As a tribute of gratitude and affection,
A free-will offering of thanksgiving and praise.

(Minister and People Together)

We, the pastor, officers, and people of this church, now consecrating ourselves anew, dedicate this entire building to God, in the name of the Father, and of the Son, and of the Holy Ghost.

Prayer of DedicationRev. H. A. Kent
Anthem—"Hark! Ten Thousand Harps and Voices"Stults
SermonRev. W. C. Benshoff
Offering and Pledges
Offertory—"Hymn of the Nuns" ..Lefebure
Hymn—"Faith of Our Fathers"
Benediction
Organ Postlude—"Marche Romaine"

.....Gounod
Mrs. F. E. Simmons at the Organ

PROGRAM FOR SUNDAY AFTERNOON

3:00 o'clock

Gene Stewart, Concert Organist

Address—"The Ministry of Music"

.....Rev. H. A. Kent
Dedication of the Organ

Pastor: Dearly Beloved, we learn from the Holy Scriptures, that devout men set apart temples for the worship of God, and used musical instruments therein for His praise and adoration. We therefore assemble here for the purpose of dedicating this organ for service in the worship of Almighty God. Surely the Lord is in this Place.

People: This is none other than the house of the Lord; this is the gate of heaven.

Pastor: Enter into His gates with thanksgiving and into His courts with praise.

People: O magnify the Lord with me; let us exalt His name together.

Pastor: (Praying) Almighty God, unto whom all hearts are open; all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the power of Thy Word that we may perfectly love Thee, and worthily magnify Thy Holy Name, through Jesus Christ, our Lord. Amen.

Pastor: In the name of the Father, and of the Son, and of the Holy Spirit, we dedicate this organ to the praise of Almighty God.

People: Praise God in His sanctuary; praise Him in the firmament of His power. Praise Him with the sound of the trumpet; praise Him with psaltery and harp.

Pastor: We dedicate this organ to the appreciation of the great doxologies of the Church, and to the development of the language of praise which belongeth both to earth and heaven.

People: Praise Him with stringed instruments and organs. Let everything that hath breath praise the Lord. Praise ye the Lord.

Pastor: We dedicate this organ to the wedding march, to thanksgiving on occasions of rejoicing, and to such inspiration in the service of song that all people may praise the Lord.

People: O sing unto the Lord a new song; sing unto the Lord all the earth, in psalms and hymns and spiritual songs, singing and making melody in your heart unto the Lord.

Pastor: We dedicate this organ to the healing of life's discords, and the revealing of the hidden soul of harmony; to the lifting of the depressed and the comforting of the sorrowing; to the humbling of the heart before the eternal mysteries and the lifting of the soul to abiding beauty and joy by the gospel of infinitive love and grace.

People: That at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God and Father.

Pastor: (Praying) Our God and Father, whom the generations have worshipped with concord of sweet sound, be pleased to accept this organ as a song of praise unto Thee. Amen.

Grant that its music, with accompanying singers, may come as a blessed benediction upon all who worship here. Amen.

May this organ become undying music in the world as its notes of cheer, comfort, communion and courage are modulated into human lives for daily task and noble service. Amen.

To all organists who shall sound its notes, and to all worshippers who shall be lifted Godward by its voice may there come at times the sweep of hallelujah from the throne of the Redeemed until earth below shall be attuned to heaven above in singing hallelujah to Him who reigneth, Lord of Lords, the King of Kings.

This prayer we offer in the Name of our Lord Jesus Christ. Amen.

Hymn—"His Matchless Worth"

Offering and Pledges

Program

Organ Recital, Gene Stewart
Concert Overture in C Major

..... Alfred Hollins
Hollins is one of England's finest organists and composers. He was born blind, yet all of his compositions hold genuine sunshine and happiness.

The Bells of St. Anne de Beaupre
..... Alexander Russell
The chimes of St. Anne, Beaupre, Canada (actual notes)—gathering of the faithful—chanting of the choir—the procession—the Miracle—benediction—bells in the distance.

Caprice Ralph Kinder
A bright and cheerful number by the well-known Philadelphia organist and composer.

Meditation of "Rock of Ages"
..... Gene Stewart
The Meditation begins with the simple faith of childhood and youth. Then we recognize the combat and temptations (storm episode) which come later in life, but through it all we are sustained by the "Rock of Ages." After the struggle comes victory, bringing calm and peace.

Nocturne Gene Stewart
This composition is dedicated to Dr. Rollo F. Maitland, famous organist of Philadelphia. Dr. Maitland has used this number in many of his outstanding recitals.

Fanfare D'Orgue Harry Rowe Shelley
A brilliant Etude, demanding virtuosos qualities of the organist and the full resources of the organ.

Benediction

Program for Sunday Evening

7:45 o'clock

Organ Prelude—"Romance" Zitterbart
Anthem—"Thy Way, Not Mine, O Lord"

..... Stults

Hymn—"Take My Life and Let It Be"

Scripture Reading

Prayer Rev. T. C. Lyon

Offering and Pledges

Offertory—"Berceuse" Delbruck

Men's Quartet—"Glorious Things of Thee Are Spoken"

Sermon Rev. W. C. Benshoff

Hymn—"Blest Be the Tie That Binds"

Benediction

Organ Postlude—"Postlude" Kern

Mrs. F. E. Simmons at the Organ

Dedication Speaker-Evangelist

Rev. W. C. Benshoff, our Dedication Speaker, will continue with us our Dedication Revival Evangelist during the next two weeks. Brother Benshoff is Pastor of the First Brethren Church of Waynesboro, Pa., and has been particularly effective as an Evangelist. You and your friends are cordially invited to attend these Revival Services.

Every Night Except Saturday—7:45 o'clock
(March 25-April 7, inclusive)

F. E. SIMMONS,

Chairman Dedication Committee.

LACK OF LIQUOR CONTROL IN ST. LOUIS

After ten months' service as Excise Commissioner of St. Louis, Mo., Col. Harry Scullin has declared that there must be more drastic regulation of the sale of 3.2 beer in that city before the general liquor licensing ordinance can be enforced or there can be any decency and order in the liquor trade. He finds the existence of the 3.2 beer law, a state regulation over which he has no jurisdiction, as creating an insoluble problem in the enforcement of the city's hard liquor law. In other words, the 5,000 to 6,000 places licensed to sell beer are practically all selling hard liquor.

Colonel Scullin says he cannot prove this statement, but knows what is going on. The beer alone does not yield enough for dealers to make a living, so they sell stronger liquors in violation of the laws. According to the Commissioner, there are 1,428 regularly licensed hard-liquor saloons in St. Louis; these have paid \$625 in license fees, and the Government has had little trouble with them, but they are all suffering from the competition of the 3.2 beer joints, which not only sell whiskey, gin, and other spiritous liquors forbidden by their license, but sell beer of stronger alcoholic content than is permitted under their licenses.

The minimum estimate of the number of beer places is 5,000; adding the licensed saloons gives between 6,000 and 7,000 saloons now operating in the city of St. Louis. Colonel Scullin says: "This is too many. I don't think we should have more than 2,000 or 2,500 such places. The control problem would be much easier if we had 2,500 prosperous saloons," adding that the saloons would be interested in obeying the laws, etc.

The Commissioner urged that the place of sale of liquor, regardless of its content, should be under one control authority. He declared: "Unless there is drastic and effective regulation to put the liquor trade upon the decent and ordered basis which society requires, then a return of prohibition is just around the corner, and an immediate corner at that. And if prohibition ever returns, we will never get it off the books again."

Colonel Scullin, a teetotaler, was an outspoken opponent of the Eighteenth Amendment. He thinks that, with the evil effects of the 3.2 beer regulations all around us, we are getting closer and closer to a return of prohibition. Repeal, he says, put the liquor traffic and the public on probation to determine whether a legal and ordered

sale of intoxicants can be conducted, and adds that "we are falling down badly in many places under the test."

Others could have told Colonel Scullin, before this testing, that the liquor business could not be operated in a "legal and orderly" way—leastwise it never has been.

Four Things Out of Place

(Continued from page 6)

simple Gospel, and the love that flows from His heart as rivers of living water over a thirsty world, is the one and only cure for the ills that affect the whole world today. The teaching of Christ, marvellous as it is, will not alone suffice. Men must possess—must effect personal acquaintance with Christ Himself. They must not only have the creed, but the Person. All other panaceas have failed. The pity of it is that so many so-called reformers, so many of the great intellects, wilfully or unwilfully, shut their eyes to this fact.

The Horror of War

We all well know that war is a horrible thing—a nightmare, were it not an awful reality! It is a pestilence, a putrifying eruption from the deepest abyss of the damned—"WAR IS HELL!" It drives old men and women out into the wintry winds to freeze and starve. It shatters the roofs over the heads of the maimed, the sick, and the dying. It blows mothers to shreds and snuffs out the lives of the babes upon their breasts. It destroys the fertility of the ground and then vainly attempts to revitalize it with the blood and bones of our fairest sons. It pauperizes not only those who wage it, but it pauperizes generations of children yet unborn. Absolutely nothing is more barbarous, more inhuman, more beastly, more wicked, more devilish. We cannot find words strong enough to express our utter hatred of the hellishness of war! But, we are not among those who believe that denunciation will cure it. I so, it would have perished from the earth long ago. Would that war had a heart and we had a sword with the arm of a Hercules back of it! With what supreme satisfaction we would plunge that sword into that heart up to the hilt, and then drive in the hilt! But, war has no heart! And the brutish monster will live so long as sin and lust live in the human breast. Much as we despise it, yet we are among those who believe it is utterly Utopian to talk about banishing it from the earth in this present age. You cannot suppress it, simply because it is instinctive in its origin, being an expression of man's fallen nature. It springs from the impulses of man's lust—impulses which are stronger than the desire to live.

"Unto The End—Desolations"

What folly, therefore, to erect any international structure upon the hypothesis that an overthrow of the instinctively combative nature of man can be brought about by company of men, sitting around a conference table, no matter how intellectual or how idealistic they are. The mob outside is only getting its breath while they dream. At the close of every war, man, horrified at the awful devastation he sees, has made the most enduring covenant of peace possibly could; yet, every such covenant

peace has been followed by still more terrible war. The sacred Word assures us that so far as this age is concerned, "Unto the end, desolations are determined." The sure Word of prophecy is clear. As the age draws to its close, the whole world will make its chief business, the beating of plowshares into swords, and pruning-hooks into spears. (Joel 3:9, 10). The age will end in the maddest deluge of blood the world has ever known,—Armageddon.

Even In The Millennium—Force

We love to think of the Golden Age of the world, when men "shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:4). But, let us not be deceived into thinking that this ideal state will be brought about by culturing the "old man"—the scientific intellectualization of the unregenerate mind. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Rom. 8:7). Put the carnal man in heaven, and he will go hunting for a fight. Let us not be deceived into thinking that the peace of the millennium will be the result of the unregenerate man being cultured to the point where the animal nature within him will no longer desire to devour his fellowman—no longer desire to fight and kill. Let us not be deceived into the belief that complete obedience to the righteous government of God will not have to be compelled by force in the millennial age. The Word of God expressly informs us to the contrary. Absence of the curse of war during the millennial age will be due to the fact that a King shall sit on a throne, bearing dominion from sea to sea, Who, by the exercise of His miraculous power, shall be able, with an awful withering plague, to "smite the heathen that come not up (to Jerusalem) to keep the feast of tabernacles,"—the feast of thanksgiving and peace. Likewise, it is written: "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain." (Zech. 14:17). Even in the blessedness of the millenium, when the incarnate God shall establish His reign of peace on earth, war will be banished from the earth only by the superior power of the miraculous arm of the Son of God!

A Correction

From our Warsaw, Indiana, correspondent, we have this correction, which we gladly publish, and are only sorry that the error occurred:

In my report of the activities of the Warsaw church which appeared in The Evangelist last week, toward the close of the article, I wrote the following: "These, as well as the other new members received during the special meetings, are enthusiastic in the work of the church." Through error it appeared in The Evangelist: "These, as well as the other two members, etc." As a matter of fact there were 26 new members received during the meetings, but I did not mention the number, as Dr. Lindower had already given a report of the revival in the paper.

Sincerely yours,
ALBERT HARTMAN.

Signs of the Times

(Continued from page 2)

tions are now trying to dicker in a friendly way with Hitler in order to secure the peace of Europe.

If you sometimes feel that you are not being treated right in this country, read carefully the above oath, and then thank God that you live under a government that still believes in freedom to some extent, at least.

OUR LITTLE READERS

A BEAUTIFUL building is not all that God wants in His churches, but if you juniors have ever gone into a nice, new, shiny church in your home town or city—the church you call "yours"—you will know what a thrill it is. Well, down in Washington, the capital city, they have a lovely, new church building. The inside is white; there are pretty blue draperies and curtains; a new Baby Grand piano, a new pipe organ, and well—almost everything is new.

The people began to wonder what the first things in the new building would be; that is, the first baby blessed, the first bride to walk the aisle, the first one baptized, and many other things to happen. As yet they do not know all the first things. They do know, however, that the first hymn played on the organ was "Face to Face." The people all sat very still and listened to the mellow tones resound throughout the building. Then they heard the chimes, clear and beautiful, in the same hymn. And they know the first hymn on the organ to which the people sang. It was "I Love to Tell the Story."

And now they know the name of the little girl who was the first to make known her desire to join the church in the new building. It is Mary Ruth. You see Mary Ruth had been thinking for some time about coming into the church. She didn't plan exactly to be the first, but she talked the matter over with her mother and then with her pastor, and it so happened that when her little mind was definitely made up, it was the fourth morning service held in the new building. No one had yet made a confession in the previous three services.

And so it happened that Mary Ruth went forward that bright Sunday morning. It was a very pretty sight too. She walked bravely to the front and gave the pastor her hand which meant that she wanted to join the church and take Jesus as her Savior for the rest of her life. Mid-winter sunbeams came in through the pretty glass windows and seemed to shed a blessing on this little girl. Every one looked happy too, most of all her mother, because Mary Ruth was brave enough to do what she knew was right.

Now Mary Ruth will be one of the "firsts" in the history of the Washington church. Who knows? Maybe in years to come Mary Ruth will tell her own little girl or even her grandchildren that she was the first to make her confession in the new church at Washington, the capital city. I'm sure she will be very happy all her life because she is one of the "firsts." Washington, D. C.

Satan's scheme is to separate the believer from Jesus, so that his courage of conviction will leave him.

OPINIONS OF OUR READERS

LOYALTY THAT WE PRIZE

Lathrop, California, March 5, 1935.
Eld. George S. Baer,
Editor Evangelist & Angelus,
Ashland, Ohio.
Dear Brother:

Mrs. Wolfe and I were visiting at a friend's home today. The Mrs. gave us a few sample copies of a Sunday School paper that she thought was a better paper than the Angelus. It is three cents cheaper per copy per quarter than the Angelus. On returning home we carefully compared the samples with current issues of the Angelus. The sample had no pictures, while the Angelus had two very good ones. The sample had no editorials, while the Angelus carried several that were inspiring and instructive of a good Christian life. The sample gave no C. E. helps, while the Angelus gave one page which we have found very helpful in our C. E. work. There were several good poems in both sample and Angelus. So we say the extra three cents per copy, is mighty well spent.

The Lathrop church buys from no other publishing company for we feel that a purchase from an outside company would be a vote to close our own publishing house. We appreciate the well edited church paper. We have not missed a copy of the Evangelist for over forty-one years, and it has been bringing us blessings all this time.

The Northern District of California will hold the Conference at Lathrop, April 25-28, 1935. We are looking forward to a very profitable season of fellowship and helpfulness. The Lathrop church is doing good work. We have a lot of earnest and consecrated young folks, for which we are glad.

* * * * *

Just thought you might like to know how we feel about the work you are doing.

Fraternally,

J. MILO WOLFE.

OUR LAYMEN Their Interests and Activities

NEWS FROM THE LAYMEN

Evidence that the laymen of our church are alive and anxious to do things is indicated by the letters being received here by the officers of the national organization. Excerpts from some of them are given below for the enthusiasm it may give all of us to know that others are active.

Brother Fred H. Kolesse at Philadelphia wrote some time ago suggesting this column and reporting the state officers of the organization in Pennsylvania.

"I do not know what plans you have made to get this Layman's movement before the church, but I would like to suggest a page in the Brethren Evangelist semi-

monthly or monthly . . . I am hoping for a big year so that at next General Conference we can show some results.

"At the recent state conference the Pennsylvania laymen organized as follows: M. W. Whittle, Philadelphia, president; Edward Yanchus, Masontown, vice-president; Fred H. Kolesse, Philadelphia, secretary-treasurer. Please let me know of anything that you want done in Pennsylvania and I will try to carry it out."

Brother T. C. Leslie, Nappanee, Indiana, an active member of the organization since the day it was first organized, has written a number of times expressing his interest and enthusiasm and requesting copies of the Berlin plan for eight or ten different churches that he has visited in the interests of the Laymen's work.

Brother C. A. Shelley, South Bend, writes: "The men in South Bend have re-organized and are showing more interest in the Laymen's movement than ever before . . . We would appreciate any suggestions in regards to a definite program, because we feel that a good program is more difficult to obtain than a constitution."

Brother M. W. Whittle, president of the Laymen's organization at Third church in Philadelphia, also writes: "Our organization wishes to cooperate with the national officers and take this opportunity to offer their support and help in any way possible to develop the organization into a strong, thriving men's work."

Rev. W. S. Crick has written and asked for a copy of the Berlin Plans for organization and says that they have a "Fisher-man's Club" that they are thinking of lining up with the Brotherhood organization.

What are you doing? Write and tell us about it and we will try to continue these reports and others may profit by your experience.

R. R. HAUN, Secretary.

ANNOUNCEMENTS

ABOUT STATISTICS

Portis, Kansas,
March 7, 1935.

To The Brethren Churches in U. S. A.

Dear Brethren:

Today your National Statistician is sending out the Statistical Blanks to the District Statisticians. You should get yours soon. When Blanks come fill them out fully and promptly PLEASE. There is a special reason why you should. Your District needs the information. National Conference needs the information. I am sure you would like to have the facts about The Brethren Church. Then this is a FIFTH year. We should be able, surely, to have an exact, full report once in five years. The greatest reason we urge promptness is that we may have the complete report in time for printing as asked by National Conference by motion in Conference of 1934. We should do our part and ask you kindly to co-operate.

Your National Statistician,
GEO. E. CONE.

THE NEW QUARTERLIES

The new Quarterlies are now being printed. They will be different and that is why the editor is saying a word in this way. The section of the lesson explanation known as "The Lesson Illustrated" will not appear in the Quarterlies as usual

because of a lack of space. The new Expositors took more space than was allotted to them, and there was but one thing to do, cut something. We did about the only cutting we could in this case—cut out what was known as "The Brethren Approach." It will appear, however, in the Brethren Teacher so that the way to get that part of our work will be for some schools to order more Teachers than they have been ordering.

We shall need more orders for Teachers, anyway, to guarantee its continuance. Our orders have not fallen off, but if the knife has to fall on any of our publications, take warning that it will probably be the Teacher. I do not want that to happen. Do you?

In this Quarter, we shall be studying some of the distinctive doctrines of our church. Two of them are: Baptism and The Lord's Supper. No other Lesson Help will speak out the Brethren position on these topics as our own. I can safely put that out as a challenge. Most of the others will treat the subject of Divine Healing without the anointing oil, Baptism without the Trine Immersion and the Lord's Supper without any supper at all. Yet, some of our people buy that kind of Lesson Helps to create Brethren faith and fidelity. But it cannot be done that way.

I hope all our schools will order plenty of Lesson Helps for these most important lessons on "The Great Christian Doctrines." It is a rare series and the Brethren interpretation is very important.

CHARLES A. BAME.

IN THE SHADOW

BRUMBAUGH—John Brumbaugh, son of Noah and Cathrine Brumbaugh, was born in Darke County, Ohio, December 13, 1857 and departed from his earthly pilgrimage at his home in Roanoke, Indiana, February 19, 1935, aged 77 years, 2 months and 6 days. On December 3, 1882, he was united in marriage to Miss Anna Fruit. In early manhood Brother Brumbaugh was employed as a locomotive engineer on the Wabash Railroad and later moving to the Roanoke vicinity, he was engaged in farming until he moved into town. He served two terms as County Commissioner of Huntington County. Brother Brumbaugh united with the Brethren Church under the pastorate of Rev. V. R. Miller, and was one of the founders of the First Brethren church in Roanoke, Indiana, and was ever faithful and a regular attendant, until his last illness kept him from the services. He served the church as deacon and also as a member of the board of trustees until the time of his death. Surviving are the widow, a son, George of Huntington and a daughter, Mrs. Webster Young of Andrews, Indiana. Two children preceded their father in death. Also there remains a sister near Dayton, Ohio, 14 grandchildren and two great-grandchildren. In the passing of Brother Brumbaugh, the church has lost one of its oldest and faithful members. Services were held from the local Brethren church in charge of the undersigned, his pastor.

S. C. HENDERSON.

SIFE—Heard Leroy Sipe, son of John and Laura Margaret Sipe, was born Feb. 28, 1935. He lived only three hours, and departed this life to be present with the Lord. He leaves to mourn his early departure, father, mother, two brothers and his grandparents.

Funeral sermon by Rev. Yahl of the Lutheran church of Chattanooga, Ohio, assisted by the writer.

JOHN PARR.

FOSTER—Christopher W. Foster was born in Benton County, Mo., and departed this life at his home in North Fort Scott, Kan., on January 29, 1935 at the age of 84 years, 3 months and 19 days. Mr. Foster had lived in this vicinity for 60 years and was well and favorably known. He was married to Miss Nellie Swetman on March 1, 1884 in Fort Scott, Kansas. He had served as janitor in the Fort School for 45 years. He loved the youngsters and was loved and respected by them through several generations with which he came in contact during that period. He knew how to treat them and they in turn followed his good and wholesome advice. He leaves to survive his wife who is quite feeble and two sons: William of California, and James of Mullin, Idaho, also by nine grandchildren and eight great-grandchildren. The funeral was conducted from the little church of the north side by the writer, assisted by Rev. Armstrong, the pastor of the church. Prof. Liston, the superintendent of the city schools, also made a very nice talk at the service. He had been a believer in the Lord for many years and was a member of the Baptist church.

The body was laid to rest in the family lot in the Oak Grove cemetery.

L. G. WOOD.

SWETMAN—Miss Nellie Swetman was born in Leon, Iowa January 6, 1865 and departed this life at her home in Fort Scott, Kan., February 9, 1935 at the age of 70 years, one month and three days. She was married to Christopher W. Foster, who was buried January 31, 1935. Mr. Foster preceded his wife in death by only eleven days. Mrs. Foster is survived by two sons: William of California and James of Mullin, Idaho.

Mrs. Foster had resided in Fort Scott for more than 50 years and was well and favorably known. She, as also her husband, had been a Christian from childhood and was a member of the Baptist church. The granddaughter, Mrs. Myrtle Hall, who grew up in the Foster home, gave every care to her grandparents that was possible. Nine grandchildren and eight great-grandchildren survive.

Funeral services were conducted from the Billtown church in North Fort Scott, on February 11, 1935 by the writer, assisted by Rev. Armstrong, the pastor of the church. Prof. Liston, superintendent of the schools made a talk of commendation, at the service, as also at that of her husband's.

The body was laid to rest beside that of her husband, in the family lot in Oak Grove cemetery. L. G. WOOD.

SCOTT—Thomas Raymond Scott was born on May 11, 1893 and departed this life at the Federal Hospital in Fort Scott, Kansas on January 27, 1935 at the age of 41 years, 8 months and 16 days. Mr. Scott was a world war veteran serving in Co. L, 70th Infantry. He is survived by his mother: Mrs. Mary E. Scott of Joplin, Mo., Floyd Scott of Joplin and G. M. Scott of Modesta, California, and a sister, Mrs. Herold Pickett of Joplin and a sister-in-law, Mrs. Bertha Scott and several nieces and nephews of Joplin, Mo. His people from Joplin were in attendance at the funeral, which was conducted from the Cheney Chapel, by the writer on February 1, 1935. He was buried in the National cemetery at Fort Scott, Kansas. L. G. WOOD.

HARTLEY—Jessie Marie Hartley was born in Bourbon County, Kansas, on September 20, 1924 and departed this life at the Fort Scott Hospital the morning of February 19, 1935 at the age of 10 years, 4 months and 19 days.

Marie was the daughter of Mr. and Mrs. H. B. Hartley who live in the Godfrey neighborhood. She was a very sweet and lovable little girl, loved by her many friends.

She is survived by her parents and two brothers, Allen and Alberta and also by her grandparents, Mr. and Mrs. Bert Myers of Tonkawa, Oklahoma.

The funeral was conducted from the Godfrey School house the afternoon of February 20, 1935 by the writer.

The body was laid to rest in the family lot in the Pleasant View cemetery. L. G. WOOD.

EIGHMY—Sister Mary Helen Eighmy passed away on January 17, 1935 at the age of 86. Just before going home to be with her Lord she held out her hands toward heaven and said, "Jesus come and get me." She was granted her request in less than twelve hours. She called her. She was the widow of Obediah W. Eighmy, who was called home over a year ago.

Sister Eighmy was a Christian and a member of The Brethren Church in Turlock. She leaves several children and a number of grandchildren. May they love the Christ that she loved. N. W. JENNINGS.

TOWLER—Sister Cora Eva Towler slipped away from this side to the other on December 17, 1934. She was a member of the Brethren Church for a short time but was faithful to the Faith. She said she never had such sweet fellowship before. She came to us from the Methodist Church. I preached her husband's funeral a year ago. She said she had a great longing to go and be with him. She leaves several children and a number of grandchildren. May God guide them to find that Living Faith in the Christ. N. W. JENNINGS.

FULKERTH—Aunt Abbie Fulkert answered the heavenly call by her Lord and Master on February 22, 1935 at 12:20 P. M. And she left the little church that she loved next to her Lord and Saviour, and out of her little humble home just across the street from the church, God let down the chariot in which her Spirit took passage home. She said when she took her bed about two weeks before her journey, "my work is finished on earth." I said to her on Sunday evening before going to church, "Aunt Abbie, I am now going to church, and we will pray for you." She said, "I have made my last trip to the earthly church." Aunt Abbie was one of the oldest citizens of Turlock, and was a charter member of The Brethren Church. She was known far and near as "Aunt Abbie."

I give you a few words from the Turlock Daily Journal: "In 1864 a beautiful young woman of 26 climbed into a lumbering prairie 'Schooner' and went West to a land where they said, 'We'll grow old in peace and in prosperity.' Today Aunt Abbie Fulkert, now 97, again went 'West'—to a land where peace and happiness are everlasting."

Aunt Abbie requested the presence of Brother Darling, but it was not possible for him to come.

N. W. JENNINGS.

PETERSON—Sister Anna August Peterson, 57, left earth for the land of an unsetting sun on February 18, 1935, at 4 A. M. Sister Peterson was a patient sufferer. For several years her body was in pain because of a dreadful cancer. But she had the love of God in her heart, and the shining sunlight of Jesus in her soul. The people who passed into her sick room, went out saying it was like going into the presence of God, so beautiful was her life. Her suffering was not in vain. "All things work together for good to those who love the Lord."

Her husband bowed down on his knees by her bedside and promised to meet her in glory. Her only son promised me after we returned home from the grave that he would give his life to his Saviour and see his mother in heaven. Her seven children were all present at her death. They all said that they would strive to walk in their mother's footsteps as she walked in the footsteps of Jesus. Sister Peterson was a devoted member of the Brethren Church in Turlock.

We say "Good-night" to these loved ones for a little while, and then "Good-morning." N. W. JENNINGS.

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THE BRETHREN EVANGELIST



Sculptor—Joseph Korschgen

Photo—William Thompson

And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick into the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.—Mark 6:56.

Signs of the Times

by
Alva J. McClain

HARRISON of "Green Pastures."

Last week a very simple old colored man died, and received eulogies in practically every newspaper of the land. The account of his life and career read like fiction. He was the man who played "De Lawd" in the much discussed play "Green Pastures." Although he played but one part in one play for five years, and was an old man when he began, he dies the most famous colored actor of the day.

If one may believe the newspaper accounts, Harrison was a very humble, dignified patriarch, and a devout Christian in his simple belief. It is said that, when asked first to take the part which impersonates "The Lord Jehovah," after reading the play he hesitated to accept lest he become guilty of sacrilege. So he went to a bishop of the Episcopal church, asking for advice. The bishop assured him that his fears were groundless, and urged him to accept the role, suggesting that the play would do good instead of evil. Harrison took the bishop's advice.

Judging from what I have read in reviews of the play, I think that the instinct of the old colored actor was much sounder than the advice given by the bishop. "Green Pastures" was sacriligious. Probably "blasphemous" would not be too strong. Perhaps the simple old colored man might conceive heaven as a place where "fried fish" and "ten cent cigars" are plentiful at last for the poor man, but the people who exploited him and many of those whose presence made the play a financial success knew better.

People have wondered why this curious play took the country by storm, contrary to the judgment of experts who at first thought it of little worth. I would like to suggest that its success arose out of two very human impulses or desires; the first one right, and the other wrong.

First, man has always yearned for a "God" who has something in common with man. And this desire for a "Human God" has been recognized and provided for in the Incarnation of our Lord.

But second, sinful man has always had a tendency to make for himself gods in the likeness of his own sinful self. Look at the gods of paganism. They are a strange mixture of righteousness and wickedness, of majesty and infirmity. By bringing the gods down to his own level man alleviated somewhat the lashings of his own conscience. So the people found themselves comforted by the "De Lawd" in Green Pastures. He was like they were, sin and infirmity included.

How vast the gulf between such a "god" and the true God who "was in all points tempted like as we are, yet without sin" (Heb. 4:15). He was made flesh, but not sinful flesh.

It is not wrong to conceive God in terms of humanity, for He became man through Virgin Birth. But we should not think of God in terms of sinful humanity. Listen as He speaks in Psalm 50:21: "thou thoughtest that I was altogether such an one as thyself: but I will reprove thee."

THE Eddyite Scheme.

A lecturer from the Mother Church in Boston, in one of the "free" lectures on Christian Science, says, "Salvation is individual. No one can work out another's salvation for him. Jesus, our great Exemplar, could work out only His own salvation."

In all the religions ever invented or held by the human race, there are only two kinds. One kind of religion says that God is the Savior of man. The other kind says that man must save himself. The first is true. The other is false. It is easy to classify the scheme of Mrs. Eddy. It is not the narrow way, but the broad way.

The reason that our Lord called the way of false religion the "broad" way is because it is the way of salvation by human works, and every religion on earth except Christianity is walking in that broad way. It has to be "broad" to accommodate all the travelers.

NEVER Goes to Mike Cold."

With the above words a writer describes one of the most famous and successful of radio performers and announcers, and adds that before coming before the microphone he always does something to warm up his enthusiasm so that the hearer will feel its contagion. As a result his work is never merely perfunctory.

How many of us, victims of our moments of discouragement and depression, walk into our pulpits "cold." No wonder we fail to arouse anyone, when we ourselves are not aroused.

WHAT Is Oratory?

An old colored preacher was trying to explain just what it is that makes oratory. "I will elucidate," he said. "If you say black am white, dat am foolish. But if you says black am white and bellers like a bull, an pounds de table with both fists, dat am oratory."

It is important to speak forcefully when preaching to dying men, but we should never forget that there is more force in what we say than in the way we say it. It is said that the great Edwards delivered his sermon on "Sinners in the hands of an angry God" by reading the words from a manuscript, rather quietly, yet its logic and clarity caused men to hold fast their seats lest they fall directly into hell.

MUST JESUS BEAR THE CROSS ALONE?

*Must Jesus bear the cross alone,
And all the world go free?
No; there's a cross for every one,
And there's a cross for me.*

*The consecrated cross I'll bear,
Till death shall set me free,
And then go home my crown to wear,
For there's a crown for me.*

*Upon the crystal pavement, down
At Jesus' pierced feet,
Joyful, I'll cast my golden crown,
And His dear name repeat.*

*O precious cross! O glorious crown!
O resurrection day!
Ye angels, from the stars come down,
And bear my soul away.*

—Thomas Shepherd.

THINGS WORTH REMEMBERING

(Prophetic News)

- That discipleship involves discipline.
- That creed and character go together.
- That the only way of subduing "the old man" is to put on the new.
- That it is not the Church that makes Christians, but Christians who make the Church.
- That we cannot add to Christianity without in some sense denying it.
- That the Conservator of orthodoxy in every age is the Holy Spirit.
- That the newest problems have their solution in the Grand Old Book.
- That old-fashioned virtues are the greatest need of the new age.
- That to shape one's conquest by the will of God is the highest form of wisdom.
- That spiritual appetite is a better call to worship than the sweetest chime.
- That peace at the price of principle is trading with the enemy.
- That no quest, no conquest.
- That to "hold fast the form of sound words" is a sign of Christian.
- That sins of ignorance are sins all the same.
- That there is inspiration in remembrance.
- That while intellect is worthy of pursuit, it is not an object of worship.
- That the Gospel, despite criticism, is still adequate to the needs of the world.
- That God never allows those who trust Him to fight their battles alone.
- That not where we are, but what we are, is the thing that matters most.
- That the arctic zones of life are warmed by the gulf stream that flowed from Calvary.

"Good thoughts are like perfume in the heart. They make the whole life fragrant and attractive."

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Glimpses at Significant Scriptures

Number
Eleven

The Danger of Censoriousness

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matt. 7:1-5).

This is a warning against censoriousness, the common fault of the zealot. For the more serious a Christian takes the problem of sin in the world about, the greater is the danger of his developing the censorious spirit. And there follow in the wake of that spirit injustice, retaliation, retribution, inconsistency, self-deception and injury to others and to the cause of Christ. The danger is real and great and the warning is couched in strong language.

"Judge not," that is, do not be given to criticising and looking unfavorably upon the life and actions of others. The chances are that you will be unfair and unjust in your judgment because of your ignorance of the real meaning and motive of their conduct. Human vision is so short; we are like the fly sitting on a pillar of a great cathedral unable to see and to judge the beauty of the vast structure. Our unlovely pronouncements are more often petty prejudices than impartial decisions, more often rash than reasonable, and therefore they are judgments upon ourselves. "Judge not, that ye be not judged."

He who honestly appraises his own life according to Christian standards has no room to be severely critical of others. That is so universally true that it would be difficult to find one who was really warranted in denouncing another. The old familiar proverb says, "There is so much good in the worst of us and so much bad in the best of us, it hardly behooves any of us to talk about the rest of us." Jesus challenged the Pharisees: "He that is without sin among you, let him first cast a stone at her," and every one of those self-righteous accusers slinked away conscious-stricken and ashamed. A brilliant lecturer once went about telling this story under the theme, "In Search of the Man of Sin": He found sin in the city, in trade, in politics, everywhere, but, finally returning to his native village, he found the elements of all those sins there, and, at last looking into his own heart, and seeing there the seeds from which grew all the crimes he had attacked in others, declared, "I am the man of sin." Everyone, therefore, who realizes how much evil there is in his own life, will be careful how he condemns others, remembering the warning of Jesus, "With what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again."

The denouncing, censorious spirit is not only inconsistent with the Christian profession, but it causes the individual practicing it to become self-deceived and blind to his own faults and to lose his sense of propriety and rightness. There are many who by their persistent and zealous efforts along this line have deceived themselves into thinking they are doing a good work. They bitterly censure the evil of others, checking every faulty act or mis-spoken word that their sleuthing senses are able to detect, and consider that such conduct is a sign of purity on their part. But it is the reverse. If they should listen they would hear the Master's voice saying, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" If they were really sincere, they would be more severe with themselves and exercise greater charity toward others. But they stare

at and examine carefully the sins of others, while at their own they give only a glance and straightway forget them. Jupiter is represented in classic fable as loading men with two wallets, one containing their own faults, and the other the faults of their neighbors. And men insist on carrying the one containing their own faults slung behind them out of sight; while the other, holding their neighbor's faults, is borne in front, ever in sight and often counted. This is the attitude of all too many people in these modern times, and not a few of them are members of the church.

To all such there is the sharp reproof, "Thou hypocrite," for trying to play the pious role of a plucker of little splinter-like faults from other lives while in their own are faults the size of a log. Jesus had laid bare sin of every sort in that marvelous "sermon on the mount" and had called his people not only to "pure morality and true godliness, but to lofty spirituality of mind and heart." He warned them of the dangers along their pathway and hit strongly at the sin of self-righteousness which is hypocrisy, the deadliest of all sins because it is so self-deceiving.

There is a little poem by May Ellen Atkinson, entitled "My Neighbor," which finely sets forth the weakness of the self-righteous attitude and the folly of judging others. A man annoyed by the faults of his neighbors, first hears a mocking whisper,

"Thou doest well to scorn him; thou forsooth,
So wise, so strong, Perfection's self, in truth."

Then an angel shows him his neighbor in the arena of life striving among the powers of Good and Evil. First the watcher stands among the demons, and sees the strife from their point of view, as with malicious pleasure they saw his failures, proclaimed his errors and laughed at his wounds. In the "shadow born of hell,"

"Every ray of beauty paled and died,
And faults and weaknesses were magnified."

Then he went over to the angels, and standing among their radiant bands

" . . . My wondering gaze I bent
Upon the wrestler, on whose brow there shone
A glory I had never seen or known."

"These angels, yea, and Christ
Beheld the man transfigured. Weaknesses
Were propped by faith, which for his needs sufficed,
And proved itself more strong than mere strength is;
His faults forgiven fostered depths of love,
And saintly beauty of the Blest above."

"Starry his crown," they said, "and glorious!
When will he come to dwell and rest with us?" "

Evils of Racetrack Gambling

One of the outstanding evidences of the widespread slump in morals is the revival in gambling, and the shameful resort to gambling license money on the part of governments as an aid to the meeting of public needs. Very definite efforts are being put forth to give gambling respectable standing in the eyes of the good people of the country, and even to encourage popular favor of the vice. It is important therefore that we shall not allow our consciences to be dulled at this point, but rather that we shall seek to strengthen conviction as to the curse of gambling and to spread abroad the truth concerning the evil.

Racetrack gambling is one of the most popular and intriguing kinds of gambling being promoted in various parts of the country, and concerning the evils of that swindling game Rev. O. R. Miller, State Superintendent of the New York Civic League, sets forth

the truth very pointedly. He rightly says that "the evils of race-track gambling and the sad consequences which result therefrom are not fully appreciated by many good people, but the testimony of police officers, district attorneys and sheriffs, the records of the courts, and the news items of the daily papers all show that this is one of the most terrible evils of this country today.

"1. Racetrack gambling is ethically wrong in itself.

"2. Racetrack gambling injures the man who bets.

"3. Racetrack gambling injures the man who accepts the bets—the bookmaker.

"4. Racetrack gambling injures thousands of business men whose clerks, cashiers, or other employees steal money from their employers with which to bet on the races.

"5. Racetrack gambling injures thousands of homes, causing many suicides, as a result of money lost.

"6. Racetrack gambling always demoralizes the jockey boys who ride the horses, and also every employee around the race-track stables and paddocks.

"7. Racetrack gambling upsets the minds of millions of people who read of large sums being won at racetracks, as, for instance, the woman in Brooklyn last year who won \$75,000 on the Irish sweepstakes. Many people are thus tempted to use what little money they have, or can borrow or steal, to place bets on such racetrack ventures."

And what is said about racetrack gambling is essentially the truth about gambling of other kinds. Gambling is an evil, a vice, and as such it should be known.

EDITORIAL REVIEW

The next special offering to be taken is the foreign mission offering, and Easter is the time. Let us pray that God may move the hearts of all the Brethren to do their duty.

The first paper in April will be the first issue of the merged church paper. Now is a good time to put the Evangelist in every home of your church if it is not already there.

"Our Laymen" are beginning to talk back to their officers, as their officers wanted them to do, telling what they are doing in the local churches and cooperating with their suggestions for the national work. "Money talks" also in this report, at least some of it does, and Prof. Puterbaugh, the president, won't object to having more money talking back.

Young Men's and Boys' Brotherhood will find their Bible Study this week furnished as usual by Brother Charles W. Mayes. To those who are organized and "going," we need not say anything about the use of it. But to the young men and boys in churches where no organization has as yet been effected, we suggest that they line up with the national work and plan to make the "brotherhood" count for the largest possible local service and make use of the helps appearing from time to time in the Evangelist.

Brother R. Paul Miller writes of the campaign recently closed at Ellet, Ohio, where Brother Grant McDonald is pastor. Though we are not informed as to the definite results, we will likely have a report from the pastor soon giving the desired information. The evangelist says the Ellet church is in good condition and he has high hopes for its future. This church has a splendid field, one of the finest we know, and it has gone forward in a most encouraging manner toward the possession of that field. God has blessed the ministry of Brother McDonald and he is loved by his people.

The church at Roann, Indiana has experienced a revival under the evangelistic leadership of Brother R. D. Barnard. There were ten added to the church by baptism, the church was strengthened spiritually and the interest of the community in the Word increased, as is evidenced by the average attendance of 181 at the meetings. The church is growing under the pastoral leadership of Brother George C. Pontius, and with 100 families in the community looking to the Brethren church as their choice, its prospect for further growth is bright. Another result of the revival

was the organization of a personal soul-winner's band to be known as "The Twelve."

Conemaugh, Pennsylvania, was the second church in the Johnstown area to enjoy a Leo Polman revival, which was blessed of the Lord with thirty decisions, about all of them being really additions to the church, though coming in different ways. The attendance during the meetings, according to the pastor, Brother W. H. Schaffer, averaged 252. Here also the Bible reading campaign was quite successful. Prayer bands and personal workers among the laymen contributed much to the meetings. Brother Polman went from Conemaugh to Goshen, Indiana, where he is now in a campaign.

Brother George W. Kinzie writes of the work at West Alexandria, Ohio, where the Lord has been using him to the great encouragement of the church. During the months of his service twelve were added to the church and now, as a result of the evangelistic meeting conducted by Brother C. C. Grisso, whose report appeared last week, ten more have or will be added to the membership. This is a victory that will bring rejoicing to the hearts of all understanding friends of the church, and many will pray that God's blessing may continue with them.

Fremont, Ohio has been pressing steadily forward by the power of the Holy Spirit and just recently the church has enjoyed a revival under the leadership of Brother L. V. King as evangelist. Seven were added to the church, two by reclamation and five by baptism. The pastor, Brother W. S. Crick, also reports eight souls having been added by baptism during previous months at the regular services, thus making fifteen new members. This is a very encouraging report for our Fremont Brethren and the churches of Ohio may well rejoice in the brightening prospect that is coming to this mission church.

SENTENCE SERMONS

If a man sees through the spectacles of experience, the more intensely he lives and the older he grows in the Christian life, the farther ought he to be able to see into the illimitable recesses of eternal realities.

When considering the faults of one's fellowman, it is well not to become too censorious, but to keep in mind one's own shortcomings, remembering the warning, "With what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again."

The Christian teaching would have us apply severity in judgment to ourselves and charity to others, but the average church member has it in reverse.

Material riches are good except when they become the treasure of the heart.

Much of the evil of this world is due either to greed for abundance on the one hand, or to bitterness of spirit over having too little on the other, and against these monster enemies of human welfare the Christian must be constantly on guard.

If, as it has been claimed, the diseases of the body are the outward symptoms of the deep-seated malady of the spirit, even so were Christ's miracles of physical healing signs of his power to heal the soul and to save it from the ravages of the sinful world.

Some people deal dishonestly with God and then complain because he does not pour out his blessings upon them just as if they had actually brought their tithes into his storehouse.

You have repeated many times, no doubt, that central truth of the Gospel, found in John 3:16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and you have thought of it as applying to all the world. But have you ever repeated those words on your knees and thought of "whosoever" as actually taking you in?

PRAYER as a Means of Coping with the Evils of Organized Life

By Dr. William H. Beachler

Last of a Series by Representative Ministers on Prayer
as a factor in the Church's Problems and Tasks

When I noted the particular subject in this series assigned me for treatment, I considered that it was difficult. But when I noted that some of the other subjects on the list were even more difficult, I was comforted, and took courage.

It is needless to say that the evils of organized life are myriad; many of them are hoary-headed, and they are all bold, tireless, and persistent. War; intemperance in its varied forms; corruption, abuses and injustices in matters of State; general lawlessness; the divorce evil; sinful and harmful pleasure; greed and cruelty and intrigue in affairs of business—these are among the gravest ills that beset organized life. Many of them always have beset organized life. Drunkenness is as old as the race. And war is as old as drunkenness. Many of the evils that characterize any city were born when the first city was born. The great cities of antiquity have decayed and perished; but the vices and sins that hastened their destruction and decay still thrive. If there is much in politics today that smells to high heaven, my notion is that politics never has smelled too much like a rose garden. And dishonesty, greed, misrepresentation in man's business dealings with man can doubtless be traced back well toward the cradle of man. So after all, there is very little of news value in the fact that organized life today is infested with glaring evils. When has organized life not been?

What are the people of God today to do about it? What have the people of God in past centuries done about it, with the result that conditions, bad as they may seem to be, are indefinitely better than they would be if God had never had any of his people on earth? In many instances **they prayed, then acted.** I question if prayer has any more merit than merely counting beads, if there is not the willingness to see it through, and follow it with action, if action is demanded.

I have a lot of faith in Nehemiah's type of prayer and religion. When the news reached him of the deplorable conditions at Jerusalem, he devoted days to weeping, and mourning, and fasting, and prayer; and then he said—"Let's go." Prayer first, then action. A man like that stands a fine chance of having his prayers answered—he does all he can to help the Lord answer them.

I like this definition of prayer: "Prayer is the power,

that moves the hand, that moves the world." And I believe in the slogan, "Prayer changes things." It is because of my faith at this point, that I also believe in prayer as a means of coping with the evils of organized life.

This assignment has caused me to turn to I Timothy 2:1-3 with a new interest. I see in it a basis of encouragement for the child of God to take to God in prayer the evils of his day and age. St. Paul's exhortation to Timothy is: "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour."

This is a tremendous text. I wonder how many of us preachers have ever preached on it? See what we have. An exhortation that, "first of all," "supplications, prayers, intercessions, and giving of thanks be made for all men." ALL MEN. We are exhorted by the sainted apostle to pray for all men. Specifically we are to pray for "kings and for all that are in authority." With what desired result in mind "That we may lead a quiet and peaceable life in all godliness and honesty." Then the apostle adds: "For this is good and acceptable in the sight of God our Saviour." What is good in the sight of God? Is it good and acceptable to God that we shall first of all pray and

intercede for all men, kings and all in authority? Or is it good and acceptable to God that we shall be permitted to live quiet and peaceable lives in all godliness and honesty? I believe it means both, with particular emphasis on the latter. I am sure that it is good and acceptable in the sight of God that his people shall live quiet and peaceable lives, in all godliness and honesty. And I believe we have in this text the Christian's warrant for praying that there may prevail in his day and generation such conditions as will make it possible for him thus to live.

And since I am exhorted to pray for all men: for kings: for all in authority, that certainly means that I am to pray for the leaders of the nations who are responsible for wars: for the men in great authority in the affairs of State: for men in great authority as pertains to the material things and the economic systems of the

THE LARGER PRAYER

*At first I prayed for Light:
Could I but see the way,
How gladly, swiftly would I walk
To everlasting day.*

*And next I prayed for Strength:
That I might tread the road
With firm, unfaltering feet and win
The heaven's serene abode.*

*And then I asked for Faith:
Could I but trust my God,
I'd live enfolded in his peace,
Though foes were all abroad.*

*But now I pray for Love:
Deep love to God and man,
A living love that will not fall,
However dark his plan.*

*And Light and Strength and Faith
Are opening everywhere;
God only waited for me, till
I prayed the larger prayer.*

—Mrs. E. D. Cheney,
in "The Congregationalist."

world: for men in authority as pertains to the manufacture and sale of all intoxicants: for men in authority as pertains to the movie industry and other forms of amusement of our nation, etc., etc.

How am I to intercede for these men? What am I to ask God to do for them? Does not St. Paul answer the question? I will pray that the spirit of righteousness shall govern these men under great authority, rather than the spirit of darkness, to the end that they shall so direct the affairs of men that God's people may lead quiet and peaceable lives in all godliness and honesty, and the interests of righteousness be advanced rather than retarded.

And in so far as my prayers are followed by the spirit of courage, and the willingness to act: and in so far as I strive by example and teaching to warn and instruct the innocent and the weak, and rebuke the wilful; and in so far as I register my protest when I have opportunity by ballot, petition or otherwise, I must believe that prayer does become a mighty means to cope with the evils of organized life. Our fathers prayed and lived and acted. Dare we consent to less? I fancy the praying people of Kansas believe that prayer helps in waging warfare for temperance. Maybe it was because a lot of the Lord's people quit praying that we lost the Eighteenth Amendment. Maybe more prayer for peace would reduce the number of wars. Believing prayer and fearless action makes a combination that even the devil cannot resist.

New Lebanon, Ohio.

Christ Coming in Glory

More Scriptural Evidence

By Mrs. A. V. Barnes

"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle" (Rev. 14:14).

"As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the son of man be" (Matt. 24:27).

The Manner Of The Second Coming

Full and complete and in much detail is the instruction in the Bible regarding the return of our Lord. It not only makes plain the certainty of his return, and the purpose, thereof, but also sets forth clearly the manner of his coming.

His reappearance will be no secret or hidden event. It will not be a spiritual coming when he comes again. He will come in person. He will come literally. He will come visibly. He will come bodily. He will come in the open sight of all the world. He will come accompanied by a demonstration of glory and power never before witnessed on earth.

God poured out his Spirit on the day of Pentecost in a wonderful way; but that was not the return of our Lord. From that first outpouring until now the Spirit has been with true believers; but this is not the second coming of Christ. Jesus has been with his church for these nineteen centuries to aid, to comfort, and to bless, in fulfillment of his gracious promise, "Lo, I am with you always." But this is not his oft-predicted return. He has sent many messages of admonition and counsel in his

blessed word, the Holy Scriptures; but this is not the second advent of the Lord Jesus. His people have passed away in death through these centuries, and Christ has stood by their side to give comfort, consolation and courage; but this is in no sense the fulfilment of the prophecies regarding his second coming to this earth.

"This Same Jesus"

The same Jesus who was crucified; the same Jesus who was literally raised from the dead; the same Jesus who said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have;" the same Jesus who, in the clear sight of His assembled disciples, was taken bodily up into heaven and received into a cloud,—this same Jesus is to return to earth in the sight of all its inhabitants, and in the same bodily form in which he went away. When he departed, two angels came and said to his disciples, while they stood on Mount Olivet watching his vanishing figure, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). And Paul, with equal force and positiveness, declares, "The Lord himself shall descend from heaven with a shout" (1 Thess. 4:16). Not a spirit, but the Lord himself; not death, but the Lord himself; not the Bible, but the Lord himself; not a dispensation of Providence, but the Lord himself will return.

He will be revealed in flaming fire and the whole heavens will flash with the awful splendor of his divine presence. He shall come in his own glory, and his Father's and of the holy angels" (Luke 9:26). He "shall be revealed from heaven . . . in flaming fire" (2 Thess. 1:7, 8). When he came before, he was a weak babe in Bethlehem's manger; when he comes again, he will be an all-conquering King. Before, he was "despised and rejected of men;" then his lightnings will lighten the world, and all the earth will see and tremble. Before, he was a sacrifice, and died on calvary; then he will come as a judge, sitting upon a "great white throne." Before, his enemies crowned him with thorns; then there will be on his head "many crowns," and in their hearts' affections His people will "bring forth the royal diadem and crown Him Lord of all." Before, He came in humility and weakness; then he will come in radiant glory exceeding the brightness of the sun, and with all power in heaven and earth at his command.

The first advent of Christ was like the slow dawning of a summer morning. The vast machinery of the universe felt no jar as the Son of God stepped across the threshold of humanity into the life and experiences of those whom He came to redeem. The angelic hosts sang carols of praise, and a few shepherds sat under the glories of the eternal throne for a time, while over in Bethlehem, David's city, a babe was born in a manger. Heaven was stirred from center to circumference, and the attention of the heavenly hosts in all the far-flung dominions of the universe was centered upon that stupendous event. But earth was quiet, calm, and still, and very few, if any, realized that the greatest event in the world's history was taking place.

"Every Eye Shall See Him"

Not so will the second coming of Christ be. The greatest demonstration of power and glory in all the history of mankind will take place in connection with Christ's return to this earth. He will come in the open sight of all the world. "Every eye shall see him" (Rev.

(Continued on page 8)

FOUR THINGS OUT OF PLACE

A Former National Conference Sermon

By Louis S. Bauman, D. D.

The Church is out of place
The Jew is out of place
The Devil is out of place
The King is out of place

Four Things Out Of Place

There are four things out of place in this world of ours, whether men recognize the fact or not; and, we do not hesitate to affirm that the forces of sin will not be dethroned in the world until these four things are put in place.

The Church Is Out Of Place

First of all, THE CHURCH IS OUT OF PLACE. The Church, which is the body of Christ, does not belong to this world. Christ is her head; and, the body should not be separated from its head. It is written: "Our citizenship is in heaven." (Phil. 3:20) Again, we are of those who "confessed that they were strangers and pilgrims on the earth,"—those who "desire a better country," whose God "hath prepared for them a city." (See Heb. 11:13-16) Just before He went to Gethsemane, Christ prayed for His own, and said: "Father . . . the men Thou gavest Me out of the world . . . the world hated them, because they are not of the world, even as I am not of the world." (John 17:1, 6, 14) The great apostle cried: "Now then, we are ambassadors for Christ." (II Cor. 5:20) Now, an ambassador is one who dwells in a foreign land, representing the government of his homeland. I tell you, we do not belong to this world. And one of the most foolish things of which the children of God are guilty is to spend their time worrying over the awful conditions prevailing in a country not their own. Christian, your country is all right. Nothing there needs to be set right. It is right—everlastingly right—right now! Some of these days, our King shall call us home. Hear ye the promise: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God: and the dead in Christ shall rise first: then ye which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I Thess. 4:16, 17)

Armageddon

It means the calling home of all the ambassadors of God from all the foreign countries of earth! And, know ye what **that** means? It means the beginning of great tribulation on earth,—of war, war, and more war, until the earth shall redden her seas and run her rivers with human blood. "Except those days shall be shortened, there should no flesh be saved." (Matt. 24:22) It means that all the powers of hell and its darkened kingdoms will marshall themselves under their king of kings, the Antichrist, who shall ride forth "conquering and to conquer." It will mean seeming victory for the anti-God forces of earth and hell. But short will be their victory, and vain their glory! The culmination of that deluge of blood will come when the victorious forces of all that is Antichrist shall marshall themselves in the last great battle array on Armageddon's field,—“multitudes, multitudes in the valley of decision.” (Joel 3:14) All the inhabitants of earth, heaven and hell will watch the issues of that battle with breathless awe and wonder. There! There, on that awful field, where horses shall

plunge through blood to their bridle-bits, it will be determined forever and forever, whose is the right to reign on earth and in heaven! Thank God! We are assured that when the smoke shall roll from off that "Valley of Decision,"—the Lion of the Tribe of Judah shall be found standing on the side of the Mount of Olives, towering in His glorious strength, with every foe forever beneath His feet! The sun at last rises over an earth that shall know war no more. At last, at last, the war has been fought that shall end war!

" 'Twas man's proudest muster
Of sinew and steel;
His army of armies,
Mail-clad to the heel.

"No sun had e'er dawned on
So fearful a day,
No trumpet had marshalled
So dread an array.

"As if earth, in her frenzy,
From each region afar,
Had poured forth her nations
For the shock of that war.

"In the flush of their manhood,
In the bud of their prime,
In veteran ripeness,—
The men of each clime.

"Came thronging and rushing,
Like rivers in flood,
Defying the terrors
And vengeance of God.

"For the ruler of darkness,
The god of this world,
Had summoned his armies,
His banner unfurled.

"As the storm-cloud it gathered,
As the lightning it sped;
As the mist it has vanished;—
All is still as the dead.

"Now, chains for the spoiler!
Dark and swift be his doom!
Thou hast trodden the nations,—
Thy treading is come!

"Earth, cease now thy wailing,
Thy wounds bleed no more;
Lo, the curse is departing,
Thy sorrows are o'er!

"Rise, daughter of Judah;
Awake now and sing;
It has come, the glad Kingdom,
He has come, the great King!

"Thy long night is ending,
Of sorrow and wrong;
For shame there is glory,
For weeping, a song.

"The new morn is dawning,
Bursts forth the new sun;
The new verdure is smiling,
The new age is begun!"

But, mark you, the judgment that shall close this age and usher in that glad day when "The Sun of Righteousness shall rise over the world with healing in His wings" (Mal. 4:2) cannot come until the Church is "caught up to meet the Lord in the air." O, that the Church may soon be up-called to her place at His side!

Another Place In Which The Church Is Out Of Place

There is another place in which the Church is very much out of place. Our Lord's complaint against the Church at Pergamos, is a complaint against a very large part of the Church that bears His name today,—“I know where thou dwellest, even where Satan's throne is.” (Rev. 2:13 R. V.) When the Church, “the Bride of Christ,” sits down on Satan's throne, she immediately becomes a harlot. And, the nations of this world are, at present, the throne of Satan. Not until the sounding of the seventh trumpet do “The kingdoms of this world become the kingdoms of our Lord.” and of His Christ.” (Rev. 11:15) At some time in centuries gone by, the Church in Russia crept up on Caesar's throne. It was then that the deep darkness settled down over Russia,—darkness which hangs as a pall of death over all that unhappy land today. Pope Leo XIII said, “Eternal Providence has carried the Pontiff from the catacombs and prisons to sit on the throne of the Caesars.” Maybe so! But, while she sits there, she sits as a harlot astride the beast! Already, the beast in Russia has thrown the harlot from his back, and is now engaged in goring her to death with his horns. Next in order for that doom will be the harlot at Rome. The beast is already shaking his shaggy mane, breathing forth threatenings and slaughter.

And, now, in America, Protestantism is dangerously near forgetting whose Bride she is, and flirts with the throne of the Caesars also. When Protestantism so far forgets her calling that she spends more time in the lobbies of Washington than she does out upon the highways and by-ways of the earth, calling out a people for His name, “Icabod” will be written above her doors. In that day, she will become a sister harlot to the Church in Moscow, and the Church in Rome.

The True Mission Of The Church

Contrary to the popular idea today, the Church is **not** here to save the world from its impending doom. The Church is here to “visit the Gentiles, to take out of them a people for His Name,” (Acts 15:14) Christ came to save the world, and offered it His salvation. But the world said: “We will not have this man to reign over us!” (Luke 19:14) and crucified its Saviour! Verily, the world knew not the things that belonged to its peace,—knew not the time of the visitation of the great salvation. Then was the day of the establishment of the Kingdom of God on earth postponed until the Church, beginning at Jerusalem, should pass on into Judea and Samaria, and reach even the uttermost regions of the earth, calling out a people for His name. The evangelization of the nations is the supreme task of the Church. Only as she stays true to her calling, can the blessing of God abide upon her. When she has done her work, then the King will come with His judgment and His salvation. Let not the Church mistake her mission. She is here to work for the Saviour. She is not here to work for the King. The work of the Church is one thing. The work of the King is another. It is the work of the King to sweep Caesar off his throne. It is the work of the Church to prepare a people to sit with Christ upon His throne. “To every man his work,” (Mark 13:34), was the command of our Lord just before taking His “far journey.” Happy is the man who knows **his** work. Happy also is the Church which knows **her** mission and keeps strictly to the job, not presuming to do the work that the King has determined to do Himself. God help the Church to know her place. *(Continued on page 15)*

Christ Coming in Glory

(Continued from page 6)

1:7). It will be an open, visible, literal, bodily return of Christ himself. No one need to announce it, for all will know it. The Bible is very explicit regarding the manner of the second coming of Christ. It declares:

“Christ was once offered to bear the sins of many; and unto them that look for Him shall he appear the second time without sin unto salvation” (Heb. 9:28). This word “appear” should be given special attention. Christ, when he comes the second time, will come in an open, public manner; there will be nothing secret about it, as we have previously pointed out. Attention, too, is directed to the following expression: “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Titus 2:13). Here again the return of Jesus is referred to as an appearing, not an invisible coming, unrecognized by the world, as some teach today. Christ will actually appear. But that we may be more strongly convinced let us notice further scriptural evidence on this phase.

“He Shall Appear”

So important has the spirit of God seen it to be, to emphasize this thought that the Lord will **appear** when he comes, that this word is used again and again in speaking of his coming: “When Christ, who is our life, shall appear” (Col. 3:4). “When the chief Sheppard shall appear” (1 Peter 5:4). “And now, little children, abide in him; that, when he shall appear, we may have confidence” (1 John 2:28). “We know that when he shall appear, we shall be like him; for we shall see him” (1 John 3:2). “Be found unto praise and honor and glory at the appearing of Jesus Christ” (1 Peter 1:7). “Until the appearing of our Lord Jesus Christ” (1 Tim. 6:14). “Who shall judge the quick and the dead at his appearing and his Kingdom” (2 Tim. 4:1). “They shall see the son of man coming in the clouds of heaven with power and great glory” (Matt. 24:30). Certainly these passages should be sufficient to settle forever the point that when Christ comes the second time his coming will be a literal, personal, visible, public coming.

A World-Wide Appearing

In addition to this, he will be seen and will appear to all the world, not merely to a certain class who may be expecting him, not merely to the church, not merely to a certain section of the church, not merely to those who are looking for him, not alone to the righteous, but to every living soul on the earth.

“Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory” (Matt. 24:30).

Attention is called to the fact that it is “all the tribes of the earth” who shall see Christ when he comes. This truth that the coming of Christ will be witnessed by the entire population of the globe is made even stronger by John, who writes: “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him” (Rev. 1:7).

“With A Shout”

The coming of Christ will be accompanied by such a demonstration of power and glory that nothing in all the annals of history will compare with it. The Lord will not come in silence, for we read: “The Lord himself shall

descend from heaven with a shout, and with the voice of the arch angel and with the triumph of God" (1 Thess. 4:16).

"And this coming will be visible as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the son of man be." (Matt. 24:27).

Hagerstown, Md.

SIGNIFICANT NEWS AND VIEWS

ECHOES FROM MOODY FOUNDER'S DAY CONFERENCE

"The story of man in the Bible is the record of man made, man unmade, and man remade."—Max I. Reich.

"Many persons are members of the church as an organization who are not members of the Church as an organism."—The Rev. Will H. Houghton, D.D.

"We possess the Holy Spirit, but does He possess us? As the 'well of water,' He desires to permeate our lives."—The Rev. Herbert Lockyer.

"We have had plenty of fundamentalism in the last decade or so, but the world has not been overly impressed because it has been more an orthodoxy of the head than of the heart."—The Rev. W. W. Ayer.

"If God would answer every prayer for power, it would mean disaster. Wisdom must precede power. Jesus first grew in wisdom—power later."—Max I. Reich.

"The noblest life is often the product of sanctified tribulation."—The Rev. Herbert Lockyer.

A PARALYZED CONSCIENCE

There are many things that one might point out as being indicative of the moral slump which characterizes the American people at this time. But lack of all outward manifestations there is a fundamental something that needs to be corrected. One of old said, "Where there is no vision the people perish." It is not far wide of the thought in that ancient statement to say that where people lack in ideals there is woeful moral degeneracy.

Adverse surface conditions in the moral realm can be attributed largely to a general paralyzed conscience. One can scarcely find a place of public resort of any kind, eating place, lodging place, public conveyance, or any other, without seeing evidences of a lack of concern relative to the finer things of life. A paralyzed conscience is more marked among a certain class of women than anywhere else. Increasing thousands of women are smoking cigarettes, drinking beer and high balls and what not, and doing it in the boldest sort of fashion which clearly indicates that a terrible moral breakdown is in evidence.

If there cannot be some way discovered by which a moral conscience can be revived, then disastrous results, not only to religion but to physical life as well, will ensue. The only hope I see is the hope which is promised in a vitalized life which is made possible through the transforming power of the Spirit of God.—Watchward.

"CHRIST PRAYING AGAINST A ROCK"

A large part of the American public is at the mercy of the newspaper reporters. These readers are inclined to depend upon the writers for the heavier part of their education. The writers assume to be quite well informed—"in the know"—on all important matters.

One of them, writing a story of Mrs. Bruno Hauptmann, described the room in which Mrs. Hauptmann was living and mentioned two pictures on the wall; one of these is described as "a color print of Christ praying against a rock." Without a doubt, it is one of the great masterpieces depicting the agony of Christ in the garden, and this writer not only does not know the masters; she does not even know anything about Christ and Gethsemane.

That is the sort of writers being presented as authorities to the American public. Religious illiteracy is the order for the next generation unless the church bestirs itself.—Christian Standard.

"Lord, Teach Us To Pray."

MARCH

FIRST SUNDAY: March Third.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." II Cor. 8:9.

1. Pray for greater growth in the grace of giving among the churches.
2. Pray that the work of personal evangelism may be given a larger place in the program of the church.
3. Pray for the Gospel Teams of the Seminary at Ashland; also for all those church organizations which are doing personal and practical Christian work.

SECOND SUNDAY: March Tenth.

"Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." II Cor. 8:7.

1. Pray that more gifts through wills and annuities might be given to the various interests of the Brethren church.
2. Pray for all the evangelistic meetings now in progress, and for ingatherings of truly regenerated souls.
3. Pray for the enlistment of more lay workers in the work of soul-winning.

THIRD SUNDAY: March Seventeenth.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." I Cor. 16:2.

1. Pray for the increase of gifts from tithers to the church, and for enlarged blessings in the Lord's vineyard.
2. Pray for all evangelists and pastors who are engaged in the work of evangelism.
3. Pray for the continued success of our printed message, and for the coming merger of our church publications.

FOURTH SUNDAY: March Twenty-fourth.

"But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." II Cor. 9:6.

1. Pray for the teaching of stewardship among the children in the Sunday School.
2. Pray for the instruction of converts in the truths of the Bible.
3. Pray for the successful solution of problems which the missionaries face constantly on foreign fields.

FIFTH SUNDAY: March Thirty-first.

"Because that for his name's sake they went forth, taking nothing of the Gentiles." III John 7.

1. Pray for all the missionaries by name, remembering especially the personal problems which they encounter.
2. Pray for the Woman's Missionary Society of the Brethren Church, for its leaders and workers in every district.
3. Pray that God may continue to use the missionaries on furlough.

SPECIAL PRAYER REQUESTS

Pray for the Easter offering for Foreign Missions that people may honor Christ by their giving.

W. I. DUKER,
President
Goshen, Indiana

E. L. MILLER
Vice-President
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N.

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You and Your Bible

By Charles R. Erdman

We all can name certain chapters in the Bible which by us are loved the best. At least most people have their favorite chapters or psalms. Some have printed or written lists of such chapters. The larger number of us have such lists in the tablets of our memories. These last are continually changing. If we are reading the Bible regularly these lists certainly are growing.

In any case they are of value. For one who is just forming the habit of Bible-reading it is encouraging to have some help in turning to selections which will be surprisingly familiar and always helpful. "All scripture . . . is profitable," but not equally profitable, and many persons need to be guided when they begin to read.

Even mature Bible readers are helped when they have definite chapters in mind to which at any time they can turn to meet their special needs.

No two persons would present identical choices if asked to name their own favorites. One might, however, begin with Psalm 23. It is not only familiar; it is probably already in the memory. It should be. Probably it is the best-loved song in all the world.

Then there is I Cor., ch. 13, which is called quite properly "Paul's Hymn of Love." If "The Lord is my shepherd" speaks of our true relation to God, this chapter tells us how to live with our fellow men.

The group of chapters, Matt., chs. 5, 6 and 7, is almost as familiar as the "Shepherd Psalm" or the "Hymn of Love." It has been called "The Manifesto of the King." Here our Lord indicates the blessedness of his followers and also the laws in accordance with which he expects them to live. Each of the three chapters is complete in itself, yet together they form a unity which is perfect and impressive.

For a New Year's message, or when undertaking a difficult task, read Josh., ch. 1. Here God gave his encouragement to the great leader who was undertaking the conquest to the Promised Land. The divine presence was to be with him. He was commanded to trust and to be brave. For a poetical message concerning the presence of God read Psalm 139.

Ruch ch. 1, gives an immortal picture of true friendship. Psalm 27 cannot fail to give cheer and strength as the sweet singer of Israel declares, "The Lord is my light and my salvation." Such, too, is the majestic message of Isa. ch. 40: "Comfort ye, comfort ye my people." "They that wait for the Lord shall renew their strength." In harmony with that message is the music of John, ch. 14, "Let not your heart be troubled." Such words cannot fail to give peace of soul.

In Matt., ch. 2, we have the story of the Wise Men, and in Luke, chs. 1 and 2, the

story of the Saviour's birth, with such Christmas carols as the "Magnificat," the "Benedictus," and the "Gloria in Excelsis." For Thanksgiving Day there are Psalms 65, 103, 104, 145, and many others in which to express gratitude to God for blessings personal and national.

Isaiah, ch. 53, is the unique, moving prophecy of the "man of sorrows;" "He was wounded for our transgressions, he was bruised for our iniquities; . . . and with his stripes we are healed." When one has sinned let him read this chapter, and 1 John, ch. 1, and John, ch. 3, and make Psalm 51 his prayer.

As one starts upon a journey let us send

The "Three-fold Cord" of the Church

By Ransom E. Wilcox

One year of residence in the state gives one the right to vote. Let us say then that five years in the pew gives one the right to speak for those with whom he sits. You know, fellow pews, that the Pulpit and the Elder's Bench are never surprised at anything that comes from the Pew. But we are quite necessary to the church and we are tolerated.

We may make suggestions in small matters—tell the Dominie how to preach and advise the official board how to keep out of debt. Sometimes we do quite well and they are proud of us; and again we fall down terribly.

There are so many of us! And so many kinds of us! There is the listening pew. "Mr. A. is the most rapt listener I ever had. He is an inspiration," the preacher said on one occasion. "Mrs. B. always braces me up. She comes to her pew looking so satisfied and expectant." There is the always-filled pew—what a comfort! The idle pew—the preacher just knows no one is paying him the slightest attention. The self-satisfied pew—hard to preach to! The often empty pew—trying. So we go. How would it do for each of us to find a word or phrase that describes our attitude towards the church and then consider if we are satisfied to be so described?

But the Pew must talk to the Pulpit tonight. Surely, Reverend Sir, after your long experience with the vagaries of the Pew, you will allow us, now that we are here all by ourselves, to be quite frank and simple. We congratulate you, and all those who have stood in this Pulpit before you, on this standard that has been set up in this place. From the days of small things, when this church was but a handful, through the space of our denomination in this populous county. I dare say that in

him as a message Psalm 121, the "Traveler's Psalm."

When faith seems to fail, listen to the "great cloud of witnesses," in Heb., ch. 11. When sick and in distress, listen to the music of Psalm 91. When tempted to follow a path of evil, heed the warnings of Psalm 139.

If you would show your devotion to Christ by right conduct toward your fellow men, review the practical precepts of Rom., ch. 12; when in trouble, read Rom., ch. 8.

No parables will compare in beauty with those spoken by our Lord. The chapters in which these short stories are found form priceless gems of spiritual truth. How difficult to match the beauty of the Prodigal Son, Luke, ch. 15, or the lesson of the Good Samaritan, Luke, ch. 10, or the teaching in the school of prayer, Luke, chs. 11 and 18, or the warnings as to the use of wealth in the parables of the Unjust Steward and of the Rich man and Lazarus.

Many other chapters might be selected. We should add at least three which point to the Christian hope for the future: The great resurrection chapter, 1 Cor., ch. 15, and the superb vision of Rev., chs. 21 and 22. Such passages become more precious as we test their values in our lives.—From the Forward.

no denomination in Westchester, is there a more influential and outgiving congregation than ours. It must be that great truths have been taught, lives have been changed and wisely shepherded, and the Master's image truly lifted up and followed. "To you, to whom it has been given to be pastor in the days of our strength, we offer our felicitations and our love. We rejoice in the good fellowship which you have bred among us. The friends we make along life's pathway are its richest comfort. You have made us into one great family, and we feel quite at home together, even when we cannot quite remember each other's names.

And now, what shall the Pew say to the Official Board—the Elders and the Deacons? These men are of like situation with ourselves, same training, same duties, same domestic liabilities. And yet, they have consented to be set apart to bear certain great responsibilities connected with the spiritual and physical welfare of this growing church. They have mortgaged their leisure time, social engagements, even many hours of sleep—they steal many an hour from business and go many a day with fretted minds because church problems have not been solved.

How well they have wrought, with their pastor at their head, let the splendid strength of this church tell—its fine location, the extensive ground they have saved for our use and benefit, the opulent housing, the bountiful equipment. Not all churches have been so served. We doff our hats to the Official Board. We praise them for their past; we acclaim them for the present, we trust our future to their devoted hands.

In the Wisdom literature of the Old Testament, in the fourth chapter of Ecclesiastes

tes, is an interesting passage reciting the advantage of two people working together; then it ends with this: "And a threefold cord is not quickly broken." Have we not here, in a well loved pastor, an efficient Official Board, a numerous pew, the three strands which bound together in mutual love and trust, make the church a "threefold cord which shall not quickly be broken!"—The Presbyterian Advance.

**Studying the
SUNDAY SCHOOL LESSON
at the Family Altar
By John F. Locke**

**REVIEW: LESSONS FROM THE LIFE
AND LETTERS OF PETER**

(Lesson for March 31, 1935)

1 Peter 5:6-11; 2 Peter 3:14-18

MONDAY

Peter urges devotion. 1 Pet. 5:6-11. The benediction with which Peter closes first epistle urges Christians to be humble. We have both the teaching of Jesus and His example for the practice of humility yet many of us are like those of old who loved greetings in the marketplace. Peter urges Christians to be serene knowing that God cares. Then he makes clear the importance of self restraint reminding us that it is necessary to be on the watch lest we provide the devil with a meal. We are to be steadfast in the faith remembering Who has called us. He will perfect, establish and settle us. The Christian must watch his step lest he fall.

TUESDAY

Peter Urges Growth. 2 Peter 3:12-18. The burden of this scripture is summed up in the title of that great Negro spiritual, "Be Ready When the Great Day Comes." It is coming and in the meantime we are to give all diligence (work hard) that when the day arrives we may be prepared. Watch out for ignorant and wishy-washy (unsteadfast) men who wrest the scriptures to their own destruction. This is a warning much needed today. We are to grow in the grace and knowledge of our Saviour Jesus Christ but such growth is never the result of wresting the scripture and twisting it to some new idea.

WEDNESDAY

Peter Confesses Christ. Luke 9:18-26. It is dangerous to be undecided who Christ is. The disciple must be able to give the right answer. The world's answers to the question remain much the same. Some maintain he is a great prophet, some regard Him as a Great Teacher, some think of Him as a great Idealist. What the world may say of Him makes little difference. But what His followers say and teach by their lives makes all the difference! Who is He then? The Messiah, the Son of the Living God. Any person giving that response is to prove that he means it by DAILY cross bearing, following Him up the steep slopes of life and in the difficult, crowded ways. And, if we are ashamed of Him at work, at school, with the smart set, anywhere, any time, some day, some time He will be ashamed of us. And when that time comes we would give

a million worlds if we had them to change His estimation of us.

THURSDAY

Peter's Fall and Rise. Mark 14:66-72. Three times He denied. Each denial was a step further down into the dark of sin and despair and bitter hopelessness. Then a rooster reminded him of what His Master had said. He began to think and to weep. This marks his rise. Any man that is down in the mire of sin and denial if he will think and be truly sorry will find that there is a way back to the Master and that there is still a life of useful service possible. The trouble today is that we are too seldom truly sorry and we are seldom sorry because we seldom think. Even the preachers haven't borne down very forcibly on matters of conduct. The successful minister is too often a person who is adept at flattery and entertaining discourse rather than causing thought. I have in my possession a church calendar with the interesting announcement that the pastor will preach on current books of fiction during Lent! According to reviews several of these books are positively dirty.

FRIDAY

Peter Preaches to the Jews. Acts 2:36-42. No beating around the bush here . . . God hath made Him both Lord and Christ whom YE CRUCIFIED. Now a sermon like this made them feel that they ought to DO SOMETHING. Please reread the 38th verse and ponder it awhile. There is a good bit of mistaken thinking being passed around on this matter. Notice how the

converts behaved after they were baptised . . . "they continued steadfastly in the apostle's doctrine and teaching and fellowship, and in the breaking of bread and prayers." Why do we have more than 240 denominations in the U. S. A.? It is NOT because every one is trying to follow the above program.

SATURDAY

Peter Preaches to the Gentiles. Acts 15:6-11. Jews, Gentiles, slaves, free men, male and female, red, yellow, black or white we will all be saved by grace. The Christian church was so directed by the Holy Spirit that the whole burden of Judaism was not placed upon those who would become Christians.

SUNDAY

"Seek Ye the Lord." Isa. 55:6-13. Isaiah has been said to be "the most capacious and lofty mind of the Old Testament." Certainly he must be classed among the greatest writers of all time if we view his writings from the standpoint of literature alone. But this is more than literature; it is the truth of God. This passage contains God's free offer of mercy to all. God's ways and thoughts are infinitely higher than those of men. His word will not return void . . . how many have borne testimony to the truth of this statement in their experience. The annals of Christian missions are filled with instances of the miraculous accomplishments of the word of God. How happy and blessed are those who accept His word! Instead of the thorn and the brier the valuable trees are found in the human forest.

Young Men's and Boys' Brotherhood

of the Brethren Church

N. V. Leatherman, President
Berlin, Pennsylvania

W. H. Schaffer, Sec'y-Treas. & Editor
115 Oak St., Conemaugh, Penna.

The Death of Christ

By Charles W. Mayes

We have seen how Jesus Christ, the Son of God, came from Glory to live in human flesh. He was not invited to come. People did not, and do not, even want him in many cases. But he came because of the great love of God. Read John 3:16. When Christ died on the cross it was not an accident.

Neither was it a surprise to God. The death of Christ was a part of God's plan.

I. The death of Christ assures us of the love of God. Read Rom. 5:8. We see from this verse that God so loved us, that Christ died for us. Christ died for us while we were so sinful and so separated from God that we were not even able to know our great need of a Savior.

II. The death of Christ was the result of sin, BUT NOT CHRIST'S SIN. He took the penalty of OUR sin. Read 2 Cor. 5:21. Some one must suffer the results and penalty of sin. It would not be fair for one man to take the penalty of another man's sin. But it is fair and right and proper if God because of his love TAKES MAN'S SIN UPON HIMSELF. This is what God did in Christ. God himself in Christ paid the penalty for the broken law which law He himself had made. So Christ died because of sin but it was my sin not His.

III. The Death of Christ was pictured in the Old Testament. (Let the leader tell the story of the Passover found in Ex. 12:1-13, 23). Read also Isa. 53:5-6. When

CALENDAR OF SPECIAL OFFERINGS

Home Missions — Sunday before Thanksgiving.

White Gift Offering—Christmas.

Publication Offering—Fourth Sunday in January.

Benevolence Offering—Fourth Sunday in February.

Foreign Missions—Easter.

Educational Day Offering—Second Sunday in June.

Christ died, our sins and iniquities were laid upon him. Therefore when we accept Christ as personal Savior, our sins are no longer on us. "Christ our passover is sacrificed for us" (1 Cor. 5:7).

IV. The Meaning of the Blood of Christ. When Christ died on the Cross his blood flowed from his body. The blood indicates that the very life of Christ was given. The Bible reveals that the life is in the blood (Lev. 17:11). Therefore Christ's death meant not only the taking of sin upon himself in death, but the giving of his life for

us. On the cross, his life flowed out; he suffered the penalty of sin, and his blood indicates that our sins have been covered.

In answer to the teacher's question, "Is there anything which God cannot do?" one little boy said, "Yes, there is one thing which God cannot do; He cannot see my sins through the blood of Jesus." This is a fine way to express what Christ has done for us.

V. One important issue is before each of us. Have I received Christ as my own Savior?

Christ there one finds later greater fruits of the gospel. During the Boxer troubles more missionaries were murdered in Shantung Province than in any other part of China. The past few years we now find in that province the beginning and the power of the greatest revival known in China.

While doing famine relief work in Shantung Province we enjoyed the fellowship of the well-known Presbyterian missionary, Dr. Charles E. Scott, father of Miss Elizabeth Scott, who became the wife of the young China Inland Mission representative, John C. Stam. These two young missionaries were cultured and well trained for their work. They were taken by brigands at or near Tsingteh, their mission station when the whole city was raided and looted by lawless bands, the two lone missionaries being forced to many indignities and then murdered. But they had counted the cost before going to their field of labor, as do all of us.

The young couple had with them their three months' old baby. For a while after their death nothing was known of the baby's fate. Even the most desperate characters are sometimes touched by the beauty and simplicity of a child. Many times our little ones gave us entrance into villages and homes down in Shantung Province, where we labored before going up into Manchuria. A Chinese pastor found baby Helen Priscilla Stam, crying and hungry, in a deserted house, where, apparently, she had been left unharmed by her captors. Tender Chinese Christian hands harbored the infant in a rice-straw basket, we are told, until it could be carried a long distance to safety. Chinese mothers nursed and nurtured the baby along the way.

"That the young mother's last thoughts were of her baby was seen in the reported discovery of clean extra napkins, and ten dollars wrapped in the baby's clothes," writes someone. We are reminded that surely God has some very special purpose in preserving the life of this little one. The execution of these fine devoted missionaries by the sword in the ancient Chinese manner is indeed a startling, solemn reminder of the execution and beheading of Christians in the first century, says the *Sunday School Times*. We are told that Chinese Christians did all in their power to save the lives of their beloved missionaries, kneeling before the executioners and probably offering their own lives instead, but to no avail.

They knew there was danger, and so wrote young Stam to his father. He was not afraid, but in the letter quoted a poem written on the death of a fellow-missionary who had been captured by bandits, who asked him if he were afraid, and replied "No!" Here is one verse of the poem:

"Afraid? Of what?

To feel the spirit's glad release?
To pass from pain to perfect peace,
The strife and strain of life to cease?

Afraid? Of that?"

Mrs. Stam frequently wrote poems. During the night preceding their execution she and her husband were tightly bound with cords and forced to stand in that position all night before their execution. This is one of the poems Mrs. Stam had written before:

"I'm standing Lord.
There is a mist that blinds my sight.
Steep, jagged rocks, front, left, and right,

Send Foreign Mission Funds to
LOUIS S. BAUMAN
Financial Secretary Foreign Board
1925 East 5th St.,
Long Beach, California

MISSIONS

Send Home Missionary Funds to
R. PAUL MILLER
Home Missionary Sec.-Treas.
Berne, Indiana

Missionaries and Dangers in Foreign Lands Or "Questions Asked a Missionary on Furlough"

By Charles A. Leonard, Sr.

A question asked by a well-dressed young man who appeared to be of more than average intelligence was this: "Why do you missionaries not wait until the people in heathen lands are civilized, and then you will not have to undergo so many inconveniences, hardships, and dangers?" It was surprising that anyone of his class did not realize that Christianity precedes a civilization such as he had in mind. He had heard us tell of conditions in Manchuria, in China, and other parts of the Far East where Christ is still unknown to many millions. Another question in this connection was: "How can you expect the heathen to do other than murder you when you constantly seek to force them to become Christians?" It is appalling that there are still many in America who do not know the purpose and work of the foreign missionary, nor the attitude of the people toward us.

As every well-informed person knows, the missionaries do not seek to force Christianity on anyone. They are most kind, sympathetic, and helpful toward the people among whom they live, more so than the most considerate of those among whom they labor. It is true that many more missionaries lose their lives than foreign merchants or consular representatives. The writer recalls that three years ago there were forty-eight Protestant and Catholic missionaries in the hands of bandits and communists in Manchuria and China proper. A number of these were never released, but lost their lives.

It must be remembered, however, that missionaries go into the isolated, interior places, living among the people in the most dangerous regions, while foreign merchants and representatives of foreign governments dwell in the cities, mostly port cities, where they are usually under protection of Chinese or foreign troops. These foreigners do not go back into the interior as much as the missionaries, yet it is in such places that the missionaries are needed most. They lose their lives, however, not because they are preaching the gospel of Christ, but because they are foreigners.

In much of China there is hatred of all foreigners, not because they are Christians, but because some foreign governments have not dealt with China as Christian nations should, but have taken from her practically every port city of importance. One forced opium upon China. Others have frequently taken advantage of a defenseless nation. The writer has done famine and mission work of many kinds in various parts of China over twenty-four years, but does not recall a single instance of a Chinese really objecting to his message, or ever taking issue with him when teaching or preaching Christianity.

If we wait until China in general and Manchuria in particular are free of banditry and other such conditions, little mission work would be done in this generation. It would be a long time indeed before the Chinese enjoyed that fulness of life which comes to all who know Christ. Suppose the early missionaries had failed to carry Christianity to our barbarian forefathers in Europe because it was a dangerous proposition.

The fine young couple, Rev. and Mrs. John C. Stam, who recently lost their lives in China, were murdered not because they were ambassadors of Jesus Christ, but, we understand, the murder was committed by Chinese communists in order to embarrass the Chinese Central Government. Just as many missionaries lost their lives in China during the Boxer uprising of 1900 because certain governments were planning to partition China among themselves, and thousands of Chinese Christians were also murdered at the time; so at the present missionaries and native Christians sometimes become the victims of elements not necessarily hostile to Christianity.

But when missionaries go into countries where Christ is not known there is always danger to their lives, and this they know well before going out. Whether death comes directly for Christ's sake, as it has come to so many over the Christian centuries, or from other circumstances, death of the martyrs remains the seed of the Church. It usually follows that where blood was most freely and fully spilt for

Lower, dim, gigantic, in the night.
Where is the way?

"I'm standing Lord.
The black rock hems me in behind.
Above my head a moaning wind
Chills and oppresses heart and mind.
I am afraid!

"I'm standing Lord.
The rock is hard beneath my feet.
I nearly slipped, Lord, on the sleet.
So weary, Lord, and where a seat?
Still must I stand?

He answered me, and on his face
A look ineffable of grace,
Of perfect, understanding love,
Which all my murmuring did remove.

"I'm standing Lord.
Since thou hast spoken, Lord, I see
Thou hast beset: these rocks are thee;

And since thy love incloses me,
I stand and sing!"

The tragedy of Christians in America is the disappointment experienced by so many who would go to foreign lands, willing to endure anything for their Lord and the salvation of the lost. We understand that recently the names of nearly a hundred were stricken from the lists of those registered with a Foreign Mission Board who had applied to be sent out—splendid, consecrated men and women who prepared themselves, then waited. Now they have past the age limit and are too far advanced in years, even if the Board had the money to send them. (Shall others be denied?) Yet the people of that denomination could in a week wipe the entire debt from their foreign work and save enough interest to send scores now waiting, if they only wanted to.—Christian Advocate.

very encouraging. The church was usually comfortably filled, and on two or three occasions was packed to capacity. We thank God for all these blessings.

Delegations came from several of the surrounding churches. There were no other revivals in the community, so people came from many different communions. On Monday after the meetings closed several families—friends of college days gathered in the Pontius home for a day of fellowship. It was a grand day. Thanks friends.

We want to thank the Roann Brethren for their kindness, and the pastor and his family for a home and generous hospitality. Mrs. Barnard and Dorcas enjoyed it with us during the last three days.

R. D. BARNARD.

Dayton, Ohio.

REVIVAL AT FREMONT

On February 11th it was our privilege to begin a revival with Rev. W. S. Crick and his good people at Fremont. The two weeks spent with this rather isolated group were pleasant indeed. The last two pastorates I have served have been surrounded by other Brethren Churches. Not so with Fremont. So it was impossible to expect delegations during this campaign. The Church had to depend on their own people and friends they had made during previous years. Those attending, therefore, were very definitely interested in the campaign.

The splendid home with Mrs. Baringer, the meals out among the members for both dinner and supper, and many house to house calls, with the preaching, kept both myself and the pastor busy. The members too, responded in a splendid way in visitation and invitation.

Having had Brother Crick with us in a campaign at Corinth during November, I looked forward to this fellowship with delight. And we were not disappointed. Brother Crick is beginning his eighth year at Fremont. He has won his way into the hearts of his own people as well as the people of the community and city. His first years meant sacrifice and patience but the Church is beginning to reap the harvest of faithful and consistent building of these early years. The Church received into her membership during the past year as many as most large Churches receive in a year.

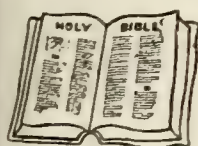
The Church has a splendid group of young people who know how to pray and do personal work. They were very faithful throughout the campaign. The Fisherman's Club has been a wonderful help in getting in touch with new men and bringing them into the Church. Through the efforts of this Club the Church has received some men of outstanding conversions. Fremont has a bright future before her.

The Church gave a very splendid love offering at the closing service of the campaign. We closed the revival with a Communion service on Monday evening. This was a fellowship I shall not soon forget. Thanks again, Fremont and the Cricks.

L. V. KING.

FREMONT, OHIO

Seven months have elapsed freighted with blessing and service since last we reported the work of Fremont, O., BRETHREN. One of the mountain tops of blessing for the period was the two weeks' revival and evangelistic campaign held February 11th to 24th with Brother L. V. King, Mexico, Indiana, as pastor-evangelist.



NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a
Great Correspondent*



REVIVAL AT ROANN, INDIANA

On Sunday afternoon, March 10th, just one week after the close of our Revival effort ten people were led into the baptismal waters. We rejoice very much because of these who have for the first time accepted the Lord as their personal Savior. We wish that it would be possible to estimate the other results of these meetings but we can only say that the church was greatly strengthened spiritually and it was with sorrow that we had to bring the services to a close.

Brother R. D. Barnard came to us on Monday, February 18th and for two weeks worked earnestly and faithfully in His service. Over a hundred homes—mostly homes of non-church members, were visited. Each night we could see the result of this visitation. Not only did pastor and evangelist visit but we organized during the meeting a group of workers whom we called "The Twelve," who went out daily in visitation work and who united with us in prayer for the work. We shall make this organization permanent for in the short time since its organization we could see the results of their work.

The people of community responded wonderfully to the preaching of the Word. Our attendance gained from night to night—our average attendance totaling 181 for each service of the meeting. On both Sunday evenings people were turned away, every available place being filled. Brother Barnard in a very forceful and interesting way brought the message—a message of life to those who had never made a decision, a message of comfort and hope to the saved. Each evening at the hour of five o'clock, with the ringing of the church bell, our people united in prayer, which we felt helped us greatly during the meeting.

We had made no plea for large delegations but were pleased to have had a few delegations from the neighboring churches. We were also glad to have had several of our fellow pastors—Brother Rowsey, Brother Johnson, Brother Vanator, Brother Engle, Brother Stout and Brother King.

Brother Barnard made his home with us

during his stay here and we surely spent an enjoyable time together. Mrs. Barnard and Dorcas came for the closing days of the meeting. On Monday before their leaving we invited in a number of those who had been in Ashland together. Those present were Rev. and Mrs. Lindower; Rev. and Mrs. Rowsey; Rev. and Mrs. Vanator and their daughter and her husband, Mr. and Mrs. Mohler; Rev. and Mrs. King; and Prof. Emerson Reed from North Manchester. Surely we enjoyed this day of Christian fellowship.

We feel that our work has been greatly strengthened and are looking forward again some time in the future to having Brother Barnard with us and as we carry on in His work we ask for the prayers of brotherhood that the seed that has been sown will continue to bear fruit in His name.

GEORGE C. PONTIUS.

ROANN REVIVAL

Our work with the Brethren Church, Roann, Indiana began on February 18th and closed on March 3rd. Our home for the two weeks was with the pastor, Rev. Geo. Pontius, and family. This in itself was a pleasure in that we have been very close friends for a long while. Pastor and people outdid themselves to make the visiting minister enjoy himself.

The Roann church is strategically located. It is the largest Church in the village. It has a good name in the community. More than 100 families of unsaved or unchurched people in the community look to the Brethren Church as the church of their choice. The Sunday School is very active and efficient. I was very greatly pleased with the fine array of leaders and teachers in the school. All, save two, of the accessions to the church during the meetings came through the Sunday School. This speaks well for the work of pastor and people.

Conditions were very favorable to the meeting. The weather was fine. The roads which a week before had been almost impassable were in good shape for the two weeks of the meeting. The attendance was

Five young people were added to the Church by confession and baptism, and two adults were reclaimed by reconsecration, making seven additions. Besides these, and since our last report in August, eight have been added by confession at the regular services, and baptism. This makes fifteen more precious souls whom the Lord has given us to nourish and shepherd.

Brother King, in his characteristically, sincere, convincing and informing manner, preached the gospel in the power of the Holy Spirit. The membership heartily responded to the same leadership, and were loyal in attendance, and the soul-winners were faithful in their work. Besides "doing the work of an evangelist" in preaching the Word, Brother King led the singing, gave special attention to the children, and presented the claims of Christ and His Church as we visited from home to home.

No desire for sensationalism was in the mind of the evangelist, pastor or Church, and the work done, we feel, is of that definitely constructive type which edifies the Church and grounds those reached in the Body of Christ. On Monday evening following the close of the campaign, special Communion Services were held, which Brother King also attended. Since the proposed exchange of pulpits for evangelistic meetings is now history, this writer feels that he was greatly blessed in his efforts in Brother King's Corinth, Indiana, Church, and even greater blessings have come to him and the Fremont Church through Brother King's leadership.

Since our last report, the Church was honored by having President E. E. Jacobs, Ph. D., as our guest speaker at the annual Homecoming and Thirty-fourth Anniversary services Thanksgiving Sunday. Another record attendance was reached in the regular fall Communion services, and additional equipment and facilities for conducting the services have been provided. The attendance at the Christmas services arranged by the Church School was possibly the largest ever to assemble in the church. Additional class room has been provided in the basement to care for the growing Church School.

The various auxiliaries of the Church continue to function harmoniously. We are especially gratified with the large percentage of our young people and children who are faithful in the various departments of the work, and in attendance at worship services. The field of course is not without its problems, but we feel that an increasingly bright future lies before the Fremont Church, if the Lord tarries, as they continue to serve in the fear of the Lord. We ask a continued interest in your prayers in behalf of this deserving work.

WM. S. CRICK.

WEST ALEXANDRIA, OHIO

It has been many months since the Evangelist family has heard from this part of the Lord's vineyard. However, I am glad to report that this fact is not to be interpreted as indicating that the work here is dead. For more than fifteen years, to the personal knowledge of the writer, this church has had such combination of problems and difficulties as would have taxed the skill and life of churches of much greater strength, and with superior leadership. This has left the congregation in a greatly weakened condition. What the church here needs is the affection, sympathy, co-opera-

tion and prayers of the brotherhood—not suspicion and criticism.

Due to the weakened condition of the work, the church felt that they could not afford a pastor, after their former pastor left them. In the face of the danger, and indeed a threat, that the doors of the church would be closed, the writer offered his services to them for their free-will offerings. This has amounted to just about enough to cover my expenses in going to and fro, caring for the work. But the Lord has been pleased to honor our efforts, both by raising up new friends for the church and the addition of new members to the membership.

A revival meeting of two weeks duration was held by the pastor last April, which resulted in the addition of seven members to the congregation, besides six who professed conversion at the regular services. One of these was a young atheist, and one united with the Presbyterian church, to which her parents belong. Thus a total of twelve additions have been made to the church, up to February 15 of this year.

On February 17, we began another evangelistic meeting under the leadership of our esteemed brother, C. C. Grisso, of Smithville, Ohio. Few preachers that I have heard, proclaim the Gospel more forcefully and fearlessly, yet withal more attractively, than did Brother Grisso while in this meeting with us. Thus he soon won his way into the hearts of his hearers. The audiences were good throughout the meeting, considering the prevalence of so much sickness in the community. The evangelist was also most willing and efficient in going from house to house and pressing the claims of Christ upon men and women, and endeavoring to win them to Him.

The visible results of this meeting were seven professed conversions and two additions to the church by relation, made publicly; and one who was prevented from attending the meeting by sickness, made her confession of Christ in the home. This makes a total of ten. Two of these were received by statement, six have been received by baptism, and two await baptism. Beside these there were approximately 45 rededications. Thus, within the last 18 months a total of 20 persons have been added to the church. To God be all the glory.

G. W. KINZIE, Pastor.

New Lebanon, Ohio.

THE REVIVAL AT CONEMAUGH, PENNSYLVANIA.

For three weeks it was my privilege to lead in special meetings with the good Brethren at First Church, Conemaugh, Pennsylvania. They were three weeks of real joy in service of song and preaching of the Word. From the very first night it was evident that Brother Schaffer had planned in every way to make the meetings count for the Lord. Delegations were planned. Personal workers were instructed in their work. Prayer Bands were held almost every day in the various localities. All in all a good spirit was manifested in every detail for the good of the services and the message of the Word.

The results were not as large visibly as we would have hoped for. But we felt that that which the Lord desired to have accomplished at this time was no doubt accomplished. The visible results are not always a criterion as to how successful a

meeting really is. I am a firm believer that many decisions made in special meetings or otherwise will not always be made known in this world. There will be many surprises in Heaven.

Brother Schaffer has a very loyal group of people. I found that he is loved by them and that they are following his leadership in a fine way. This people are very hospitable. We shall not forget those fine dinners. In fact, we felt that we found Utopia.

My home was made with the Schaffers. They made me feel perfectly at home, too. The fellowship I enjoyed with them will not soon be forgotten. Everything was done to make my stay there as comfortable as possible.

About the only criticism that I would have to offer—and that in a constructive way—would be, that somebody ought to encourage the Pennsylvania railroad to equip their engines with some kind of filters, or smoke consumers, so that there would not be so much soot on everything in the community. And yet the people of Conemaugh are glad for even this, for soot means more work for the men, in that the more engines are in use the more business and work for the men in this city.

I am glad for the opportunity that was afforded me to serve the Lord Jesus Christ with this people and their pastor. And commend them together for their true stand for the Word of God in these last days, and pray that it may be so until Christ, the Son of God, shall come for His own.

LEO POLMAN, Evangelist.

South Gate, California.

P. S.: I am leading in a three weeks' evangelistic service with Brother Whetstone and the Brethren at Goshen, Indiana. Pray that souls may find their Lord and that saints may be strengthened at this place.—L. P.

CONEMAUGH REVIVAL, PENNSYLVANIA.

The Conemaugh community recently enjoyed the special effort in Evangelism under the direction of Brother Leo Polman of South Gate, California.

The fact that Brother Polman was but three miles from Conemaugh for three previous weeks did not lessen the desire to hear him but we feel helped tremendously the attendance in our meeting. The average attendance was the largest for a number of years and totaled 252. The weather was favorable with the exception of the last three days when we were visited with several feet of snow. The attendance even then was splendid.

The Conemaugh Church very seldom suffers from lack of unsaved souls attending the services. At many of the services a dozen or more adults could be found who had never confessed Christ as Savior. In fact, in the past few years, hardly without exception, we have found adult souls out of Christ in our audiences. What they hope to gain by holding on to their own righteousness we do not know. However we continue to pray for their salvation and the Lord may in His good time, by the convicting power of the Holy Spirit, bring them to repentance.

The Bible reading campaign proved worthwhile and interest in reading God's Word continues to run high. 1,517 people read 16,177 chapters during the three weeks.

The newspaper gave us much valuable

space. The Johnstown radio station invited Evangelist Polman to appear on its program a number of times. The local schools requested his appearance before both the high school and the junior high school assemblies. Hand bills were distributed from door to door and many of them with a personal invitation. Brother Polman advertised himself as "A Converted Catholic Altar Boy" and this provoked several visits from the local Roman Catholic priest to our parsonage. An effort was made to have "drastic" action taken against Polman but it did not materialize.

A total of thirty answered the invitation, two by relation, six for renewal of faith and fellowship twenty were first confessions and two by baptism.

We enjoyed the fellowship of Brother Polman as we endeavored our best to make him feel at home. We took into consideration the distance and length of absence from his loved ones and made extra efforts to make his visit in the east a pleasant one. He may have something to say about this after his present meeting with Brother Whetstone at Goshen, Indiana.

Evangelist Polman with his double-barreled ability of singing-evangelist won his way into the hearts of the Conemaugh folks. His large eighteen foot wall chart proved to be an added attraction and a help to many in fastening in their minds the great truths of God's Word.

We were privileged to have with us, Dr. Kenneth Monroe, professor in the Ashland Seminary, for our closing service. Dr. Monroe came to take Evangelist Polman to Ashland where he addressed several meetings.

We desire to thank the Brethren of South Gate for the loaning of their pastor to us for three weeks. We pray that his absence from them will make them more appreciative of his efforts in winning souls and in the building up of God's saints. May the Lord bless richly both the South Gate Brethren and their faithful pastor in our prayer.

WILLIAM H. SCHAFFER,
Pastor First Brethren Church.
Conemaugh, Pa.

THE REVIVAL AT ELLET, OHIO

Closing our meeting at Canton, Ohio, on Sunday night, we came to Ellet, Ohio, and opened a meeting on Monday night, February 18th. This being but a two weeks' meeting, we felt that it was best to use every day possible for the work. Owing to the pressure of time for meetings in the Northwest with the tent this summer, we had to cut the meeting to two weeks, although the church had kindly asked for three.

There are times when certain fields are ready for a great harvest of the unsaved. Then there are times when such an ingathering cannot be had, but rather that the work be mainly wrought within the lives of God's own people. This may have been the case at Ellet this time, for there were not many decisions during the meeting. We feel, however, that there were real and definite results gained within the church. There were some who accepted Christ to be sure, but not many.

Brother Grant MacDonald, the pastor, has been doing a great piece of work in teaching the Bible and winning the hearts of the community to the high standard of what a church should live up to. Not a word of criticism of him reached my ears

and the whole community holds him in highest regard as a man and a minister. I noted a real growth in the spiritual atmosphere of the church since I was there before. As people are led to study the Bible, they grow spiritually minded. A spiritually minded people is impossible without a deep culture of the Scriptures. Would God that all ministers would realize this. Textual sermons never got a people very far spiritually.

Economic conditions are much better in that section now than they were. Most men are working regularly at good wages.

TEN COMMANDMENTS FOR CHURCH ATTENDANCE

I.

Thou halt not come to service late,
Nor for the Amen refuse to wait.

II.

Thy noisy tongue thou shalt restrain
When speaks the organ its refrain.

III.

But when the hymns are sounded out,
Thou shalt lift up thy voice and shout!

IV.

The offering-plate thou shalt not fear,
But give thine uttermost with cheer.

V.

Thou shalt this calendar peruse,
And look here for the Church's news.

VI.

Thou shalt the minister give heed,
Nor blame him when thou'rt disagreed.

VII.

Unto thy neighbor thou shalt bend,
And if a stranger, make a friend.

VIII.

Thou shalt thy brother respect,
As Christ, for Example, has left.

IX.

Thou shalt in every way be kind,
Compassionate, of tender mind.

X.

And so, by all thy spirit's grace,
Thou shalt show God within this place.
—Exchange.

The rubber plants are running good at present, along with the automobile plants. There is a spirit of optimism prevailing the people more and more. We hope it continues.

Brother MacDonald leaves this field April 1st to take up his duties as Pastor of the Canton Church. Brother Raymond Gingrich has been called to take his place at Ellet, and will move in the same week the present pastor moves out. There will thus be no break in the work. We believe that Brother Gingrich is going to make a strong pastor for these people and good things will be heard from the work right along.

These people are very hospitable and I greatly enjoyed their many kindnesses to me. The good ladies of the church thought of the Evangelist's lonely wife and sent her a nice present. Our home was with the pastor and his wife. This is the second time the period of a meeting has been spent in their home and it is always with pleasant memories that we recall it.

The Ellet Church has not begun to reach its field in a real sense. Thousands are untouched in that section as yet. There is only one other church that could offer any competition and no other church that is holding out for a separated life from the world, that has any power in the community. The opportunity of the Brethren Church at Ellet is great. May they rise up and take it. With a body of men and women who are ready to be cleansed and used for His real service, our church here can do a mighty work before Christ returns.

R. PAUL MILLER.

Four Things Out of Place

(Continued from page 8)

The Jews Are Out Of Place

SECONDLY, THE JEWS ARE OUT OF PLACE. In an everlasting covenant that God made with Abraham, He gave to him and to his earthly seed, a land for a dwelling place forever. That land is bounded by the "river of Egypt" on the west and by "the great river Euphrates" on the east. And, whenever Israel gets beyond those boundaries, she is out of her place. Today, Israel is scattered among all the nations of the globe. In God's everlasting covenant with Abraham, He said: "In thee shall all the families of the earth be blessed" (Gen. 12:3). Within all the promises of God, there is no promise of blessing to the nations of this earth apart from the blessings that shall come to it through the seed of Abraham. When the incarnate God walked the earth, He again confirmed this fact by saying:

"Salvation Is Of The Jews"

"Salvation is of the Jews" (John 4:22). Apart from the Jews, there is neither political, moral, nor spiritual salvation for any of the son of men. Now, so long as the Jews are out of the land, they are under the curse. So saith the Scriptures. And, while Israel herself is under the curse, assuredly she cannot be a blessing to others. There is nothing but rivers of tears for the children of Zion when they sit by the rivers of Babylon: "By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. . . . How shall we sing the Lord's song in a strange land?" (Psalm 137:1, 2, 4). The sweet singer of Israel sang: "God be merciful unto us, and bless us; and cause His face to shine upon us." But, to what end? "That Thy way may be known upon the earth, and Thy saving health among the nations" (Psalm 67:1,2). Believe it or believe it not, there will be no "saving health" for the weary Gentile nations until the children of Abraham get back unto the place of blessing. It would be entirely fitting, if they only knew it, for the Gentile peoples of the earth to join the Jews at the "Wailing Wall," in Jerusalem, and plead for Jehovah to remember Zion, and to give back to Israel her possessions.

The Devil Is Out Of Place

AGAIN, THE DEVIL IS OUT OF PLACE. His place is in the pit. But here he sits, a usurper, upon the throne of the kingdoms of this world. And how can we expect things to be right in the world as

long as the Devil is thus enthroned? I am so everlastingly prejudiced against his majesty, the Devil, that I should be sorry to see things growing better under his rule. I prefer to suffer, and wait for Him to come and rule, Whose right it is to reign. I am not praying for times to get better under Satan's dominion. I am praying for the Lord to come and take over the dominion!

Of course, there are those who do not recognize the fact that Satan now reigns over the nations of this present world. But that does not change the fact. Nothing is more plainly written. In that wilderness of temptation to which Satan subjected our glorious Lord, we are told that Satan took Christ and "showed unto Him all the kingdoms of the world in a moment of time. And the Devil said unto Him, All this power will I give Thee and the glory of them: for that is delivered unto me" (Luke 4:5, 6). Now, Satan was not tempting Christ with an offer of thrones whereon Christ was already sitting. That would have been no temptation. Again, when the great revelator looked forward through the centuries, and, by the ear of faith, heard the sounding of the trump of the seventh angel; and, then heard the exultant cry: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign forever and ever" (Rev. 11:15), we are compelled to believe that it means nothing less and nothing else but that Satan and not Christ is ruling over the nations of the earth today.

The Devil Of Scripture

Of course, the Satan that rules is not the devil of mythology—a hook-nosed, leer-eyed, cloven-hoofed, spear-tailed, turkey-red devil with a pitch-fork in hand; but, he is the Devil of Scripture, a mighty prince, a god of this world, a majestic dignitary, but withal a rebel against government by Jesus Christ, "who fashioneth himself into an angel of light," and whose "ministers also fashion themselves as ministers of righteousness" (II Cor. 11:14, 15).

The Nations Want Not The Christ

The nations of this present cosmos do not want a righteous Christ upon the throne today. Even when the seventh trump shall sound, and heaven shall cry with gladness, "We give Thee thanks, O Lord God Almighty, . . . because Thou hast taken to Thee Thy great power and hast reigned," we read that, as a result, "The nations were angry" (Rev. 11:17, 18).

You may pray for better times in this old world, but better times will come only when Satan is cast into the pit where he belongs.

(To be continued)

OUR LITTLE READERS

WHEN FRANCIS STAYED AT HOME

By Florence Isaacson

"Come on out and play," called Francis as he stopped in front of Eleanor's house. "The hill is just fine this morning. Come on and try my new sled."

"I can't go out to-day," Eleanor said, as she continued to sweep the snow from the porch. "Mother has a headache."

"A headache!" Francis said. "Why, that is just the time I can play out the most."

Mother doesn't want me around when she has a headache. She says I make too much noise and bother her."

"But I have to be here to do the dishes," Eleanor said. "There are lots of things I can do for mother. She might want a drink, and I have to fix her some lunch, and answer the doorbell; so I will not be out at all to-day."

Francis went on and played on the hill for a while, but he was doing a good deal of thinking. That very morning mother had told him to go out to play, because she had a headache.

"I wish mother wanted me in the house when she had a headache, instead of sending me out," he said to himself.

Then something inside him seemed to say, "Perhaps, if you were as kind and useful as Eleanor is, your mother would want you."

"I wonder if she would," he thought, as he walked slowly home, pulling his bright, new sled.

When he got home he looked at the kitchen. Mother had been too sick to wash the breakfast dishes.

"I'll clean up first of all," he said to himself. "I can do it as well as a girl any day."

Then, when the kitchen was all straightened up and the dishes were washed, he fixed a cup of tea and a piece of crisp, brown toast for mother.

Daddy came home earlier than usual that afternoon and went straight to mother's room. "I came home early so that I could do the work before supper," he said. "But some one seems to have beaten me to it and done everything. Who has been here?"

"Just a little elf named Francis," mother said. "I don't know what I should have done without him to-day. He has been so helpful. I am proud of him."

How proud Francis was that mother had not have to send him away any more when she did not feel well!—Selected.

OUR LAYMEN

Their Interests and Activities

After all, men, "money talks." "Where your treasure is there will your heart be also" (Matt. 6:21). One of the most heartening experiences the officers of the Laymen's Organization have had came last week when Brother Fred H. Kalesse wrote:

"Enclosed you will find check for \$10.00 which represents the dues for the Third Church Laymen of Philadelphia. This is at 25 cents per member as set forth in the resolutions at the last Conference. Will you please forward it to the Treasurer, N. G. Kimmel? We are sending it at this time hoping that it will be an incentive for other organizations to get their money in so that we may be able to accomplish something at next National Conference. Although our organization is only a year old it is moving along very nicely. We have about forty names on our roll with about twenty-five of these very active. If we can be of any assistance to you please let us know."

Well, the ice is broken. Clear sparkling water appears ahead. The Laymen's ship, tied up at the wharf so long, is on its

way. Who will be the next to blow the whistle?

Now, to clear up a point or two, it may be pointed out that the National Laymen's Organization is quite anxious to have each local church unit of organized laymen contribute annually a sum equal to 25 cents per member to the national work. This will be used to further the national program, add gradually to the student loan fund and take care of other projects formulated.

Our heartiest thanks, Brother Fred, to you and your brother Laymen of the Third Brethren Church of Philadelphia. Other laymen who read this might profit by writing to Philadelphia and finding out how the work was started there.

M. P. PUTERBAUGH, President.

Ashland, Ohio.

THE TIE THAT BINDS

HINES-HICKS—On March 9, 1935, Mr. Lewis Randall Hines of Ludlow Falls, Ohio, and Miss Grace Hicks of West Alexandria, Ohio, were united in the bonds of holy matrimony at the home of the writer. The good wishes of a large circle of friends go with these young people as they enter into this new relationship. Ceremony by the writer. G. W. KINZIE.

IN THE SHADOW

STOVER—John C. Stover was born in Gratis township, Preble county, Ohio, Dec. 31, 1853, and departed this life Aug. 24, 1934, at the age of 80 years, 7 months and 23 days. In 1886 Brother Stover united with the Gratis Brethren church. Throughout the years, so long as circumstances permitted, he and his good wife were among the most loyal and generous members of the Gratis church. Very largely through their generosity was made possible the erection of the old church, and, after it was destroyed by fire, also the present building. The splendid parsonage was also their gift to the church. As long as he was physically and financially able he loyally supported the church by his presence and his means. May the son and daughter who survive find that comfort which only God can give. G. W. KINZIE.

GILBERT—Ezra L. Gilbert was born April 9, 1861, in Frederick, Md., and went to be with his Lord Nov. 30, 1934, at the age of 73 years, 7 months and 21 days. At the age of 18 months he came to Ohio with his parents and has lived the remainder of his life in Preble and Montgomery counties. Under the pastorate of C. I. Shock he was converted, and united with the Brethren church in West Alexandria, Ohio, in 1905, and remained a loyal and zealous member until his demise. Brother Gilbert was a man of positive convictions, with the courage to defend them. He leaves to mourn his departure, his devoted wife and two sons: George of West Alexandria, and Sherman of New Lebanon. May the Lord sustain and comfort those who mourn. G. W. KINZIE.

KINZIE—John Chalmers Kinzie, son of Bert and Mar Kinzie, was gathered into the arms of the good Shepherd on January 5, 1935, at the tender age of two years, six months and twenty-nine days. Death was caused by pneumonia. Although so young, and living in a large city (Chicago), his friends were many. May the God of a grace comfort the heartbroken parents. G. W. KINZIE.

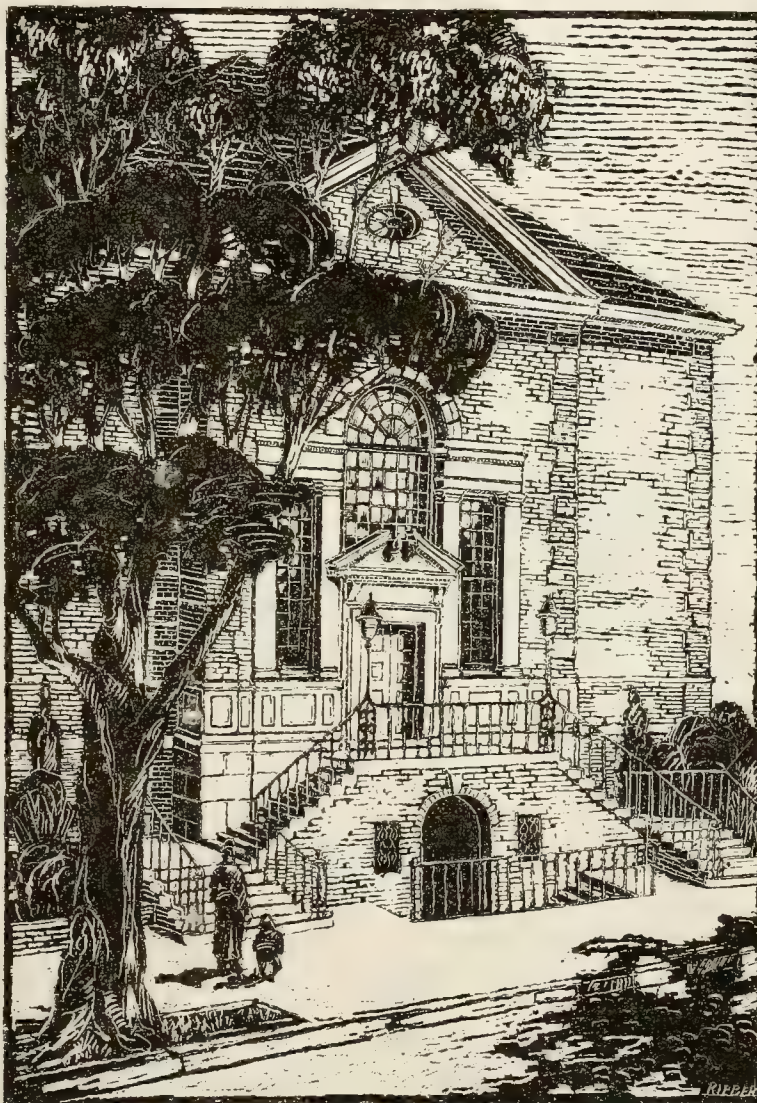
CRIST—Belle (Kehler) Crist was born March 9, 1865, in Warsaw, Indiana, to Amos and Sarah Jane (Sarber) Kehler. She was the eldest of five children. She was united in marriage to William Crist May 11, 1886. He preceded her in death on Nov. 21, 1925. During her married life she resided in Minster, Lima and Sandusky, Ohio, and Tipton, Indiana. She had resided in Warsaw and vicinity for the last thirty years. She united with the Brethren Church in Warsaw, Feb. 14, 1912, having been a member of the Presbyterian Church for many years before this date. She departed this life Mar. 9, 1935, on her seventeenth birthday. She is survived by one daughter, Mrs. Frazz Merkle, a grandson, Bruce Merkle, two sisters, Mrs. George S. Shearer and Miss Mollie Kehler of Akron, Ohio, a brother, Herbert Kehler of Warsaw, many other distant relatives, and a host of friends. Funeral services were held in the Warsaw Brethren Church, March 12, with the Pastor, assisted by Rev. H. T. Miller of the Clayport M. E. Church and Rev. F. C. Vanator of the Peru Brethren Church, in charge.

It was my privilege to be her pastor for a little more than three years, and in this time, I found her always interested in the work of the Lord, and faithful to her share in it. Although her home was eight miles from the church, she was present for every service when health permitted, and always mentioned her regret when unable to be present. The fellowship with her during my pastorate will be a pleasant memory. I rejoice to know that it is with the Lord, and that her daughter and family, whom she stayed, have also that "blessed hope" that faith in Jesus Christ. May He comfort their hearts. L. E. LINDOWER.

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THE BRETHREN EVANGELIST



THE BEAUTIFUL NEW CHURCH

at Washington, D. C., Dedicated March 24, 1935

Rev. Homer A. Kent, Pastor

Signs of the Times

by
Alva J. McClain

PUBLISH, and Set Up a Standard."

The above text, taken from Jeremiah 50: 2, in its immediate context refers to a prophecy concerning the judgment and doom of Babylon. The word "Publish" means to make a thing known or heard, in this case the Word of God. The "Standard" was the banner or flag carried by the army, about which the soldiers gathered, and that stood for the cause for which they fought. Therefore this text, even when taken apart from its context, is an appropriate slogan for the new enterprise to be launched by the BRETHREN CHURCH next month.

The first week in April there will be published the initial issue of the new Evangelist, representing a merger of all four of our Brethren publications: Brethren Evangelist, Brethren Missionary, Brethren Witness, and Women's Outlook. The beginning of this new merged magazine offers, I believe, a great opportunity to the Brethren Church to "set up a standard" in the field of Christian publications.

First, it should "set up a standard" of Christian Faith. Its articles and departments should ring with spiritual authority, not an authority of mere human opinion, but an authority based on the eternal Word of God. It should "preach the Word" in all fullness. On the other hand it should "reprove" and "rebuke" the errors and foibles of the age without compromise; yet with "all longsuffering and doctrine." (2 Tim. 4:2).

Second, it should "set up a standard" of Christian Life. It should tolerate no double standard, wherein men are permitted to believe with the angels and live like devils.

Third, it should "set up a standard" in the field of Christian Publications. The average church publication is quite often subscribed for out of a sense of duty, and left unread. We should strive to publish a magazine that people will reach for when the mail man comes. We do not believe we must be dull and uninteresting in order to be orthodox. Christianity, as a matter of fact, is the most sensational thing in the world. If it becomes uninteresting, then there is something wrong with our writing and our preaching.

And just here I would like to say on behalf of the editors and management something about writing. It is not how much we write and print that really counts, but how much the people read. A paragraph well written, interesting, informing, and to the point, is better than a whole page that nobody reads. A sixteen page magazine that people read is better than a thirty-two page affair that is thrown into the waste basket. Therefore, when the editor asks you for an article or sermon, do not sacrifice quality for mere quantity. In other words, make it brief and interesting. And bear in mind that oratory is not writing. An excellent oration may fall flat when cast in cold type.

Let us pray and work to make the new venture the best of its kind, spiritually, intellectually, Scripturally, and typographically.

NOT One . . . had any program."

A striking characteristic of the times in this country is a prevalent feeling of pessimism and futility. Many leaders in the political realm are dissatisfied with current governmental policies; they openly or secretly oppose the New Deal schemes; but if you ask them what should be done to bring us out of the wilderness into the promised land of economic plenty and security, they have no definite alternative program.

Mr. William F. McDermott, commentator for the Cleveland Plain Dealer, quotes a prominent but unnamed Republican Senator as follows: "I have no idea what to do about it. I wish I knew the answer."

The same writer, after interviewing many of our national congressmen in Washington, found that "Not one of them had any program to meet what they regarded as a threatening prospect, not one of them had any definite preventive measure except measures that they admitted were mere palliatives and of temporary effect, such as inflation."

A World of Insanity.

Looking outside our own country, the situation is worse if anything. Germany's open denunciation of the Versailles Treaty, which it was thought seventeen years ago would bring in a millenium of peace, has laid bare the feverish activity of the nations as they prepare for the next war. I do not think that Germany's action has greatly changed the international situation, except to make public the war preparations which those informed knew had been going on in secret.

As one writer puts the matter, "With all this loading and priming of guns, one is likely to go at any time. When war will come is anybody's guess. The best guessing here ranges from one year to five. It may be sooner or later. The inevitability of it is obvious."

And a leading editor, discussing Hitler's latest move in European political maneuvers, says: "The outcome must be either war or universal exhaustion. Either outcome is in the distance. Both may be averted by the miracle of re-established international sanity."

In other words, if you believe that the nations can get together and sanely settle their problems, you must believe in miracles. Thank God, some of us do believe in miracles. But we also know that the miracle of "international sanity" must come down from above, not from the schemes of unregenerate men.

A Check for 23,333,000 Yen.

Almost hidden on an inside page of the daily news there appears a brief account of an event which may prove of tremendous consequence. With a check for the above amount (about \$6,485,740), a first down payment, Japan takes over from Soviet Russia the Chinese Eastern Railway. With this transfer, it is thought, ends the half-century struggle of the Russian Bear to open up its winter-bound empire to the east. With the rise of German Nazi power, bitter enemy of the Soviets, Russia was compelled to make peace with Japan. Not even the millions of the Bolshevik armies could fight two such foes as Germany and Japan at the same time.

Russia's withdrawal from the East means two things, both of deep interest to the student of the prophetic Word. First, it will transfer Russian interest from the east to the south for the open port to the Empire. And it is to the south, toward Palestine, that the Russian hordes will move at the approaching close of the present age. One of the main points in Hitler's latest demands is the right to build a war fleet for use against Russian attack in the Baltic Sea. And Hitler will probably get what he asks for. Otherwise he will take it without asking. Thus Russia is blocked on the east and the west. To the north she cannot go. The south only is left. Read Ezekiel 38 and 39, which describes the Bear's final sweep to the south.

The second result of Russia's withdrawal from the east will be the development unhindered of the Orient under the leadership of Japan. Thus the stage is set for the alignment of the four great powers of the end-time. First the revived Roman Empire around the Mediterranean; second, a great northern power centering in Russia; third, a strong southern power (probably England with her dominions, controlling India, and with strong influence in Egypt and Africa); and fourth, the "kings of the East" (See Dan. 11:40-45 and Rev. 16:12).

PROTECTING the Pocket-book."

Discovering that bootleggers flourish quite as well under repeal as they did under prohibition, Secretary Morgenthau organizes the armed forces of the internal revenue department to stamp out the lawless distillers.

In a high-sounding speech for public consumption, the Secretary says, "Our duty is to protect the federal revenues. In doing that we are protecting the pocket-book of every taxpayer."

One wonders why, if the bootleggers can be stopped now, the same thing could not have been done before. It is also to be noted that "federal revenues" and "pocket books" are the great urge behind this new drive against the bootlegger. All of which sheds light on the ideals of the present government of this country.

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GEORGE S. BAER
Editor

J. C. BEAL
Secretary of Publications

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Secretary of Publications

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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The Christian and War

How soon the world is to experience again the curse of war on a large scale no one knows, but events are making fast headway in Europe to that awful end. It very likely depends in no small way on the attitude of the masses of the people, that is, on how widely and quickly the war promoters can build up a war spirit in the public mind. Governments are building the implements of war as rapidly as factories can turn them out, but to make people willing to undergo the ravages of war is a slower process, especially while so many remain to whom the world war is still a vivid memory. There is also a religious contingency, and that is the amount of conviction against war that religious teachers and preachers have built into their constituencies. If the Christian attitude of opposition to war had been inculcated into the hearts of all who are professed followers of Christ, the outlook would be more hopeful than it is today.

But the vast majority of Christian teachers are neglecting that part of the teaching of the Word; at that point, as at many others, they are not teaching the "whole Gospel." They are keeping quiet about the curse of war and the sin of strife and the taking of life. With only a comparatively few doing any searching of the Scriptures for themselves, there is a deplorable lack of religious conviction against war. And without such religiously founded conviction, there will be no strong, definite, persistent opposition to participation in war. There may be, and is, among men of the world much opposition to war based upon many reasons, but when a crisis arises and war is made to appear as a patriotic duty, all such opposition is usually withdrawn, or temporarily suspended, because such a course is easier than continued opposition. But for the Christian, whose opposition to war is based upon religious convictions, based upon faith in and an acceptance of the teachings of Christ for his life,—for him there can be no sharing in so unchristian an institution as war. He may be called upon to suffer persecution for his faith's sake, but if his conscience has really been enlightened and empowered by the Word of God and his Holy Spirit, there will be no compromise, no blessing of war, no sharing in the sin of carnal warfare.

It is not the spirit of disloyalty to human governments that causes the Christian to take such a stand, for he has been taught in the written revelation of God by which his life is guided, to be obedient to the regularly constituted authorities. The Christian is by his very nature (his new nature) a law-abiding citizen. But when the decrees of men contravene the clear and definite word of God, he must say with the rock-like disciple of old, "We must obey God rather than men."

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If We Could See Ourselves

If we could see ourselves as others see us, we wouldn't be nearly so surprised at the criticisms that they make of us. In fact, it is very likely that we would often agree with them, if not state the case against ourselves more strongly than they did. Working on this principle, the states of Michigan and Utah are finding movie cameras excellent aids in bringing drunken drivers to justice. State police film the culprit when he is arrested, he can see how he looked as others saw him the night before. In Utah forty-nine of the fifty-two cases thus filmed pleaded guilty after one look at their films. That is a wise idea, but why confine the experiment to drunken drivers? Would it not take the cockiness and self-adulation out of those of us who conduct ourselves in a perfectly orderly manner, so far as public

requirements are concerned, if we could see our faults as others see them? And then, if we would go a step further and attempt to see ourselves as God sees us—full of sin, wholly undone and utterly helpless, with nothing but the blood of Christ to commend us—how astonished beyond measure we would be at the wonder of God's grace! It is the miracle of all miracles, so contrary is it to all human conception or disposition. Truly did God commend his love toward us in that while we were yet sinners Christ died for us. And what love! Who can grasp it? It is beyond the measure of man's mind.

Dr. J. Allen Miller Passes

Dr. J. Allen Miller passed to his eternal reward on the morning of March 27, 1935. The sad news, not unexpected, came to us as we were going to press. Brother Miller's health had been failing for a year, and for a number of months he had known,



from the nature of his illness, that the time of his sojourn was nearing an end, yet he did not allow that knowledge to lessen his zeal for service or his interest in the problems and plans of the church and college. As long as his health would permit at all he continued to attend the Official Board meetings of the Ashland church and to occupy his pew at the regular services. And almost to the very end he continued to teach his classes in the college and seminary. It is in this issue that Dr. Monroe makes mention of the taking over of his work in the seminary by other professors. Dr. Miller's going leaves his church, the college and the community

feeling a loss beyond calculation. For more than forty years he has been a leader in church and school, and his leadership was of the kind that was approved of God and man. No one was known more widely, or respected more truly for his wide range of learning, or loved more sincerely in the brotherhood than he. And he also stood high in the estimation of the community, where he occupied a large place in every phase of interest that meant for the upbuilding of life. Dr. Miller was born in Rossville, Indiana, August 2, 1866, being at the time of his death 68 years, 7 months and 25 days. Further obituary and articles of appreciation will appear in later numbers of The Evangelist.

EDITORIAL REVIEW

Brother I. R. Humberd, who is engaged in a revival and Bible conference meeting at Berlin, Ohio, gave us a call at the Publishing House on Monday. He was to give a Bible lecture before the Fundamentalists Association at Wooster that evening.

Brother W. R. Deeter writes of the interesting and unique work he and his wife are doing, teaching and singing the Bible in tours through the country. He says they are originators of Bible Teaching Tours and they are making a real contribution to the spread of the knowledge of the word of God. Both Brother and Sister

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MY HOPES FOR OUR MERGED CHURCH PAPER

A Symposium

By Prof. M. A. Stuckey, Moderator National Conference

Everywhere Brethren people are looking forward to the day when the Publication Board, representing all the major and minor activities of our denomination, will send forth its first issues of the various merged magazines.

It is to be hoped, for one thing, that the new attempt will result in a renewed honoring of "the Bible, the whole Bible, and nothing but the Bible." To that slogan the church has long since committed herself and there is no sound or logical reason why she should now change it. What she rather needs to do is to propagate her historic doctrines and her unique ordinances without fear or apology.

For another thing, the new magazine should be made so attractive and worthwhile that the new subscription list shall be greatly enlarged. To gain such an end, new and clean-cut type, short editorials, interesting news items, historical reminiscences and anecdotes of Brethren origin, biblical sermons and articles, including pure doctrinal studies; dignified, sensible, and appealing cover pages, continued devotional and prayer columns, well-written digests of current events, and other present and additional features, will help greatly. By these means the financial problems will be solved at least partially and much needed improvements in the physical plant can be made.

Finally, let us all remember that the Publication Board and its servants shall only succeed to the degree that the church at large chooses to give them support. If it is partial and haphazard, then the results will be disheartening; but if it is complete and steady, then everybody shall have reason to rejoice at the success we shall attain. Much patience will be required over the years by the readers of our literature while the church works out its problems.

The new step, initiated by Dr. W. S. Bell at the Ohio District Conference several years ago and recently approved by our National Conference, was a wise, judicious, and constructive one. It evinces real vision and merits our best support and prayers.

Ashland, Ohio.

**By Dean E. G. Mason
Acting President The Publication Board**

It is extremely difficult to reduce my hopes to a few words. In the first place, I hope that the merged publication will prove to be economically worthwhile. Our publishing interests must be self supporting. Our people are already heavily burdened with the support of our local missionary and educational interests, none of which offer any possibilities for self support. Therefore, from a purely business standpoint, the publishing interests offer considerable hope as to self support.

In the second place, I hope that the new magazine will represent all interests of the church fairly, and adequately. The missionary interests are assured of space and the other educational interests and general church news need equal recognition.

In the third place, I hope that the pages of the new magazine will be open to all conscientious members of the fraternity who may express their views on church problems.

And lastly, I hope that the spirit of the new magazine shall be constructive. By this I mean its recognition of the necessity for studying our problems and seeking the best solution for the growth and development of the church at large.

Ashland, Ohio.

By R. Paul Miller, Editor "The Brethren Witness"

The merging of various publications within a certain denomination is not a new thing. We are fully aware of the fact that it has frequently failed to improve the magazine, to increase circulation, or recover the financial situation. We are also fully aware of the many difficulties to be met in serving the needs of the greatly diversified interests involved. And yet, the failures of

others need not cause us to feel that we cannot make a success of our own venture.

We hope, that through a common understanding of purpose, capable and efficient management, hearty co-operation, and a sympathetic and loyal membership throughout the entire church, to achieve success in this endeavor. We aim to build a magazine that will efficiently serve all our departmental and general interests, and to be so edited, and arranged in such attractive manner, and filled with such colorful and challenging material, that the magazine will sell on its merits to the extent of so enlarging the subscription list as to make it a financial success. We aim to make it a vigorous champion of the great fundamentals of the gospel of Christ so as to become a leader among the defenders of the faith in America in the tragic closing hours of this age. That the Brethren Evangelist should be so true to its name that our people may be able to hand it to their unsaved friends and neighbors and know that it will carry the message of salvation to them in each issue. That the new Brethren Evangelist should glorify God. To this end we bow before Him for the filling of His Spirit to accomplish our task. Berne, Indiana.

**By Dr. Louis S. Bauman
Editor "The Brethren Missionary"**

May the favor of God be upon the merger of the official publications of The Brethren Church. This merger can prove to be a distinct advantage—a great step forward—a real blessing; or, it can prove to be a real disaster. We are not expecting it to be a disaster. It will not be a mistake if it ever stands as an uncompromising advocate of "the faith once for all delivered unto the saints." May it ever be the voice of the Holy Spirit, guiding through His Word.

We hope that the merger will prove to be a great saving of money—money that is greatly needed elsewhere in the work of the Church at large. However, the greatest hope that we have for this new adventure is, that we shall have a Church magazine that will reach out in its influence far beyond the borders of our denomination. All truth can be presented through it in a way that it will be void of offense to any of God's children, wherever they may be found, and yet be true to "The Message of The Brethren Ministry." If it can be so edited and directed, it will be the greatest piece of extension work in our beloved Church. May God direct all to His glory—"until He come."

Long Beach, California.

By Dr. Charles A. Bame, Sunday School Editor

My ambition for the new merged paper is:

(1) That it shall bring to us greater unity in our message. No movement can proceed far without unity. To bring all our message under the mind of one editor and to keep harmony and unity in it will be worth much of sacrifice, devotion and fidelity. With four periodicals, our message has been too divisive and sectional.

(2) That the new paper shall ring out clear and strong for Biblical and Historic Brethrenism. Two words are used here not because they are needed but to make the proper stress. Historic Brethrenism has always been true to the Word of God simply and reflexly interpreted. My most earnest prayer for our future message is that we shall not become uselessly dogmatic nor dogmatically too confident that no other can explain the Word of God save ourselves. Brethren have always been Biblical without becoming boisterous.

(3) That we shall sound out our note of certainty without hedging or apology. In every issue, people who read this new paper which represents all our interests, the unquestioned authority of the Lord Jesus Christ and the unquavering authority of the inspired revelation through His Word should sound forth so that all readers may know why we exist and where we are heading. Ashland, Ohio.

By Mrs. Fred C. Vanator, Editor "The Woman's Outlook"

WITNESS for God in every word; that nothing shall appear in its pages that shall be contrary to the spirit of Christ.

ORACLE of God. A magazine that may truly be a minister of His Word.

MEDITATION that will bring us to the feet of Jesus with our problems.

AN ATTRACTIVE appearance which we hope to attain through a readable type, illustrative cuts and an orderly arrangement of material.

NOTEWORTHY messages from the best writers, both men and women, of our Brotherhood as well as from other sources.

SPIRITUAL food to satisfy the hungry soul.

OBTAIN a greater interest in general church problems by means of a larger circulation of all magazine material.

UNITY of purpose of all interests of our Brotherhood.

TESTIMONY to the Goodness of God.

LOVE for the unsaved created by the presentation of the need of those at home and abroad.

OPPORTUNITY for up-to-date news from the African and South American fields.

OBLIGATION to those who are serving us in Foreign Lands.

KNOWLEDGE of God's Word through our Bible Studies, outlines and general articles.

Peru, Indiana.

By Helen Garber, Sisterhood Editor

In every new venture there is a measure of uncertainty. But where there is faith and hope in that venture, there is assurance. When we let go of those things which are behind, we trust that our laying hold to that which is before shall mean a richer blessing.

In our merged church paper is the hope for a closer unity of the interests of the church. With all the various members of the church body speaking through the same mouth, may there come a deeper consciousness that each is for all and all are for each. Whether the call come from home or abroad, for missions, benevolence, education, or other interests, may it all be for the interest of the whole body, the church of Jesus Christ.

In our merged church paper is the hope for a finer loyalty of individuals in the church. Some may not be in favor of such a move, but all should give their support. Through it may adults, youth and children find and express their loyalty to our church.

In our merged church paper is the hope for an undivided fidelity to Christ, the Head of the church. Our church paper is only a means to the end, and we dare not stop with the means. Magazines may be printed, organizations and church boards may function, creeds may be ascribed to, the scriptures may be searched, but unless we come to HIM, we shall not have the life.

We of the Sisterhood hope that you will challenge us, and that we may challenge you—so childhood, youth and age may give Him the preeminence in all things.

New York City.

By W. I. Duker

President National Sunday School Association

Anxiously are we all waiting for the "New Paper." To be able to sit down at the close of the day and take upon our laps a paper in which all our interests and hopes are found, ought to be a happy realization which will have followed our rather long anticipation. We have been trying to visualize the new paper and are not at all able to do so. It must not be a stranger but rather our old friend grown and made more beautiful. We love to see our friends grow up and enrich their lives, just so, we will be pleased to see our old friend the "Evangelist" in a more pre-tentious dress and with a greater area of information.

We realize that human nature and "change" are not good bed-fellows. After coming home for twenty years at the close of a rather busy day at the office and finding our old arm chair ready for our embrace, we suddenly come home to find a new "over-stuffed" chair in the place of our old friend. After looking around and making the necessary search we find our old friend out in

the garage. Wife had wanted a "new chair!" Well, it isn't at all easy to accustom ourselves to the new chair. We miss sadly and with definite realization our old friend, even though the new "overstuffed" chair is much better. So will it be with our new paper. It will not at once be "a thing of beauty and a joy forever." It too, will have to endear itself to us. We will necessarily need to make its acquaintance and fit our "bodies" into its curves before we really will learn to call it our own. All this we must anticipate. We must be patient, open minded and not too ready to criticize. We will need to make a greater change within ourselves than our publishers will make in the paper. If we refuse to change and insist upon finding each item in its respective place and become peeved when some item seems to claim prominence in which we are little interested, then we will have regrets and remorse and the new venture will "die aborning." But this is not to be. We are going on to something better. We are waiting and not too patiently. Play, George, play!

Goshen, Indiana.

By Prof. M. P. Puterbaugh President The Laymen's Organization

At General Conference in 1934 the Laymen made another and a promising effort to arouse the men of the Brotherhood to the importance of the laity in carrying forward the program of the denomination. It would be exceedingly unfortunate in the high tide of such a revival of interest if there was no opportunity given to the laymen to exchange news and views in our church paper. We confidently hope that in the new magazine there will still be a small space devoted to OUR LAYMEN: Their Interests and Activities.

Ashland, Ohio.

By W. H. Schaffer, Editor Brotherhood Department

Anticipating this merger, the Executive Committee of the National Young Men's and Boys' Brotherhood selected the Brethren Evangelist as the periodical in which our material was to be published.

With this merger we are expecting our page to reach a larger number of readers.

The Bible studies by Rev. C. W. Mayes of Whittier, California will continue to appear in the last issue of each month. We are hoping also, to carry items of interest and news in the Brethren Evangelist all through the month.

As the new merged Brethren Evangelist goes forth on its mission of carrying a greater message than ever before, we give assurance that our prayers and sincere best wishes for continued success may attend its every issue.

Conemaugh, Pennsylvania.

By R. D. Crees President National Christian Endeavor Union

I am hoping that our merged church paper will help to give to our Brethren people a proper mental and spiritual balance. Too often even the best intentioned Christians will loyally support one major institution of the church, and at the same time will utterly ignore or even oppose other major institutions. Some are for Home Missions and forget Foreign Missions. Others favor Foreign Missions and ignore Home Missions. They forget the command of Christ includes both Home and Foreign Missions. A Magazine which will bring before them the joint needs of these two institutions should help our people to get the proper balance and perspective.

Too many of us "ride hobbies." We put our heart and soul into one pet venture or undertaking, and often neglect other things that are equally needy. In the county in which I live there are two opposing "Christian" factions. One believes that all youth work should be directed by the County Sunday School Association, the other that all youth work should be directed by the County Christian Endeavor Union. Each have their own publications which present their side of the story with the result that the youth of the county are confused and are not supporting either group as they should. The truth is that we need both,—

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The Eternal Security of Regenerated Believers

Bible Lecture delivered at
National Conference and
Pennsylvania District Conference

By Charles H. Ashman

Regenerated Believers

A Regenerated Believer occupies a marvelous Position before the Father. He is "accepted in the Beloved." Eph. 1:6. If a professed follower of Jesus Christ is actually regenerated, born again, a new nature is imparted unto him and the very righteousness of Christ is imputed unto that new nature. 2 Cor. 5:17. He is baptized by the Holy Spirit who immediately enters and indwells that new nature. "By one Spirit are ye all baptized into one body." 1 Cor. 12:13. He receives the gift of eternal life. "And this is the record that God hath given to us eternal life and this life is in the Son. He that hath the Son hath life." 1 John 5:11-12. He becomes an heir of God and joint-heir of Jesus Christ. Rom. 8:17. He is justified,—judicially declared innocent of the guilt and penalty of sin. The sentence of the second death is cancelled. Marvelous is the position of a Regenerated Believer! Not every church member is a Regenerated Believer! A Person may be an active member of a church and be serving "in the energy of the flesh" only. This Bible Study is based on the reality of regeneration and includes only those who have become "a new creation in Christ Jesus."

Eternal Security

What do we mean by Eternal Security? We mean that once a sinner has been actually regenerated by the Spirit of God according to the Word of God; once the sinner has been justified, Spirit-baptized, Spirit-indwelt, made a partaker of the divine nature, received the gift of eternal life as a present possessor,—that person will never become a lost soul again. His position and standing before the Father in the Son will never be forfeited. His new nature will never be destroyed. The imputed righteousness will never be recalled. His heritage as an heir of God and joint-heir with Christ will never be cancelled. A Regenerated Believer is Eternally Secure in his position before God through Jesus Christ. We believe the Bible teaches this Doctrine and present the following Scriptures in support of it.

Eternal Life: A Present Possession

John 5:24 declares, "Verily, verily, I say unto you, he that heareth my word and believeth Him that sent me, HATH EVERLASTING LIFE, and cometh not into judgment, but HATH PASSED OUT OF DEATH INTO LIFE." Three blessings are absolutely guaranteed to the Saved Person here. (1) He has a New Possession. He "hath everlasting life." "Hath," in the present tense! Now, a present possession! It is "everlasting," a word used 47 times in the N. T., meaning eternal. (2) He has a New Position. He "hath passed from death unto life." From a position of death, he has passed into a position of life, eternal life. (3) He has a New Provision. He is guaranteed immunity from the guilt and penalty of sin. He "cometh not into judgment." "There is NOW no condemnation to those who are in Christ Jesus." Rom. 8:1.

John teaches the same profound truth in 1 John 5:13, "These things have I written unto you that ye may know

that YE HAVE ETERNAL LIFE, even unto you that believe on the name of the Son of God." John declares that he had a two-fold purpose in writing. First,—that sinners might be saved. John 20:31, "That ye might believe that Jesus is the Christ, the Son of God, and that believing we might have life through His name." Second,—that saved sinners might know they are saved. "That ye may know that ye have eternal life,"—that saved sinners might realize and enjoy the knowledge of eternal life. Herein is the difference between Security and Assurance. Every Regenerated Believer is Secure in Christ. That is God's part and there is no difference. "Our life is hid with Christ in God." Some are secure in spite of the fact that they fight and seem to despise this blessed doctrine. But, not every Secured Believer realizes his Security. Many lack Assurance through realization. Uncertainty destroys their deep peace and joy. Assurance is our part through belief and acceptance of the security which we have in Him. "Blessed Assurance!" Eternal Life, a Present Possession!

The Christian's Safety Deposit

2 Timothy 1:12, "I know Him whom I have believed and am persuaded that HE IS ABLE TO GUARD that what I HAVE COMMITTED unto Him against that day." Paul had come into Assurance of his Security in Christ. "I know" rings out as a testimony. He had believed HIM! Not just about Christ, but Christ Himself. He was "persuaded" about his Security. He had become "rooted and grounded" in Christ. He had committed his salvation and keeping into the hands of Christ and did not question either His ability or willingness to keep both. He was persuaded that Christ was "able to keep" his deposit. Christ had become Paul's Safety Deposit!

Peter teaches the absolute safety of a two-fold deposit in 1 Peter 1:4-5. He declares that we have been "begotten unto a living hope by the resurrection of Jesus Christ from among the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, RESERVED IN HEAVEN for you, who ARE KEPT BY THE POWER OF GOD through faith unto a salvation ready to be revealed in the last time." A two-fold deposit is guaranteed here. First,—An Inheritance is kept for us. It is incorruptible, undefiled, fadeth not away, "reserved in heaven." But, why keep it, if we are not to be kept? So, Second,—We are being kept for this inheritance. The same Christ who keeps the inheritance, also keeps us for it. Our deposit in Him and His deposit in us,—both are kept. The one would be worthless without the other.

To this we add the testimony of Rom. 5:8-10, "But God commendeth His love toward us in that, while we were yet sinners, Christ died for us. MUCH MORE THEN, being now justified by His blood, we SHALL BE SAVED FROM WRATH through Him. For if, when we were sinners, we were reconciled to God by the death of His Son, MUCH MORE, being reconciled, we shall be saved (kept, preserved) by His life." The same God who saves the Sinner is able and willing to keep the

Saint. "God is faithful, by whom ye were called unto the fellowship of His Son, Jesus Christ." 1 Cor. 1:9. "Much more then," note this, please. Would God manifest His love and give His Son to die that the sinner might be saved and then make no provision for the security of that saved person? The Christian's Safety Deposit is not his faithfulness, but Jesus Christ!

God's Golden Chain

In Rom. 8:29-31, God has given us a Golden Chain of Security. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified. What shall we say then to these things? If God be for us, who can be against us?" Six glorious truths stated here. (1) God foreknew who would accept His Son and be saved. (2) In His foreknowledge, He determined that those who would be saved would be conformed to the image of His Son. (3) In due time, He called these, knowing they would accept the call. (4) All thus called, He justified through the blood of His Son. (5) All thus justified, he will bring to glorification as Sons of God. (6) Assurance is given to us that God is with us and it will be of no avail for anyone to be against us. God's Golden Chain of Security! He will not permit a single link to be broken. This chain starts back in the foreknowledge of God and will continue throughout eternity!

The Enemies Conquered

In Rom. 8:38-39, we have the Ten Enemies of the Christian conquered, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Yes, Ten Enemies conquered: (1) Death! Always an enemy, a divider, the last enemy to be conquered, but conquered in Christ. (2) Life! With all its changes and chances, with all its fluctuations, nothing in life able to separate us from Christ. (3) Angels! Fallen, hostile angels cannot force us away from our Lord. (4) Principalities! Demons of the underworld cannot conquer us. (5) Powers! "Spiritual wickedness in high places" cannot conquer us. (6) Things present! The "present evil age" with all its hellish influences is defeated. (7) Things to come! Any future event or influence that we might imagine will be powerless. (8) Height! High, haughty things, will not be able to drag us away from our Lord. (9) Depth! All the powers of the pit let loose around us will be powerless. (10) Nor any other created thing! Anything omitted? Put it here in this all inclusive statement. Under divine inspiration as well as from experience, Paul declares that these Ten Enemies are all conquered in Christ. Yea, "in all these things we are more than conquerors through Him that loved us." Rom. 8:37.

Philippians, Book of Security

The Book of Philippians has been called, "The Book of Christian Security." In Phil. 1:6, our Redemption is COMMENCED. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." The good work is BEGUN in salvation in regeneration. Paul is confident that it shall be performed right up to the finality. In Phil. 2:12-13 our Redemption is CONTINUED. "Work out your own salvation with fear and trembling. (most folks

stop right here and begin to fear and tremble, shake for fear they will fail and be lost. But continue)—For it is God which worketh in you both to will and to do of His good pleasure." We cannot work out what has not been put within. Even then, we are to yield to the Indwelling Spirit, who works in and out the will of God. That which was BEGUN will be CONTINUED. In Phil. 3:20-21 our Redemption is COMPLETED. "For our citizenship is in heaven from whence we look for the Saviour, the Lord Jesus Christ; who shall change our body of humiliation, that it may be fashioned like unto His body of glory, according to the working whereby HE IS ABLE EVEN TO SUBDUE ALL THINGS UNTO HIMSELF." The body shall share in the finished work of redemption. Praise His Name! He is able! We are weak and fail, but He faileth not nor never.

Imperishable Sheep

In John 10:27-29, Christ the Shepherd promises to safeguard His sheep so that they shall never perish. "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Marvelous truths piling up on each other in this Scripture! Christ knows His sheep. "The Lord knoweth them that are His." Those who are His sheep hear His voice and follow Him. He says so! Here is the answer to question so often asked, "Suppose a professed Christian, even after years of church membership and service repudiates Christ and the Church, how does that line up with the doctrine of Eternal Security?" Perfectly, thank you! 1 John 2:19 explains this, "They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest that they were not all of us." Who are the sheep of Christ? Those who hear His voice and follow Him. Christ declares so and He knows those that are His. If any profess to be His sheep and refuse to hear His voice or follow Him, they are hypocrites? Christ will say of them, "I never knew you." Christ declares of His sheep that He gives them ETERNAL LIFE. A gift of grace! Eternal! He guarantees that it is eternal, "they shall never perish." He guarantees they shall never be stolen, "No one shall pluck them out of my hand." He puts the faithfulness of God, the Father back of all this. A Double Clasp, a Two Fold Handhold is set forth here. Christ's hand and the Father's hand enclose the Christian. Who is able to pluck them out of these hands? H. A. Ironside gives a striking interpretation of this word, "perish" in this Scripture. He teaches that the word, "perish" is in the "middle voice" which we do not have in the English, so you would have to use two words. Also, the words, "perish and destroy" are the same in the Greek. Thus to properly translate this in the English you would say, "I give unto them eternal life and they shall never DESTROY THEMSELVES." This, according to the "middle voice" used in the Greek, which we do not have in the English. Some say, "The devil cannot pluck them out and no angel would wish to, and no other person would be able, but supposing the Christian wanted to pluck himself out?" We might answer, "God many times protects us against ourselves," but you might say that was begging the question, but the real meaning is that Spiritual Sheep, Regenerated Believers, will never "destroy themselves." The genuine Sheep of Christ do not

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Concluding

"Four Things Out of Place"

Former National Conference Sermon
By Dr. Louis S. Bauman

"Every blessed hope - - is linked with getting the Church, the Jew, the Devil and Christ into their proper places."

The King Is Out Of Place

FOURTHLY, THE KING IS OUT OF PLACE. He has entered into the heavens and now is seated at the right hand of God; but, His place is in Jerusalem on David's throne. When the Lord of Glory became incarnate and was laid in the Manger at Bethlehem, "There came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews?" (Matt. 2:1-2) Their question was in order. He was born **"King of the Jews."** When the angel, Gabriel, announced Christ's birth to Mary, he said unto her, "Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." (Luke 1:30-33) In the light of this passage, unless words have no meaning, Jesus Christ was born of the flesh in this world to sit on the Throne of David and reign in Jerusalem, King of the Jews.

The King Of Israel Officially Rejected

At the exact time, to the day, set by the prophet Daniel, Christ rode into Jerusalem on the ass, to fulfill the great prophecy of Zechariah, the prophet: "Rejoice greatly, O Daughter of Zion; shout, O Daughter of Jerusalem: behold thy King cometh unto thee; He is just and having salvation; lowly, and riding upon an ass and upon a colt, the foal of an ass." (Zech. 9:9). At that very time, He was ready to "speak unto the nations" and take "His dominion from sea to sea." On that day, Palm Sunday, Christ rode down the Mount of Olives with the whole multitude rejoicing and praising God with a loud voice, crying, "Blessed be the King that cometh in the Name of the Lord!" But what happened? The rulers of Israel turned their backs upon Him and went before Cæsar, demanding His death! Just previous to this rejection, Christ had spoken "a parable because He was nigh to Jerusalem and because they thought that the kingdom of God should immediately appear." (Luke 19:11). And their thinking was right, had He not been officially rejected by the heads of the nation. Received by them, Zechariah's great prophecy would have had its complete fulfillment. Why did it not "immediately appear?" Our Lord Himself gives answer: Because "His citizens hated Him . . . saying, We will not have this man to reign over us."

The Result Of The Great Rejection

No wonder that the triumphal entry ended with a flood of tears gushing down over the cheeks of the Master. "And when He was come near, He beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belonged to thy peace! But now they are hidden from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee: they shall not

leave in thee one stone upon another; because thou knewest not the time of thy visitation." (Luke 19:41-44). These words can mean nothing else but that the great Son of David would have begun His reign on His father David's throne, speaking peace to all the nations of the earth, had only the Jews given Him official recognition. And, because they knew not the time of their visitation, the world has run rivers of blood and has been swept with tempests of world agonies for nineteen centuries.

The Kingdom Postponed

However, the rejection of the King by the Jews was not permitted to defeat the purpose of God. For, though "The Kings of earth set themselves, and the rulers take counsel together against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us, He that sitteth in the heavens shall laugh: the Lord shall have them in derision . . . Yet have I set My King upon My holy hill of Zion." (Psalm 2:2-6). The rejection of the King of Israel on that fatal day merely meant the postponement of the Kingdom, during which postponement, in an Age of Grace, the salvation of God was to be preached to the Gentiles. Until the King returns and seats Himself on David's Throne, blood will flow, and men will die, and women will weep, and little children will sob, and nations will rise, and nations will fall, and the high tides of human woe and want and death roll in upon all shores. Not in all the Word of God is there a single promise of peace or cessation of sorrow for this old world, so long as David's Throne is empty. Go, read. All the precious promises are connected with the time when Christ shall sit on David's Throne.

The Unbreakable Covenant With David

Men who scoff at the fact that the Lord Jesus Christ is going to return from the heavens and establish Himself on the Throne of David, need to reckon with a God Who keeps His covenants. Listen to this: "I have found David, My Servant; with My holy oil have I anointed Him . . . also, I will make Him My firstborn, higher than the kings of the earth. . . . My covenant shall stand fast with Him . . . My covenant will I not break, nor alter the thing that has gone out of My lips. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure forever and His throne as the sun before Me." (Psa. 89:20, 27, 28, 34-36). Is there a human being who believes that the eternal God will break a covenant when He puts His oath back of it like that?

It is interesting to note the argument that Peter used so effectively on the Day of Pentecost, in bringing three thousand stiff-necked Jews to their knees, in repentance and conversion. His chief argument had to do with this very covenant that God made with David. Note the message of Peter on that day: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved by God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know; Him, being delivered by the determinate counsel and

foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it." (Acts 2:22-24).

(Continued on page 15)

"WATCH for ye know not the day nor the hour"

By J. L. Bowman

What a word! What an urgent admonition is couched in these few letters! How frequently Jesus used this word! What a weight of meaning he put into it! It is one little word with a very large meaning. It is the red lantern at the crossing. It is the storm signal at sea. It is the alarm bell at midnight. Present and future happiness is wrapped up in this word if we heed its warning. Wreck, ruin and disaster follow in the train if we fail to heed. It is sometimes the cry of distress, but how sad that too often it comes too late. It has a deep and sacred meaning as we stand by the bedside of loved ones and w-a-t-c-h them slip away into the borne from which no traveler ever returns and we turn from that scene with tear dimmed eyes and hearts filled with sorrow.

No wonder Jesus said, "What I say unto you, I say unto all, Watch". Our blessed Master would save us from the fright and shock of going into eternity unprepared, and so he tells us all, "Watch, for ye know not the day nor the hour". I think there is a tenderness that amounts to almost a pleading tone when Jesus says, Watch. He emphasizes this in many teachings but always with the thought that he would have us to fail not in keeping watch. Watch with sleepless vigilance, which leads up to closest of communion with God. Watch, because the Master is coming back. He said he would, and somehow I feel that the times must be near. Christ commands and gives a reward to those who heed. Failure to watch may mean danger and death. Linwood, Maryland.

The Eternal Security of Regenerated Believers

(Continued from page 7)

wish to and God and Christ guarantee that no person or power shall be able to pluck them out of this Double Clasp. Annie Johnson Flint has put it in rhyme:—

"The Saviour's hand—how close its hold,
That none can loosen, none can break;
No powers of heaven, or earth, or hell
That loving clasp can ever shake.

"And over Jesus' wounded hand
The Father's hand of strength is laid,
Omnipotent to save and keep;
Thus is our surety surer made.

"So, one beneath and one above,
Father and Son their hands unite.
How safe, how safe, the ransomed are
Within that clasp of tender might!"

The Triple Assurance

The Trinity, each in His distinctive work in redemption, guarantees Eternal Security to the Redeemed. John 6:39-40 says, "This is the Father's will which hath sent me, that of all which He hath given me I should LOSE NOTHING, but should raise it up again at the last day.

"Lord, Teach Us To Pray."

MARCH

FIRST SUNDAY: March Third.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." II Cor. 8:9.

1. Pray for greater growth in the grace of giving among the churches.
2. Pray that the work of personal evangelism may be given a larger place in the program of the church.
3. Pray for the Gospel Teams of the Seminary at Ashland; also for all those church organizations which are doing personal and practical Christian work.

SECOND SUNDAY: March Tenth.

"Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." II Cor. 8:7.

1. Pray that more gifts through wills and annuities might be given to the various interests of the Brethren church.
2. Pray for all the evangelistic meetings now in progress, and for ingatherings of truly regenerated souls.
3. Pray for the enlistment of more lay workers in the work of soul-winning.

THIRD SUNDAY: March Seventeenth.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." I Cor. 16:2.

1. Pray for the increase of gifts from tithers to the church, and for enlarged blessings in the Lord's vineyard.
2. Pray for all evangelists and pastors who are engaged in the work of evangelism.
3. Pray for the continued success of our printed message, and for the coming merger of our church publications.

FOURTH SUNDAY: March Twenty-fourth.

"But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." II Cor. 9:6.

1. Pray for the teaching of stewardship among the children in the Sunday School.
2. Pray for the instruction of converts in the truths of the Bible.
3. Pray for the successful solution of problems which the missionaries face constantly on foreign fields.

FIFTH SUNDAY: March Thirty-first.

"Because that for his name's sake they went forth, taking nothing of the Gentiles." III John 7.

1. Pray for all the missionaries by name, remembering especially the personal problems which they encounter.
2. Pray for the Woman's Missionary Society of the Brethren Church, for its leaders and workers in every district.
3. Pray that God may continue to use the missionaries on furlough.

SPECIAL PRAYER REQUESTS

Pray for evangelistic meetings at Dayton, Ohio, beginning March 26 and continuing to April 14, Rev. R. Paul Miller, evangelist, and Rev. R. D. Barnard, pastor.

And this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have EVERLASTING LIFE; and I WILL RAISE HIM UP AT THE LAST DAY." The Faithfulness of God promises Security. God is able, willing, and faithful. He has made a promise to His Son that He will present unto Him in the Last Day all those redeemed in His blood. Then, the Ministry of Jesus Christ guarantees Security. His Past Ministry saves the Sinner. His Present Ministry of Advocacy keeps the Saint. His Future Ministry will glorify all His. "Wherefore He is able to save them completely that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25. Also, the Ministry of the Holy Spirit is underwriting our Security. He regenerates us, He indwells us, and He SEALS US "until the redemption of the purchased possession." Eph. 1:13-14.

What Then?

"Shall we continue in sin, that grace might abound?" "God forbid!" No Regenerated Believer will take advantage of this Doctrine and live in sin. A hypocrite will, but not a Child of God. The consequences of sin in the life of a Christian are tremendous. But, if we fall into sin, we do not lose our New Nature or our Security. There is a difference between Fellowship and Relationship. Sin does not destroy our Relationship, but it does break our Fellowship. There is a vast difference between Communion and Union. Our Union with the Father in Christ is Secure, but our Communion with the Father is broken by sin. We may lose the "joy of salvation" without losing our salvation. There is a vast difference between Guilt and Defilement. Guilt is symbolized in its cleansing by Baptism. Defilement by Washing of Feet. But, the subject of the Sins of the Saints cannot be entered into here. Finally Brethren, "Now unto HIM THAT IS ABLE TO KEEP YOU FROM FALLING and to present you faultless before the presence of his glory and exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24-25.

Johnstown, Pennsylvania.

My Hopes for Our Merged Church Paper

(Continued from page 5)

the Sunday School for its "impressionable" work and the Christian Endeavor for its "expressional" work!

I am trusting that we Brethren who pride ourselves in believing and practicing the "Whole" Gospel, will find that the new publication with its program for Home Missions, Foreign Missions, Sunday School, Christian Endeavor, Women's Work, Laymen's and Brotherhood Work, etc., will increase the loyalty of the average reader to each and every institution. I am also praying that the magazine may be of the type that will interest the YOUTH of our denomination.

Kittanning, Pennsylvania.

The Christian and War

(Continued from page 3)

Such convictions do not come without definite instruction and Bible study. The mere fact of membership in a certain church does not guarantee an enlightened conscience and strong purpose regarding war, because all too widely religious teachers and preachers are neglecting the Word at this point. Let the message of the Word be accepted in all completeness and let the life in every particular be a witness to the Truth and the Christian standards of conduct will have a new and ever-widening influence upon the institutions of the world. So far-reaching would the influence be

that, if every professed Christian were a genuine Christ and every Christian were properly instructed on this point and had the courage of his convictions, war among the so-called Christian nations would be practically impossible. Such a condition, of course, does not prevail and is not likely to prevail, as every student of the Word knows, but that does not release us of our responsibility for teaching and practicing the Christian standards in this regard.

SENTENCE SERMONS

To debate the question of doing right is to invite failure.

The kind of faith that is most truly Christian is the kind that bears the most faithful witness throughout the whole range of life.

The degrees of fellowship that two Christians may enjoy depends on the closeness of relation they both sustain to the Lord Jesus Christ.

Not position but disposition determines life's success and happiness.

Conscience only urges a man to live up to the light that he has; it does not give him additional light; therefore it is possible for a person to be given to certain types of wrong doing conscientiously until he has been instructed according to the standards set by the Lord Jesus Christ. That is one reason why the great principles set forth in the Sermon on the Mount are so important to successful Christian living.

Editorial Review

(Continued from page 3)

Deeter are talented and the combination of their talents in a gospel program makes it one of real merit. Their headquarters is Carleton, Nebraska.

Among other items of interest in Dr. Monroe's Seminary Notes is the one telling of the honor students in the Seminary graduating class. We congratulate Brethren Herman Hoyt and Everett Niswonger for their attainments. Brother Hoyt receives highest honors, "Summa cum laude," and Brother Niswonger is honored with "Cum laude."

Brother William Gray, a minister of the Pennsylvania district, recently conducted successful evangelistic campaigns in two churches of another denomination near Carmichaels, of that state and the pastor of those churches informs us that the meetings were attended by large audiences and that Brother Gray's services were much appreciated. The people were impressed with the preacher's dependence on the authority of the Word, which is characteristic of Brethren preachers.

Brother E. L. Miller, treasurer of the mission board of the Southeastern district, calls the attention of the churches of that district to the importance of paying up their mission apportionments. The conference meets in June and all payments should be made in full by that time if at all possible. Brother Miller's own church, the Maurertown congregation, is to entertain the conference and he writes us: "We are looking for a fine time at conference for which we are now making preparations." He also informs us that the Maurertown work is "going nicely after a hard winter."

Brother Robert D. Cashman writes from California stating that he is preaching for a Union Church at Narod, where Brother Board served just before his death. He finds the people very fine and they are responding nicely to his leadership. To add both to his field of service and his salary, he is also selling the "New Analytical Bible." That bespeaks something of the spirit that motivated our pioneer preachers, who would preach everywhere they found opportunity, in spite of all difficulties, and do whatever else was necessary to maintain themselves. Thank God the pioneers are not all dead. We have discovered the spirit in laymen and ministers alike.

W. I. DUKER,
President
Goshen, Indiana

E. L. MILLER
Vice-President
Maurertown, Virginia

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Talks on Timely Topics

By Rev. Walter L. Lingle, D.D., LL.D.

OUR MISSIONARY MARTYRS

Perhaps you read in a casual way in a press dispatch early in December saying that Rev. John C. Stam and his wife of China had been murdered by the Communists, and then you thought no more about it. The newspapers are full of tragedy and there is no time in this busy world to pause and think about the meaning of this or that event. I might have read it in that way too if it had not come so close home to me.

Before her marriage Mrs. Stam was Miss Elizabeth Alden Scott. Her brother, Francis Heywood Scott, generally known as "Laddie," graduated with distinction from Davidson College last June, and is now a student in Princeton Theological Seminary. Another brother, Kenneth Munro Scott, is now an honor student in the sophomore class at Davidson. He is also a gifted musician. Her father and mother, Dr. and Mrs. E. C. Scott, who are missionaries in China, have been guests in our home. Through her parents, her brothers, and her writings we felt that we knew Elizabeth Alden Scott personally. It is a remarkable family, and the most remarkable thing about them is their Christ-likeness.

The story of the death of Elizabeth Alden Scott and her husband sounds like a chapter out of early Church history. When we read the story of those early martyrs we are inclined to take for granted that the days of martyrdom have long since passed. In fact we sometimes wonder whether there are any present-day Christians who are loyal enough to Christ to die for His sake and the Gospel's. The triumphant death of these two young people is an answer to that question.

During the first three centuries of the Christian era thousands and tens of thousands of Christians suffered martyrdom. At times all the power of the Roman empire was hurled against Christians and the Christian Church. Again and again it looked as if Christianity might be blotted from the face of the earth. Let us look at the story of one or two of these early martyrs. It will help us to understand all the better what is happening to Christians in China and other parts of the world today.

Tradition says that Polycarp was converted under the preaching of the Apostle John. He was one of the great Christians of the early Church. In his old age he was called upon to face martyrdom. The Roman proconsul said to him: "Swear, and I will release thee; blaspheme Christ." Polycarp replied: "Eighty and six years have I served Christ, and He has never done me wrong. How can I blaspheme my King who saved me?" As they stripped

him and prepared to nail him to the stake to be burned, he said: "Leave me as I am, for He that hath granted me to endure the fire will grant me also to endure the pile unmoved, even without the security and ye seek from the nails." Thus they burned the aged saint for the Gospel's sake.

Perpetua was a young Christian mother of noble birth who lived about 200 A. D. At the age of twenty-two she was arrested along with many other Christians and thrown into a Roman dungeon. We have this record of her personal experiences: "I was terrified; never before had I experienced such awful darkness. O dreadful day! the heat overpowering by reason of the crowd of prisoners, the extortions of the guard. Above all, I was torn with anxiety for my babe." Through the intercession of friends she was removed for several hours a day to another room where there was more light and ventilation. Again she records her experience: "There I sat suckling my babe, who was slowly wasting away. Nevertheless, the prison was made to me a palace, where I would rather have been than anywhere else."

The day of her martyrdom came. Her father, who was not a Christian, besought her for his sake, for the sake of her babe, and for the sake of her family, to renounce Christianity and live. She remained steadfast. Stripping her of all her clothing except a light tunic, they threw her into the arena to be gored by the infuriated bulls. As the bulls tossed and gored her and tore her flimsy tunic from her body we are told that she gathered her torn tunic about her to cover her shame and that she clasped up her hair as it did not become a martyr to suffer with dishevelled locks lest she should seem to be mourning in her glory. After the mad bulls had done their worst a gladiator finished the bloody work with his sword. Thus did a young mother seventeen centuries ago seal her faith with her blood.

With this historical background of martyrdom let us come back to this young mother of the twentieth century who sealed her faith with her blood in China last December.

Elizabeth Alden Scott graduated from Wilson College, Chambersburg, Pennsylvania, in 1928. While in college she was always an honor student and was noted for her unusual spirituality and her rare literary gifts. She wrote poems of which Dr. Henry Van Dyke said: "These are real poems. If you will publish them I will write the introduction." I have before me copies of some of these poems to which is attached this note: "Most of these poems were rescued from the debris after the Red army had looted their home." As I read them now they seem to come as a voice from Heaven.

During her college days she went through a spiritual struggle in trying to discover what her life work should be. She felt that perhaps she ought to go to Africa and work among the neglected lepers instead of going back to China where her people were. This struggle is reflected in some of her poems. In the end the conviction came that she ought to return to China. With this in view, upon her graduation from Wilson College, she went to Moody Institute to make especial preparation along spiritual lines for her work in China.

It was during her days of preparation that she met young John C. Stam, the son of a minister, who was also preparing to go as a missionary to China. Their friendship grew into love, but she wisely insisted that their marriage should be postponed until they were settled in their work as missionaries. So she went to China in 1931 as an unmarried missionary. Then followed months of work mastering the language of which she had learned much in her childhood days in the missionary home of her father and mother. On October 25, 1933 she and Mr. Stam were married by Rev. R. A. Torrey, Jr. Then with their appointment as missionaries under the auspices of the China Inland Mission they planned to move to their field of service. They felt called to do pioneer work, and finally settled in Tsingteh. Before me is a copy of an interesting letter from Mr. Stam describing the journey which took them there: "Our trip to Tsingteh was not the easiest trip that we have taken. Living in Chinese homes during the month of February, without heat, is not exactly a picnic, but the Lord gave blessing and help. We traveled about two hundred miles, I walking and my wife in a sedan chair. . . Tsingteh is a small town, a good part of it still in ruins from the Taiping rebellion seventy years ago. It needs the Gospel."

In September, 1934, a little girl was born into their home and was named Helen Priscilla. In November the young mother wrote to her parents describing a beautiful service in a Chinese church on Sunday in which little Helen Priscilla was publicly dedicated to the Lord. That was her last letter. On December 3 Mr. Stam wrote a long letter to the mission office in Shanghai, describing their new work. It breathes a note of unusual spirituality. In the letter this sentence occurs: "The district seems to be quiet now, although there are many rumors about rice stealing in the country around."

On December 8, 1934, Mr. Stam wrote a letter to the Shanghai office which came like a bolt out of the blue: "My wife, baby and myself are today in the hands of the Communists in the city of Tsingteh. Their demand is \$20,000 for our release. All our possessions and stores are in their hands, but we praise God for peace in our hearts, and a meal tonight. God grant you wisdom what to do, and us fortitude, courage and peace of heart. He is able and a wonderful Friend at such a time. Things happened so quickly this morning. They were in the city just a few hours after the ever-persisting rumors really became alarming, so that we could not prepare to leave in time. We were just too late. The Lord bless and guide you—and as for us—may God be glorified, whether by life or by death."

The Communists carried their captives to the neighboring village, Miaosheo, and there on the morning of December 11, after

stripping them of their clothing and parading them through the streets of the village, beheaded them with the sword. We are told that after John the Baptist was beheaded friends came, took up his body and buried it and went and told Jesus. So the Chinese pastor and friends took up these broken bodies, and then turned to Jesus and preached Him to the terrified bystanders.

Thirty hours later a Chinese Christian pastor found little Helen Priscilla in a deserted house. Inside her little blanket were pinned a ten dollar bill and some dry clothing—the last touch of a mother's love. The pastor, with his wife and two-year-old child, then took little three months old Helen Priscilla on an overland journey of three and a half days, mostly on foot, to friends in Wuhu. On that journey Chinese mothers pressed the little babe to their own breasts and provided food for her until she reached the hospital in Wuhu.

There is no more thrilling story in the annals of martyrdom than the story of the martyrdom of Elizabeth Scott Stam and her husband, John C. Stam. Some may feel that here was a waste of two precious young lives. Not so. Wherever this story goes, and it has already gone to the ends of the earth, it will stir new Christian impulses and quicken new missionary zeal. I wish that the story might be told in full by some gifted pen. It would make a great missionary book.

It is well for us to remember that these are not the only martyrdoms that have occurred in China. One of our own missionaries has called my attention to a paragraph in the "North China Daily News," the most widely read English newspaper in the East, which says that since the revolution of 1911 three hundred and fifty missionaries have been captured and carried off in China. Some of them were mur-

dered in cold blood and others have never been heard of since. To these we must add the thousands of native Christians who have suffered martyrdom. Again some may exclaim: What price missions! In reply let two great saints of the early Church speak.

Justin Martyr, who suffered martyrdom about 165 A. D. in the reign of Marcus Aurelius, wrote: "The more men multiply our sufferings, the more does the number of the faithful grow." Tertullian, who was born in Carthage about 150 A. D., and lived through several fierce persecutions, wrote: "The blood of the martyrs is the seed of the Church. Dying we conquer. The moment we are crushed, that moment we go forth victorious." The Church was never so pure and never grew so rapidly as in those first three centuries when thousands and tens of thousands died for the sake of the Gospel.

My missionary friend calls attention to a statement made by Glover to the effect that the explanation of the conquest of early Christianity over paganism lay in the fact that Christians out-lived, out-thought, and out-died the pagans. And then my friend adds: "This will be the way of victory in China as it was in Rome."

If our missionaries are willing to die for the sake of making Christ known to those who have never heard of Him, we might at least be willing to live for Him and to give of our means up to the limit in order that His Gospel of redeeming love may be preached to every creature.—Taken from the Christian Observer.

Davidson, North Carolina.

Note: This article, although it does not represent the work and death of any Brethren Missionary, is of special interest to all those who have the work of missions upon their hearts. M. A. S.

as several hundred natives lined up along the roadside and tried to shake our hand as we passed by in the car! On the following Monday, Mr. Foster arrived at Bas-sai in the truck, and Mrs. Kennedy and I and our baggage were packed in and started on our long trip of nearly a thousand miles to the Coast that same day. Mr. Foster is an excellent driver and we made good time, arriving at Elat, the well known Presbyterian Mission Station, the fifth day.

There were few incidents upon the way worth relating, but there was one narrow escape that made us realize the Lord's protection in a special way. One day we became aware that a huge bush fire blazed ahead of us. Was it across the road or not? If the flames swept too far out into the road, they might ignite the gasoline. We drove closer and closer until we were nearly there. The flames shot out part way across the path of the auto. Perhaps it would be safer to stop. One glance to the side changed the story. To our horror we saw that the violent wind caused by the fiery furnace somewhat in the distance was sweeping the flames toward us from the side. By the time we backed up they would be upon us. The fury of that roaring crackling fire closing in upon us made us think of the three children of Israel and we, too, called upon our God to deliver us. There was no way out but forward, so on we went. The flame leaped out toward the car, but like the lions in Pilgrim's Progress, they could only come so far and we passed on safely, rejoicing in His presence with us.

The last few days of the overland trip were made enjoyable by the beautiful scenery along the way—the profusion of palm and banana trees, the winding, mountainous roads and the picturesque people, all quite a bit different than the country and people farther inland. Then, too, we were privileged to visit three of the Presbyterian Mission Stations, and that was a real inspiration. The church building at Elat was marvelous in our eyes when we thought of such an elaborate structure in Africa. They told us the cost of the Church was \$20,000, half of which was contributed by the natives. It holds 3200 people. There are 7000 communicants in the vicinity. The overhead iron structural work was all made in England ready to be joined together. We enjoyed the Sunday service there, although we didn't understand a word that was spoken. When they told us that 18,000 people were receiving instruction in the classes conducted from that one station as a center, it was almost discouraging as we thought of our own small work, and yet it was a great inspiration as we saw what could be done. Give us the workers, support us by your prayers and your gifts, and by the grace of God we, too, will take the Gospel to every village in our corner of Africa in ten more years, and will have a goodly proportion of the natives reading the Book of Books in their own language.

From Elat we went to the nearest point on the Cameroun railroad as we found we could get a boat at Duala and save a ten days' wait at Kribi. The trip to England took three weeks. The sea was fairly calm in spite of reported storms ahead. The first two weeks we often saw schools of porpoise leaping out of the water one after another as though they were playing leap-frog. Here and there one sighted a

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"Home Again"

By Miss Mary L. Emmert

No one can fully appreciate the thrill of these words who has not been separated from home and loved ones for some length of time. More than four years spent on the other side of a vast ocean in the center of a strange continent of uncivilized people, and then home again!! No, it is useless to try to explain how incongruous it seems to find every one in the homeland going about their same round of duties, all unaware seemingly of that other world so vastly different, so needy, so ignorant, so destitute—a dark continent of colored people with black souls needing cleansing. Its a good thing for us that we can't make the trip in one or two days by airplane, for the rapidity of the change would be too bewildering.

As it is, we were given a period of about six weeks on land and water—a transition period, when our bodies were more or less at rest but our thoughts kept winging back

to the scenes left behind us and the work we love so well, and forward to our friends and families and the work awaiting us in the homeland. Our prayers were almost equally ardent for both places, and yet after all, the battle is so tense in the land we have just left and we know the warriors and the strategic points so well, that the pendulum swung that way just as the compass needle settles always in one direction. And after all, Africa is our home—the place where we live and where we work. So even as we say "home again" yet we know that we are pilgrims and strangers and this is not our rest.

But perhaps you would like to hear something of our journey and how the Lord prospered us on our way to you. We left Yaloke Friday, January 4, at the close of our ten days' Field Council together with the missionaries returning to their stations. What a vociferous farewell it was, indeed,

ship and one day there was a whale spouting at a distance. A day's stay in a port once and awhile broke the monotony.

The passengers told us that a few days before we got on the boat, they had made a thrilling rescue of five natives who had drifted out to sea on a raft. The natives had been trying to get their raft from one bank of the Congo to the other but the current was too strong for them and they were carried out to sea. For three days and nights they had watched anxiously for a boat. Usually the steamers do not pass that way, but the Captain felt impelled to change his course that day, and here he saw a little speck way out on the water. He steered closer and when he found out what it was he put out a life boat and had the half-famished Africans brought in. The sailors gave them some clothing and for one in their lives they were popular. They were put down at the next port and, I suppose, will retell the story of their adventures as long as they live.

At the different ports we visited the natives came out in their row-boats by the scores, sometimes to dive for coins that were tossed into the water for them and other times to bring their wares on board to sell. In the former case, it was exciting to stand at the rail and watch the native abandon his canoe, plunge into the water and come up in a few seconds taking the coin out of his mouth and holding it up triumphantly. At the Canary Islands a mob of natives came swarming up the gang plank in spite of the sailor at the bottom. Those who succeeded in getting up first let down ropes and drew up their bundles of merchandise left in charge of their brethren in the canoes below. Soon there was a regular bazaar of beautiful laces, Madeira work, ivory and ebony trinkets. Prices were always put up double and treble the

actual amount necessary for purchasing the object. The tenderfoot customer who paid what he was asked was the only loser.

The real treat of the homeward trip by sea, however, was one evening when there was a wonderful display of phosphorescence off the stern of the boat. We had seen little sparkles of it in the water along the boat on previous trips, but nothing like this. Beautiful silvery green balls of light floated in the wake of the ship as far as one could see, like a milky way of stars dancing gaily in the water. One only sees such a sight once in a life time. After one day in South Hampton, England, we were able to get a steamer home. The change in climate in England was rather a rude reminder that we were arriving in a land where winter is winter, and where there are such things as ice and snow. But we were agreeably surprised to find very mild weather in New York upon arriving a week later, February 15. It was a touching sight to see Mrs. Kennedy's two little boys at the dock to watch her come in. It didn't take them long to make up to her and they were a happy family indeed as they bundled her off to their home at Hatboro, Pa. Good friends who had also come from Philadelphia to meet us soon whisked me off to the city of brotherly love, and it was again demonstrated that our Church people there have a very warm heart for missionaries.

We praise the Lord for all His tender care and continuous blessings along the way. A month on the mighty ocean makes one realize more than ever the height and depth and length and breadth of His love. Perhaps we will see some of you face to face and tell you about Africa itself and the work to which our thoughts are anchored.

tive Monday evenings on the Life of Christ, with an attendance between seventy-five and one hundred. Recently he has also filled many speaking engagements in and around Ashland. We are glad to announce that Prof. Stuckey has been elected one of the trustees of the League of Evangelical Students. This organization is an international and interdenominational student's movement for the Defense and Propagation of the Gospel on college and seminary campuses. Other members of this board include such men of national prominence as Drs. Chafer, Machen, and Mackenzie.

Dr. Monroe has recently addressed two Father and Son Banquets in Ashland and also was guest speaker at the Ashland Interdenominational Observance of the World Day of Prayer. Sometime ago he conducted a week-end Bible conference in the Reformed Church of Altoona, Pennsylvania. He has been the preacher at our Ashland church during the month of March. The week before Easter he will be conducting a Bible conference in the Warsaw, Indiana church of which Rev. L. E. Lindower is the pastor.

KENNETH M. MONROE,
Secretary to the Seminary Faculty.

BIBLE TEACHING TOURS

Since October last, wife and I have covered more than 3500 miles in itinerant work, preaching, teaching and singing the Gospel. To date, we have been in five states. February 28 we began a month's tour of Eastern, Southern and Central Kansas, giving our Gospel Programs consisting of singing, preaching, object teaching and chalk talks, in various churches over a scope of some 1800 miles. The experiences have been varied in several ways besides spiritual and religious. Some of them were earthquakes, rains, and getting stuck in the mud, wind and dust storms when mid-day became as dark as night, sunshine, clouds and snowdrifts. Well, that of course was only part of it all. We were in large churches, small churches, some in good communities, where the Lord has blest them with material things, and some in drought sections where about all the people had left was a bit of courage and faith to hold on till better times came along.

The Lord led us and cared for us through all the days. We were permitted to be in Fort Scott, Kansas with Brother Wood and his good wife, in their splendid work, which seems to be prospering and has a brighter outlook than ever before. We were with the Brethren at Mulvane for a week, and the response was commendable. They are making plans to secure a resident pastor.

The way has opened for us to spend one week in April in a large city in central Kansas, giving our Bible lectures, chalk talks, and object lessons, singing the Gospel over the air, etc. May the Lord be able to use us to His glory. Our next tour will be planned to begin soon after Easter, going east across the states and visiting as many Brethren Churches as possible, circling north, then back west again toward home about the first of June. We are sure this venture on Faith and in the Name of the Lord will be a blessing to others. If the Brethren Churches will plan to accept our dates offered it will assist greatly in making our schedule a success. May His blessing and honor crown our efforts.

W. R. DEETER.

Carleton, Nebraska.



NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a
Great Correspondent*



SEMINARY NOTES

The Seminary faculty deeply regrets to announce that Dr. J. Allen Miller has been compelled because of illness to cease all of his college and seminary teaching. For several semesters Prof. Stuckey has been carrying a field in the New Testament class in the English Exegesis. Beginning the week of March 11, Dean McClain took over one of Dr. Miller's classes dealing with Early Christianity in the book of Acts and Prof. Monroe has taken the class in exegesis of the Epistle to the Hebrews. Of course, we are exceedingly sorry not to have the services of Brother Miller the remaining weeks of this year. We ask you to join us in prayer that the Lord may bless him very definitely during his illness.

On March 19 a special seminary Chapel was held at which time senior honors were announced according to the accepted quality point ratio standard. Mr. Herman Hoyt received Summa cum laude; and Mr. Everett Niswonger received Cum laude. Brother Hoyt has been teaching beginning Greek in the college this year and Brother

Niswonger is pastor of the Rittman, Ohio, church.

Recently Rev. Leo Polman of South Gate, California; Rev. Hill Maconaghy of Limestone, Tennessee, who has accepted the unanimous call to our Fair Haven Church, enabling him to take some seminary work next year; and Rev. W. H. Schaffer of Conemaugh, Pennsylvania, have been campus visitors.

Both students and faculty are taking a very definite interest in the preparation of Brother and Sister Morrill for the African field. According to present plans they will sail about the middle of May.

The Ashland Brethren Church has not had a regular pastor this year and during the month of February Dean McClain occupied the pulpit. According to plans Brother McClain will conduct a week's Bible conference at our Clay City, Indiana church closing Easter Sunday. He will conduct a week-end conference at the First Baptist church of New London, Ohio, March 31.

Prof. Stuckey has been teaching a Bible class in Mansfield, Ohio for five consecu-

WASHINGTON CHURCH DEDICATION

An attractive and spiritually impressive program superbly carried out in the midst of beautiful decorations, ideal weather, and record attendance combined to write the dedication services of the Washington Brethren Church into history as a memor-



Rev. W. C. Benshoff
Dedication Preacher and
Evangelist

able occasion of pleasant recollection in the memory of all present, according to a report from the Dedication Committee chairman, Brother F. E. Simmons.

Three splendid services—morning, afternoon and evening—under the excellent leadership of Brother W. C. Benshoff of Waynesboro, principal dedication speaker, and Pastor Homer A. Kent sent congregation and visitors alike home with the feeling of entire satisfaction that everything possible had been realized in the way of a happy, rejoicing and consecrated dedication day service.

The morning service was devoted to the dedication to the Lord of the beautiful new church building, the afternoon service to dedication of the new Moller two-manual pipe organ, and the evening service to dedication of self. Brother Benshoff's morning sermon on "The Power and Beauty of the Church" established a most appropriate theme for the entire day's program, which culminated in an impressive and inspiring reconsecration service to which the congregation responded in a manner that augured a rich spiritual feast and bounteous harvest of souls in the revival services to follow in the next two weeks.

While praising the accomplishments of the congregation in supporting Brother Kent in the construction of so magnificent a house of worship, Brother Benshoff wisely cautioned the members not to "rest on their laurels" but to accept this evidence of God's blessing as the signal for even more ardent service in His name.

To those who have been acquainted with our former basement quarters there is in store a most pleasurable surprise when they may have the opportunity to visit our completed structure. Not only does the upper portion convey the simple beauty of Colonial architecture, but the basement interior has been transformed in remodeling to correspond. "A perfect specimen of Colonial architecture and furnishing, within and without," was the comment of a ranking architect of the Federal Government.

The first indication of the successful planning and enthusiastic support of the day's ceremonies was a new record Sunday School attendance of 415, followed by a to-

tal attendance of the three church services of probably about 1500—testing the seating capacity of the building. At least eleven other Brethren congregations and easily as many other local denominations were represented. Among the outside Brethren churches identified in the attendance were: Baltimore, Hagerstown, Linwood and St. James, Maryland; Bethlehem and Maurertown, Virginia; Conemaugh, Johnstown and Waynesboro, Pennsylvania; Oakville, Indiana; and Dayton, Ohio.

Deserving of special mention was the presence of Mrs. W. M. Lyon and Mrs. C. D. Engle, charter members of the founding of the local church forty-three years ago. Mrs. Lyon is the widow of Pastor W. M. Lyon who devoted twenty-five years of his life to establishing our congregation. Sister Engle, as youthful and energetic in spiritual outlook as when fostering our church over forty years ago, is now one of the local supporters of our mission church in Baltimore. Also present and representing Brother W. M. Lyon were his son, Elder Thoburn C. Lyon and daughter, Mrs. W. M. Porte.

No special appeal for contributions was employed, yet the free-will offerings of the day were splendid. The complete count of the evening offering had not been made as this is being written, but receipts would have approximated \$400 in building fund cash, \$125 in building fund pledges, and \$125 in current expense fund cash—the last being a record offering. That financial support plus the receipt of one-year pledges totalling some \$5,500 during the Annual Building Fund Day held in February assures a hearty onslaught against the \$30,000 total indebtedness on building and furnishings complete, representing a total value of at least \$75,000.

A lithograph of our church building is carried on the front cover of this issue of the Evangelist and to satisfy the wonderings of those who would like a vicarious view until a welcome personal visit is possible, there follows some description.

The building is of Colonial type architecture of about the year 1750. The exterior construction is of hand-made brick and Indiana limestone. The windows are of cathedral glass. The main entrance is expressive of a Palladian feature of architecture. The interior is typical of early churches in this country, with a balcony on three sides supported by white columns. The ceiling above the balcony is vaulted, whereas the ceiling above the main part of the auditorium is gently curved.

The pulpit end of the auditorium is slightly recessed with a shell motif. The central curtains in the recess open to disclose the baptistry, the beauty of which is enhanced by a painting of the Jordan River, copied from an original photograph taken by Brother Kent while on his sojourn in the Holy Land. The organ openings are screened by metal grills, with no pipes showing.

The church floor is cork, to deaden sound and to aid the acoustics. The radiators are concealed in small alcoves which have been provided for the same. The interior is painted a flat white relieved with cream. The lighting fixtures inside are especially noteworthy and are of the period of the church design. The pews are also of the period, with raised panel ends of white supporting walnut seats.

The afternoon organ recital was presented by Gene Stewart, local concert organist.

Mrs. F. E. Simmons, Church organist, presided at the organ during the morning and evening services.

The complete Dedication Program Committee comprised: F. E. Simmons, Chairman; Paul N. Brumbaugh, Building Committee Chairman; H. Clay Dooley, Sunday School Superintendent; Elder Thoburn C. Lyon; Guy H. Tamkin, Finance Committee Chairman; Miss Mary Merrick; and Mrs. W. S. Porte, Assistant Organist.

Local Church History

This happy occasion of dedicating the new building of the First Brethren Church occurs in the 43rd year of the local church history. Those intervening years furnish a stirring chronicle of enduring faith despite numerous discouragements. Here we simply relate the highlights.

Our congregation is part of the Progressive Brethren Church, an independent branch of the Dunkard fraternity. We owe our beginning to a group of some thirty members of the Dunkard Church, who, finding themselves in Washington without a local church, decided to establish here their mode of worship.

Elder S. H. Myers of Timberville, Va., guided the move to establish a mission church, to which Rev. W. M. Lyon was called as pastor in September, 1892. Following the necessary visitation work to strengthen the endeavor, the first service was held on October 30, 1892, at the home of Brother Tabler, with about twelve people present. Later, meetings were held in a rented hall on Eighth Street, Southeast.

Many obstacles befell the pioneer efforts of that group, not the least of which was the decision of the Dunkard Church Mission Board to discontinue its support. Though cut adrift, that determined flock continued to meet in the home of Rev. Lyon, and after several months the Mission Board, convinced of its mistake, restored its support.

For a while worship continued in the home of the pastor, where the first Sunday School was begun on August 6, 1893, with about fifteen persons in attendance. In the Fall of 1894, a meeting place was secured above the National Capital Bank. About that time a significant divergence of opin-



Rev. H. A. Kent
Pastor since 1925

ion began to develop between the local group and the Dunkard Church, with the ultimate result that Pastor Lyon was ordained by the Progressive Brethren Church and twenty-one members of the congregation were received into its fellowship with him on August 17, 1896. Their first com-

munion was held on October 14, 1896, with fifteen participants.

The purchase on February 2, 1900 of our present property site with the small frame church building formerly used by the Methodist denomination, marked another forward step. Rev. Lyon continued to guide the work until the Fall of 1902 when he felt called to accept another charge, from which he returned some eight years later to devote nearly fifteen years of even more fruitful service here. During his absence, the local church was led by Rev. J. F. Koontz from 1902 to 1907 and by Rev. L. O. Hubbard from 1907 to 1910.

Again under the inspiring leadership of Rev. Lyon, the congregation grew subsequent to 1910 until the need for a new building became imperative, but before his cherished dream could be realized, he was called by our Almighty Creator on May 28, 1925. The work was cared for temporarily by Rev. Emerson Rohart, then a student at the Brethren seminary.

Another splendid chapter in the experience of our congregation began when, on September 10, 1925, Rev. Homer A. Kent, a graduate of Ashland College and Xenia Theological Seminary, returned from his travels in the Holy Land to fill our pastorate and to direct our prayerful following of the Lord's work that has brought us to this present happy Dedication.

Rev. Kent quickly sensed the urgent need and fostered plans for larger quarters. The church, in April, 1926, approved the erection of the basement unit of the present building. During its construction, the congregation worshipped for a time in an Eighth Street storeroom, and later in the nearby War Veterans' Home. On Sunday, October 10, 1926, the corner-stone of the new building was laid by Rev. Kent, and on January 30, 1927, a grateful congregation led by Rev. L. S. Bauman dedicated the basement unit and themselves to the Lord.

Many obstacles, including the recent depression, arose to delay completion of the structure, but at no time did our people relax in their zeal for a completed House of Worship. Constant prayer and steadfast faith were rewarded when, in May, 1934, the way was opened to resume building. During the erection of the superstructure and remodeling of the basement, every regular meeting of the Church was held in this building.

With this Dedication Service we humbly and fervently praise God for his manifold blessings, and look forward prayerfully to even greater service for the King of Kings and Lord of Lords. "Even so, come Lord Jesus."

Church Officiary and Building Committees
 Pastor & Moderator . . . Rev. Homer A. Kent
 Vice-Moderator . . . Rev. Thoburn C. Lyon
 Secretary Austin C. Munch
 Treasurer Benj. F. Newcomer
 Organist Mrs. F. E. Simmons
 Assistant Organist Mrs. W. S. Porte
 Church School Supt. H. Clay Dooley
 Church School Secretary . . Elmer Tamkin
 Church School Treasurer . . Austin C. Munch

Board of Deacons

Roy F. Myers, chairman; Homer Ball, Paul N. Brumbaugh, Raymond E. Donaldson, H. Clay Dooley, H. R. Dooley, Austin C. Munch, Adam Nichols, Guy H. Tamkin, James Tucker, Mrs. Annie Donaldson, Mrs. Susie Dyer, Mrs. Minnie Harrison, Mrs. H. A. Kent, Mrs. Annette Lemon, Mrs. Sadie

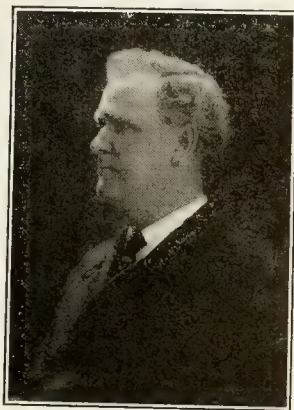
MacClennan, Mrs. A. C. Munch, and Mrs. R. F. Myers.

Board of Trustees

Oscar H. Taylor, chairman; H. Clay Dooley, G. Quinton Jones, Roy J. Lyons, Benj. F. Newcomer, Wm. S. Porte, Francis E. Simmons, and Elmer Tamkin.

Building Committee

Paul N. Brumbaugh, chairman; H. Clay Dooley, Raymond C. Dyer, Raymond E. Haliday, G. Quinton Jones, Rev. Thoburn C. Lyon, Roy F. Myers, Francis E. Sim-



The late Rev. W. M. Lyon
 Founder of the Washington
 Church

mons, Elmer Tamkin, Oscar H. Taylor, Mrs. Minnie Harrison, Mrs. Florence Otey, and Mrs. Lee Raum.

Furniture Sub-committee—Francis E. Simmons, chairman; Roy F. Myers, and Mrs. Paul N. Brumbaugh.

Pipe organ sub-committee—Mrs. Francis E. Simmons, chairman; H. Clay Dooley, and Mrs. Wm. S. Porte.

Church Finance Committee

Guy H. Tamkin, chairman; Raymond E. Donaldson, James Lindsay, Roy J. Lyons, Allen G. W. McCartney, Austin C. Munch, Roy F. Myers, Benj. F. Newcomer, Wm. S. Porte, Francis E. Simmons, James Tucker, Hailey Vickery, and Mrs. Susie Dyer.

Church Dedication Committee

Francis E. Simmons, chairman; Paul N.

Brumbaugh, H. Clay Dooley, Rev. Thoburn C. Lyon, Guy H. Tamkin, Miss Mary Merrick, and Mrs. Wm. S. Porte.

Architect: James W. Adams.

Builder: A. C. Minnick.

Reported by F. E. SIMMONS.

"Four Things Out of Place"

(Continued from page 9)

But, why was it "not possible that He should be holden of it?" Hear the answer: "Men and brethren, . . . God hath sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; He seeing this before, spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption." (Acts 2:29-31). Note the facts carefully. God did not permit the **flesh** of Christ to see corruption, simply because one dwelling in flesh, out of the loins of David, according to God's inviolable oath-bound covenant, must sit on David's throne. Now, the flesh of Christ came forth from the very loins of David, through Mary! This can mean nothing less than that that flesh which was raised up, that it might not see corruption, —that very body of flesh which was crucified on the cross, was brought forth from the dead, ascended into the heavens and will be returned to earth, to sit on the Throne of David in Jerusalem. Mark well the great prophecy of Jeremiah: "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord, our righteousness. For thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests, the Levites, want a man before Me to offer burnt-offerings and to kindle meat offerings, and to do sacrifice continually Thus saith the Lord; if ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season; then may also My covenant be broken with David, My servant, that he should not have a son to reign upon his throne." (Jer. 33:14-21)

An Objection Answered

Objection may be raised here. Some may say that Christ is not out of place now,—that His place is in heaven, there to be our High Priest,—our Advocate. We thank God for His high-priestly work every day. It is too often overlooked. But, He needed not to remain in the heavens these nineteen centuries in order to fulfill His mission as our High Priest. Zechariah, the prophet, informs us that when "The man whose name is the BRANCH . . . shall sit and rule upon His throne, . . . He shall be a priest upon His throne." (Zech. 6:12, 13). The Son of David is to hold the position that only His prototype, Melchisedec, held before Him,—"King of Salem, priest of the Most High God." (Heb. 7:1).

That Blessed Hope

O, that the Church today might go to join her glorious Head above! O, that Is-

BLESINGS IN DISGUISE

By Ona Lee Sams

*Have you ever stopped to wonder
 When the tears have dimmed your eyes,
 Whether trials that beset you
 Are not blessings in disguise?*

*Perhaps the burden and the heartache
 That you meet along the way,
 May be just some clouds that later
 Help to make a perfect day.*

*Blessings are not always easy
 For us here to recognize;
 Sorrows often help us gather
 In the end a treasured prize.*

*So if you perchance have wondered
 At your weary, heavy load,
 See if passing years won't find you
 Happy at life's ending road.
 Washington, D. C.*

rael might take her harps from the willows of Babylon and return to her beloved city, to weep no more! O, that Satan, that great fallen prince, who "made the world a wilderness," might be clanking his chains in the lowest pit! O, that the diadems of earth might soon grace the brow of the One "altogether lovely" upon David's glorious Throne! Every blessed hope that human lips have ever spoken—yea, every blessed hope that has ever entered the heart of man—is unalterably linked with getting the Church, the Jew, the Devil and the Christ into their proper places. Then, and not until then, will "the times of refreshing come from the Lord, and . . . the times of restitution of all things which God hath spoken by the mouth of His holy prophets since the world began." (Acts 3:19-21). Then, and not until then, will the age of gold, the long-looked-for sabbath sun rise over all the earth, with healing blessedness in its beams. What a glorious light on that blessed morn will break over a creation which shall groan no more. In that day "Creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (Rom. 8:21). Millennial days! Days of heaven upon the earth! Only the days of the ages of the ages, when no unhallowed foot shall ever touch the pavements of the City of God, will ever surpass the millennial blessedness when "Israel shall blossom and bud and fill the face of the world with truth." (Isa. 27:6).

Millennial Blessedness

In that day "Nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4); "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain." (Isa. 11:6-8). Hallelujah!

The King enthroned "shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor . . . and with the breath of His lips shall He slay the wicked." (Isa. 11:3, 4). "He shall deliver the needy when he crieth, the poor also, and him that hath no help . . . precious shall their blood be in His sight." (Psalm 72:12, 14). Hallelujah!

"They shall build houses and inhabit them . . . They shall not build, and another inhabit; they shall not plant, and another eat." (Isa. 65:21, 22). Hallelujah! "The inhabitant of the land shall not say, I am sick" (Isa. 33:24), and, "The eyes of the blind shall be opened, the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing." (Isa. 35:5, 6). Hallelujah!

"There shall be no more thence an infant of days, nor an old man that hath not filled his days," (Isa. 64:20), "for, as the days of a tree are the days of My people." (Isa. 65:22). Hallelujah! Yea, death itself shall be banished, save in the case of continued, stubborn rebellion, and even then shall it be said, "The child died, being an hundred years old." (Isa. 64:20).

"The desert shall rejoice and blossom as a rose. It shall blossom abundantly." (Isa. 35:1, 2); "an handful of corn in the earth upon the top of the mountains,—the fruit thereof shall shake like Lebanon," (Psa. 72:16); and, "The plowman shall overtake the reaper . . . and the mountains shall drop sweet wine, and all the hills shall melt." (Amos 9:13). Hallelujah!

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:10). "And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also." (Zech. 9:21). Hallelujah!

And the "Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." (Isa. 24:23), and "Gentiles shall come to thy light, and kings to the brightness of thy rising, (Isa. 60:3); and they "shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feasts of the tabernacle," (Zech. 14:16); "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . yea, all kings shall fall down before Him: all nations shall serve Him. . . and He shall live. . . His Name shall endure forever: His Name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed. Blessed be the Lord God of Israel, Who only doeth wondrous things." (Psalm 72:8:18). Hallelujah! Hallelujah!! Hallelujah!!! "And blessed be His glorious name forever: and let the whole earth be filled with His glory! Amen, and Amen!" (Psalm 72:19).

"HE WHICH TESTIFIETH THESE THINGS SAYETH, SURELY, I COME QUICKLY! AMEN! EVEN SO, COME, LORD JESUS!" (Rev. 22:20).

(The End)

Long Beach, California.

ANNOUNCEMENTS

Southeastern District Mission Board Announcement

Since the statistical blanks have been sent to pastors and churches and since the district conference program is about ready for publication, and also since the district conference is coming on apace, the treasurer of the district Mission Board feels that the churches of the district should be putting forth some effort at making up their apportionments to the mission work of the district. To date only a very few churches have paid any on their year's apportionments, and only one has paid in full. And the one that has paid in full has by far the largest obligations of all kinds to meet this year. Let us get after this. The asking was at the rate of thirty cents per member, but if you are not able to make that up, in whole or in part, just send in what you have or can gather. We have been able to meet payments on mission workers' salaries to date, but the deepest well will eventually run dry if there is nothing put into it. Please do your part. Send all monies to the treasurer as noted below.

E. L. MILLER.

Maurertown, Virginia.

OUR LAYMEN Their Interests and Activities

FATHER AND SON BANQUET

The president of the Laymen's organization has let the writer in on the organization work, though he is neither a layman nor a pastor. We appreciate this initiation into the Layman's group, and as an expression of our gratitude we are offering this report, at the invitation of Prof. Puterbaugh, of the men's activity at the Ashland church.

The men of Ashland conducted a Father's and Son's banquet on the evening of March 15th attended by about 90 fathers and sons. The movement was initiated by the men of the Sunday school under the leadership of the superintendent, Dr. R. R. Haun. The work of preparing for the banquet, the eats, the program, invitations, etc., was divided between several committees, and the good ladies of the church were called on to cook and serve the meal, and a great success they made of it.

The program consisted of "sings" by the entire group of men and boys and it proved to be a most enthusiastic singing of "father and son sentiments adapted to popular tunes." Dr. Edwin E. Jacobs gave a toast entitled "A Father Talks to the Sons," and Franklin Zercher used the theme, "A Son Talks to the Fathers." Both were interesting and helpful as well as interspersed with humor. It should have been said before this that Prof. A. L. DeLozier was the toastmaster of the evening and he did the job in good DeLozierian style, and those who know him, know that he is able to do that sort of thing in a way that insures success to such a program. A quartet composed of Dr. Haun, Dr. Bame, Dr. Teeter and Prof. Benshoff entertained the assemblage with special music. The main speaker of the evening was Prof. E. L. Bowsher, superintendent of Ashland City Schools. Prof. Bowsher was both entertaining and instructive. He knows boys and he knows men, and he gave a message that both needed, calling for more fellowship and finer understanding and cooperation each with the other.

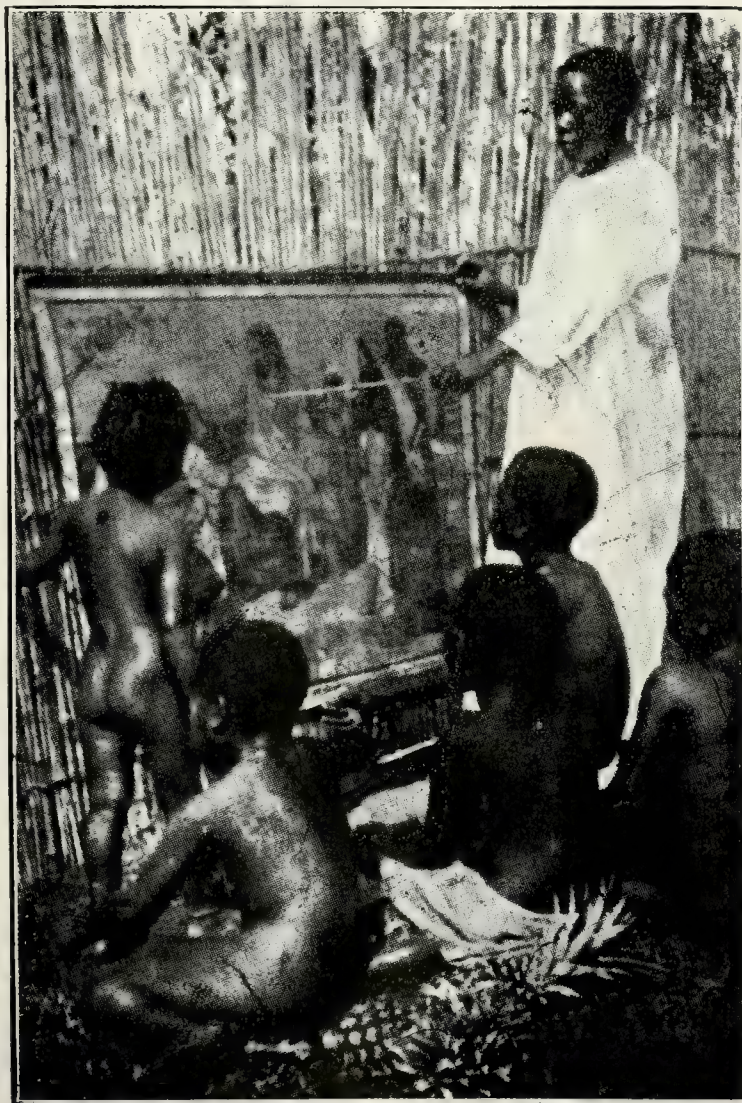
Another feature of the program, and one that points to the future, was a brief business session conducted by Dr. Haun. The one item of special interest was the launching of an effort to make a permanent organization of the laymen, or possibly it should better be said, a permanent organization of men, for it seemed to be the desire to include the ministers of the congregation also, as they work right in the harness with the laymen of the Ashland congregation. But however it is finally constituted, the men of the Ashland church are setting before themselves the purpose of promoting various projects in the church that can only be done by men, as well as to bestir themselves to greater activity in the regular work of the church. So the men of Ashland will soon be on the march, let us hope. And when they have captured a Jericho or two, some one will likely write again.

GEORGE S. BAER.

Whatever makes good Christians make good citizens.—Daniel Webster.

The BRETHREN EVANGELIST

FOREIGN MISSIONARY NUMBER



The Native Evangelist

Signs of the Times

By Alva J. McClain

THE Great Lie.

It is often said by the unthinking that the utterance of unbelief is nothing very serious in its possible effects, that people pay little attention to it, and soon forget it. Such may be the case in certain instances, but generally speaking the utterance of error is highly dangerous and may have tragic consequences. This is especially true when the speaker has the prestige of church support. I wish to cite a case in point.

Some weeks ago a man was brought to this city for the purpose of speaking to a union meeting of men on the subject of building up character. In general I do not think that what he said amounted to much, and doubtless most of what he said has been forgotten. But one thing he said on the side of infidelity has perpetuated itself in a rather unusual way. His general scheme for the production of character had to do with heredity and environment, and as his illustration he cited the character of our Lord Jesus Christ, affirming the notion that, given the proper biological and environmental elements, it would be possible for the human race to produce another Jesus! His statement was so unequivocal and shocking that even by laymen it was pronounced to be blasphemous.

In support of his general idea he recommended to his hearers a book, the title of which I shall not give, as I do not wish to advertise it. He urged his audience to get the book and read it. The book was specially mentioned in the newspaper accounts of his address. As a result so large a number of inquiries came to the public library that the book was ordered and is now in circulation in this community. It is an intermingling of fiction and history, purporting to be an account of Joseph the husband of Mary, and also of his immediate ancestors, Matthan and Jacob (see Matthew 1:15-16).

The book ends with the birth of our Lord, whom the author declares to be the son of Joseph. To use the exact words of the writer, Joseph's wife bore him a man child, which was "his first-born."

Thus, once more, there is repeated the ancient slander, and the "bar sinister" is laid upon the person of our only Lord and Savior. It is done, to be sure, in very beautiful literary fashion; for the author has actually borrowed the style of the King James' Version of Scripture in which to repeat "The Great Lie" as to His human origin.

In concluding on this painful subject, I return to the gentleman who made the speech and recommended the book to the Christian men of this

community. He was brought here to say something which might aid in the building up of character. What he did say placed a question mark against the veracity of Luke and Matthew, both of whom relate the story of the Virgin Birth. It makes liars of both Joseph and Mary who alone could possibly know the truth of the matter.

God knows how badly the world needs more real Christian character. But the cause of character building certainly cannot be advanced by the assassination of the character of others, especially those upon whose writings and statements we must depend for all that we know about Christ and the Faith which He came to bestow upon lost men.

MONEY Under False Pretences.

The Freethinkers of America, Incorporated (who are not free thinkers at all), have filed suit against Trinity Church of New York City to restrain that church from selling postcards upon which there appears the prayer supposed to have been uttered by George Washington for his country. The "Freethinkers" bought two of the cards for 20 cents, and then instituted suit against the church for obtaining money under false pretences, claiming that to represent Washington as a praying Christian is fraudulent.

It seems to me that too much weight is attached, by both believers and unbelievers, to what George Washington did or did not say about Christianity. One side claims that he was a praying Christian. The other declares that he was not. Now, of course, it is an interesting question historically whether Washington prayed or did not pray. But it ought to be said that whether Washington believed or disbelieved, whether he prayed or did not pray, has nothing to do with the truth of Christianity or the efficacy of prayer.

One might suppose, from the dust of this perennial conflict, that the very fate of Christianity hung on whether or not the Father of his country prayed at Valley Forge. The quicker we get rid of that notion the better off we shall be. If it should be discovered (which, I am quite certain, it will not be) that Washington was an atheist, the "foundation of God" would not be shaken in the least. Christianity does not depend for its validity on the number of great names that can be connected with it. The Apostle Paul found a powerful argument for Christianity in the opposite fact that not many great names had embraced its faith (read 1 Cor. 1:26-29). This fact, to Paul, demonstrated that the power was not of men, but of God.

HIGH Cost Of War.

It has been pointed out times without number how great and appalling is the cost and waste of war, in terms of money and wreckage of human life. At the same time we overlook other

evils, beneath our very noses, which are also costly and wasteful.

Take, for example, the warfare of the home which generally results in separation and divorce with all the attendant evils. In a recent report published by the Alimony Reform League, it is said that 1,800,000 men have paid alimony in this country during the past ten years, and that the amount now paid annually is \$936,000,000. Of course, it is true that a part of this amount probably should be paid to wives and children who suffer indirectly. But a large part of the money is wasted. Instead of one home, often two must be established and maintained. Furthermore, the alimony claims made by many divorced wives are simply another "racket."

But the great waste in the divorce mill is found in two other directions. The fees paid to those who help keep the mill grinding sum up to the staggering figure of \$2,000,000,000. This is to say nothing about the moral waste of marital infidelity, and the wrecked lives of children. We should not be less concerned about war between nations. But we should become more concerned about this tragic warfare in the American home.

The sacrifice of selfish and sinful desires is not a hardship but a blessing in every way; the greater the sacrifice the richer and fuller will be the life.

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EDITORIAL

Our Merged Church Paper

We are getting started this week with the realization of an ideal that has long been in the mind of the editor, namely, the merging of all our news-carrying publications into our one official organ. This ideal has been shared by others also who have understood something of the problems connected with the making of a denominational paper. The Publication Board, working to this end, is to be congratulated on the achievement. The publications cooperating in this merger deserve commendation for their willingness to operate with a separate existence, and to bring their voice into cooperation with that of the regular church paper. We understand the point of view of the leaders who have been making use of departmental publications in the prosecution of their work, and we know how important the printed page is to their success. We believe they are not hazarding the future of their work by this merger, but rather stand to increase the reach of their influence. We are looking to the year ahead to demonstrate that belief, and also to prove the arrangement to be for the larger service of every brotherhood interest and also for the greater satisfaction of our readers.

The three publications merging with The Brethren Evangelist will continue to have the same editorial supervision which they have had heretofore, each editor having full responsibility for his or her allotted space in the issue especially devoted to that work. In other words, one week the major portion of the Evangelist will be given over to Foreign Missions with Dr. Bauman editing the Foreign Mission section of that issue. The next week a Woman's Outlook special edition will be published presenting the plans and program of the Woman's Missionary Society and the Sisterhood of Mary and Martha, with Mrs. F. C. Vanator and her associates having complete charge of their material. The third week the paper will be especially devoted to Home Mission interests with Rev. R. Paul Miller, editor of The Brethren Witness, responsible for the space devoted to that interest. The fourth issue of the month and the fifth, when there is no change, will be regular Evangelist numbers. Every week, however, certain features of the regular Evangelist will be so arranged as to maintain a certain continuity in the paper. The paper will also carry special interests and organizations of the brotherhood

will be given as much space as possible for the promotion of their work. Not all may have the amount of space they may desire at the outset, but we hope as we proceed that such adjustments may be made as will result in entire satisfaction to all. Perfection is never realized at the beginning, but we believe we are on the right track, and with patience and cooperation we will make progress toward the ideal.

This week more space is being given to Foreign Missions than they will regularly require, for this is the time of year when the Evangelist is especially devoted to the promotion of the Easter offering for foreign missions. That is the major interest of our brotherhood right now and we believe our readers will patiently await later issues for the appearance of the more typical merged paper with its regular departments. But this week is representative of our policy of giving the right-of-way to a special interest at the particular time that it may be calling upon the brotherhood for an authorized offering.

As The Evangelist enters upon its larger mission, we ask for the prayers of all in behalf of those having responsibility for the making of the paper and in behalf of pastors and other leaders who will share the responsibility of extending the reach of the paper's influence. Already the Evangelist family has begun to increase. We believe it will continue to do so.

He Is "The Way"

Jesus said, "I am the way, the truth and the life." It was in memory of this statement that the members of the apostolic church came to be known as men and women of "the Way." The disciples are called by that name a number of times in The Acts. A most suggestive term it is, and suitably applied. Jesus is the way to the Father and every one who would approach the throne must come through the Son's interceding. He is the way to salvation, for he made atonement for sin. He is the way to peace and joy, for he alone can take away the power of sin and restore the equanimity of life. He is the way to Christian living and no one has a right to wear his name who will not walk in his ways. He is the way to heaven and all those who come to him by faith, he will take them unto himself to dwell forever with him in glory.

No greater truth comes to the Christian heart than that if we confess our sins, Christ our Lord is faithful and just to forgive us our sins and to cleanse us from all unrighteousness, and that truth is set forth in the feetwashing service.

CHURCH NEWS has been crowded out of this issue, and to a large extent out of the last two issues, but we hope to find space for the most important and longest delayed news next week. One revival report in particular has been unduly delayed, that of Masontown, Pennsylvania, where Brother R. D. Crees assisted the pastor, Brother Floyd Siibert, with the result that forty-eight were added to the church.

FOR THE FIRST SUNDAY of April the program of prayer, which we have not the space to run this week in its entirety, calls for the following:

"But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Lk. 22:32).

1. Pray for the various churches and native workers on the African field.

2. Pray for the various churches and native workers on the South American field.

3. Pray for the officers and members of the Foreign Missionary Society.

God CARES for the Heathen: « « DO WE?



FORGET NOT that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. He who is not a **missionary** Christian will be a **missing** Christian when the great day comes of bestowing the rewards of service.

Therefore, ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen, if you have the youth and fitness required for the work.

Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of foreign missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood.

I warn you that it will go hard with you when the Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost.

—Dr. A. J. Gordon.

Does Romanism Save?

By Dr. Charles F. Yoder, Almafuerte, Cordoba, Argentina

If Roman Catholics are saved, why spend money to establish churches in Roman Catholic countries, instead of going to the heathen who know nothing of Christ? This is a question asked by many sincere contributors to missions and it deserves a sincere answer. Those who ask the question, live in a land where they can point to Roman Catholic friends who have the Bible and read it; who believe in Christ, practise good works and live saintly lives. We do not wish to judge such persons. God knows

what extent their virtues are due to the doctrine they are taught, and to the Bible they read, and the evangelical atmosphere in which they live. But it would be incorrect to say, because of such persons, that Romanism saves. If red beets are planted at the roots of white rose bushes, the roses will be tinged with red. If certain Roman Catholics read the Bible, and associate with the evangelical Christians, their lives will reflect the influence of these Christianizing factors. To judge Romanism on its merits, we must see it where

it is supreme and can ripen its own legitimate fruit. In South America, Romanism has been the state religion for nearly four hundred years. It has had every opportunity to teach the true Gospel doctrines, and to establish the true means of grace. If Romanism saves, then the Roman Catholics of these countries should be examples of saved Christians. The tree is known by its fruit, and we may find the answer to our question by a study of Roman Catholics in countries where Romanism reigns. Even in such countries, we still must make allow-

ance for the light of conscience by which many sincere pagans, like Cornelius, are seeking God, and whose almsgivings are remembered and whose prayers are answered by sending them the greater light of the Gospel. Some of these have gotten into the Roman church and are devout members, following such light as they have. Some prefer to remain outside and be true to their own consciences. Such are classed by Romanists as atheists and infidels, but the Bible classes them as "those who, having

not the light, are light unto themselves."

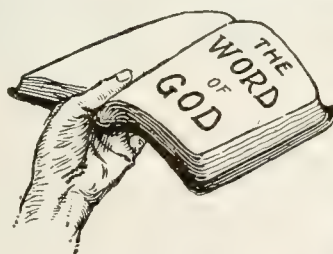
Let us, therefore, leave this class also to one side. Although worthy of our consideration in bearing the Gospel to all the world, we wish at present to consider the question of Roman Catholics who follow the light of Romanism. Let anyone who doubts the necessity of evangelical missions in Roman Catholic countries consider carefully the following facts:

1. Romanism does not save because Romanists do not know that they are saved.

People who are

alive know it. People who love know it. People who are saved know it. They know it first by the testimony of the Word of God. The inspired apostle John writes: "These things have I written unto you that ye may KNOW that you have eternal life" (1 John 5:13). They know it by the testimony of the Holy Spirit. "The Spirit himself beareth witness with our spirit that we are children of God" (Rom. 8:16). And they know it by personal experience. Paul says: "I KNOW whom I have believed" (2 Tim. 1:12). John says: "WE KNOW

The only answer:



Only one protestant Christian in every 9/8 of the population.

Reprinted by courtesy of the Christian Workers Magazine

that we have passed from death into life because we love the brethren" (1 John 3:14). In Galatians 5, we have a description of the works of the flesh and the fruit of the spirit. While the life is invisible, the fruit is the visible proof of its presence. If the fruit is lacking, the branch itself is cut off. "If any man hath not the spirit of Christ, he is none of His" (Rom. 8:9).

Therefore if we ask any truly saved believer, "Are you saved?" he will answer: "Thank God, I am!" He may not pretend to be perfect, for sanctification as a condition, is a progressive process; but he knows that his will is to do the will of God, and counts it not presumption to believe the promises of God. He stands firmly upon the Word: "He that heareth my word and believeth him that sent me, HATH eternal life, and SHALL NOT COME into condemnation, but HATH PASSED from death unto life" (John 5:24).

On the other hand, if we ask one who knows nothing but Romanism: "Are you saved?" the answer will be: "How do I know?" If a person has been a faithful Catholic all his life, and his relatives continue, after his death, to pay for masses for the peace of his soul year after year, and one of these poor people should ask the priest: "Is not this man saved by this time?" he will answer, "How do I know?" They pretend to know positively that any dissident from their doctrine is eternally lost; but, they can never assure a faithful servant of the pope that he "IS PASSED from death unto life." That would stop the paying of more masses.

2. Romanism does not save because Romanists do not know what salvation is. Ask a Catholic who knows nothing but Romanism: "Are you a Christian?" and he will answer: "Of course I am! I am not an animal!" If we ask: "When did you become a Christian?" he will answer: "My parents Christianized me when a baby." He means that he ceased to be a mere animal, and became a Christian by infant baptism. Did those few drops of water on the head change the nature from carnal to spiritual? Not at all. They only authorized the priest to register the name of a new member of the church, who could now be said to be enroute to the fire of purgatory instead of the fire of hell, the difference being that the former is supposed to end some time at the door of Paradise. Does this baby that has ceased to be "an animal" cease to manifest animal instincts? If so, why is it that Romanism permits, even in the priests, drinking, smoking, gambling, etc., while in Romanist countries the proportion of illegitimate births is enormously high?

Does this baby that has become "a Christian" know what it means to be a Christian? Does it know anything about being "filled with joy in believing" (Rom. 15:3)? Does it know anything of being in a kingdom which is "not meat and drink but

righteousness and peace and joy in the Holy Spirit" (14:17)? Does it know anything about being regenerated (John 3:5) or having communion with God (1 John 1:3)? Can it obey the command to "search the Scriptures" (John 5:39), or to "worship God in spirit and in truth?" No! In all these things it remains as it was before. And what is more it does not learn these things as it grows older. It is taught a catechism of men with doctrines contrary to those of the Gospel. It is taught to pray with vain repetitions of empty phrases like the rosary, to direct its petitions to deceased human beings who cannot answer, and to trust to good works which any hypocrite can do. These things are not what the Gospel calls "life eternal." Jesus said: "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3). But God the Father is pictured to them as an old man with a long beard; and Christ is presented as a helpless babe in his mother's arms, or a dead man upon the cross. The true God and the true Christ who live with us all the days, **they do not know.** They think they eat his literal flesh in the communion, but his words "which are spirit and life" (John 6:63) they do not know.

3. Romanism does not save because it does not teach the way of salvation. Jesus taught that "God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish but have everlasting life;" but Romanism, while professing to believe this, proceeds to teach a multitude of other conditions which invalidate the Word of God.

It teaches the ten commandments; but, takes the liberty to suppress the second, and divide the tenth into two, and then adds the "commandments of the church" which are all superficial requirements which can be obeyed without regeneration. It teaches that there is saving power in the sacraments, in good works, in the intercession of the virgin and the saints, the mediation of the priests, and the indulgences of the pope. But, in apostolic times, when people asked the way of salvation, they were not taught any of these things. They were taught faith in Christ, repentance from sin, regeneration by the Holy Spirit and the Word, and a life of loving obedience to God and love for one another. See Eph. 2:8-10; 1 John 5:1, 2; Titus 3:5-8. It follows that those who know only what is preached by the priests are made to trust in false conditions of salvation and do not know how to enjoy true salvation which is life eternal, given here and now to repentant, obedient believers in Christ.

4. Romanism does not save because the saved have light apart from Romanism. In all Catholic

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WHAT » » IF?

BY REV. CLARENCE L. SICKEL
Rio Cuarto, Argentina

One day after speaking at an open-air meeting in Balico, a man came to me and said: "What you have said is all very good; but tell me, how would it have been with you had you been born in India, Africa, China, or even here in South America?" That question is still in my ears. What if you had been born in a pagan land? What if you had been born in a land where the Gospel of Christ is not preached in its purity? What if you or I were among those who have never heard? What if from your lips would come that despairing cry: "No man cared for my soul?" What if

the souls of those, for whom it is already too late, were for their own sons and daughters or brothers and sisters? What if their blood should be required of our hands while we still have the ability to do more than we are doing? These are questions that should make us think at this Easter season. And let us not forget, they must be repeated again and again.

What if YOU had been born in Argentina, how would it be? That is a

question that I am going to answer for you, by showing you just what being born in Argentina has meant to others.

The people of Argentina may largely be divided into two classes, into which the teachings of the Catholic Church has divided them, the fanatical, and the indifferent or unbelieving. You would no doubt be in one or the other of these two classes. You would be caught in the false teachings of Romanism, with its traffic indulgences, its exorbitant charges for baptisms and confessions, for the marriage of the living and the burial of the dead, with saint worship and Mariolatry.

You might be in the place of one who is counted among the faithful Catholics of Huinca Renanco, who declared to me that Christ is dead. When I

sought to show her the truth she turned upon me with curses.

Dona Marina was an old Italian lady with whom we had but one opportunity to speak. She had grown up in that land which is the very heart of Romanism. Her only response to the message was: "I believe in the saints. That is all that is necessary." This she repeated over and over. She spoke insultingly of the Bible. She has gone now to her Christless grave. The Message came too late. What if YOU had been Dona Marina?



Reduccion is a country town where thousands go every year, some to be healed of diseases, some to gamble, and some to see what the rest do. It is a center of fanaticism and vice. The large images, or idols, are supposed to have miraculous power, and the people pray to them, just as the Hindoos do to their idols.—C. F. Y.

At Reduccion, about 28 miles from Rio Cuarto. There the priests make the most of their opportunities to get money from the people, deliberately deceiving them.—C. L. S.

most of their opportunities to get money from the people, deliberately deceiving them. The walls are hung full of little objects representing all the members of the human body, sheep, cattle, wheat, corn, etc. made of silver or other costly material. These are left as tokens of some vow given. For instance, in case of some foot disease, the person makes a promise of fidelity to the saint, and if she heals the feet, a silver pair of feet are left at her shrine. Another money scheme is the "measuring of the saint" for which exorbitant charges are made. An afflicted person requests that the saint be measured in a certain part of her body. Then the ribbon is carried back to be worn in that particular place and recommended as having healing virtues. Candles are sold by the priests to be left at the shrine, and

Each year annual pilgrimages are made to the various miracle working saints in the Republic. There, idolatry, very much the same as that which so grieved the heart of the Apostle Paul in his missionary journeys, is practiced by those who call themselves the true Church of God. A well known saint with supposed miracle working power is located at Reduccion, about 28 miles from Rio Cuarto. There the priests make the

at intervals these candles are collected and resold to a new group of pilgrims.

At the time you will be preparing to give of your means for the extension of the Gospel in Argentina, a procession will be forming in honor of a dead Christ. He will be taken from the cross, as in other years, sometimes with weeping and wailing from the congregation. Then, the body placed in a canopied bed, will be carried at the head of a procession to the strains of a funeral march, and the sound of chanting of the priests. The streets and the plaza will be filled with people, some falling in line behind the procession in varying moods; others curious, indifferent or merry as the case may be. What if YOU were one of those to whom our Christ—Who said, "I am He that liveth and was dead; and, behold, I am alive for evermore"—is but a dead Christ?

In Holmberg, where we hold weekly meetings, there is one who believes whole-heartedly in the power of his crucifix. When a storm is approaching he carries the crucifix outside and points with it toward the storm, sprinkling salt upon the ground. The storm, he says, always turns and goes in the opposite direction. Like him there are thousands. There is the mother who placed San Antonio under the baby's pillow to prevent thumb sucking; the neighbor who recommended Saint Polonia as a sure cure for tooth ache; the woman whom not having received from San Antonio what she had asked, placed him out doors in the rain, hanging head downward. She was sure that the saint under this punishment, would immediately supply her need. That the people should be so blinded as to believe that trash is sad indeed, and those of us who labor among them are grieved to see the truths of the Word of God rejected, and these fables so easily accepted and believed. What if YOU had received such teaching?

Rome is openly hostile to the circulation of the Scriptures. The Bible is a closed book in South America. Many have never seen the Bible, others are afraid to touch it, much less read it. Others confess that they do not care to read a book which teaches a religion as false as Romanism. Others think they are doing a good work when they insult the colporteur and drive him from the door with a whip. Others are hungry for the Word. Scores of incidents might be given to show how the reading of the Word of God has transformed lives and even entire communities, even without the preaching of the Word. The church at Tancacha is itself the result of the reading of the Word by Brother and Sister Humbert. What if YOU had been born where the Bible was a closed book?

Mariolatry, or the worship of Mary instead of Christ is carried on most extensively. The follow-

(Continued on Page 23)

A Missionary-Minded Church

By REV. ARCHIE L. LYNN

La Verne, California

The Missionary-Mindedness of the La Verne California Church is not accidental, but is due to the emphasis that is given to missions in every department of the church. The paramount importance of missions, both Foreign and Home, are kept before the church from the Cradle Roll Department up through the whole Bible School. It is the constant aim of the leaders that all, from the youngest to the oldest, shall be properly informed concerning the Master's great command to evangelize the whole world.

Many prayer meetings are held during the week throughout the year. In every prayer group, earnest prayers are made for missions. We believe because of the importunity of prayer in this church, much "bread is cast upon the waters."

The **Pray-ing** church becomes a **Pay-ing** church. Taking the years 1923-1934, the gifts for Missions have amounted to \$24,626.68. These gifts have been made by hard working people who love the Lord.

The **Pray-ing** church not only becomes a **Pay-ing** church, but also a **Thrust-ing** church. "Pray, therefore the Lord of the harvest, that He will thrust forth labourers into His Harvest." The La Verne church has given gladly of her best young people for the foreign fields. Witness: Brother and Sister Clarence Sickel to South America; Brother Chauncey Sheldon to Africa; Brother Curtis McMillan ready to sail to Africa; Sister Ruby Bowman ready and anxious to go to Africa; one young man, H. D. White, in the Seminary, preparing for the ministry; and about a half a dozen splendid young people in this church earnestly preparing for the Foreign fields.

Rich rewards have come to this church as a direct result of her growing interest in the mission fields. The church has "cast her bread upon the water in the form of prayer, money and lives. We are getting great returns on our investments. We cast crumbs upon the water, and great big delicious loaves have returned to us. We cast a handful of meal upon the water, and the Lord is returning barrels of the finest flour.

The vision of the church has been kept clear and strong as she earnestly looked to "the regions beyond." Her heart has been enlarged as she has gone in the way of His great commandment. Her actions have been enriched and purified by taking the heathen into her heart. The spiritual life of the church has been deepened and enriched proportionately as she has obeyed the Master's command to evangelize.

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The Gospel of Power at Work in Argentina

By Domingo Reina, Tancacha, Cordoba, Argentina

At the request of Brother Sickel for news from the field where, by the will of God, I labor, I am writing these lines, though I am not fond of writing and less as regards my own work. But I do it for those interested in the missionary work may see that their efforts are crowned with souls brought to Christ; and this, in spite of the fact that Satan wages war furiously, even trying to devour the very children of God.

So much might be said of the two towns, Tancacha and Hernando, that I hardly know where to begin; but I believe it will be of interest to you that on January 6 we had an all-day open-air meeting, on the banks of Rio Tercero (Third River), where we gathered most of the members from Tancacha and Hernando, besides many others who are interested. Because of the distance, 21 miles, and for other reasons, some could not be present, to their regret and ours. We spent a day of worship, crowned with 16 baptisms; three from Tancacha, and 13 from Hernando,—a sight that probably none of those present will ever forget.

Among those from Hernando, whom I baptized, was an elderly Italian woman, Maria Scandolera, aged 54, who had the misfortune to marry (in her native land) a forger, and a man of well-developed criminal instincts. One of her sons told me that his father had about 30 deaths to his account, and so hardened was he that it was his joy to cook a good "churrasco" (roast) beside the corpse of his mutilated victim. He was imprisoned, after one of his crimes, leaving his wife and three children in misery and want, and considered as undesirables. The two older children (one six, the other three years of age) went to neighboring villages to beg, because no one in the one where they lived, cared to help the unfortunate family, on account of the crimes committed by the husband and father. Returning one day, these children found their mother in one bed, paralyzed and unable to move; and the baby, dead, probably from hunger, in the other.

So passed the years. The older boy, Antonio, was for

three and a half years in the World War, and won a medal of honor. Later he decided to go to South America. Still later, the mother and brother followed, and most of the time have lived in Hernando.

Antonio Scandolera was an ardent admirer and follower of Sacco-Vanzetti, anarchistic and atheistic in thought, and lived a life of evil and vice, and was so addicted to drink that he was a pitiful sight. The other son, Juan, while somewhat more sober, nevertheless gave himself over to the study of witchcraft, spiritualism, fortune-telling, etc., deceiving the people. Miss Nielsen has seen the collection of amulets, cards, medals, magic rod, and other things that he turned over to me when he was converted. The mother lived in sin with a man she met in this country.

One day, word came to them that the father was out of prison, and was on his way to Argentina. Were they tranquil, this mother and her sons? No; it was rather cause for panic: partly because of the mother living as she was: partly because he had said he was coming to kill them all, and well they knew that he was quite capable of carrying out his threat at the first opportunity. He arrived, and tried to carry out his purpose, but for some reason, which I attribute to Providence, was unable to do anything. Then, one day, they learned that he had gone to the cemetery and with a revolver had ended his criminal career.

Two years ago, our tent campaign was held in Hernando, and one night, at the close of the meeting, Antonio Scandolera asked to buy a Bible: but, in order to have some money left with which he could buy drink and cigarettes, said he could not pay in full, but would work and pay the rest when he came again, which he did. He read all, or nearly all, of the Bible in the country where he was working. Months afterward he came to the hall which we had rented with the idea of disturbing the meeting. He sang very loud and discordantly, and did disturb, for his voice is powerful. But, for me, it was a soul that needed to know the Lord, and

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Rev. and Mrs. Domingo Reina and Family
Tancacha, Argentina, S. A.

Easter Time in French Equatorial Africa

By Miss Grace Byron,
Missionary, Bassai, French Equatorial Africa



MISS GRACE BYRON

Easter marks the end of death and the springing forth of life! In Africa, Easter is the end of the dry season and the beginning of the rainy or growing season. New grass is beginning to sprout, replacing the dead, yellow stalks, and turning the fields green. Orchids are popping up here and there; and, sometimes a

whole field is turned to orchids overnight. The trees look greener, the birds have come back, and are building their nests. Everywhere we are seeing evidences of new life.

Every blade of grass and every flower is telling the Resurrection Story. We see the native Christians, who were dead in sin, beaming with new life. Our hearts are filled with praise and thankfulness to our Risen Lord that we have a story to tell that brings life and salvation. **We thank God for you who have made it possible to bring the resurrection message to these people who live in constant fear of death.**

It was Easter, 1932, that we dedicated the Bain-dai Chapel, the first foreign effort of the Bassai native church. We took a whole truck-load of native Christians with us to see the work of their gifts. These people, only a few years ago, would have killed and eaten each other upon the least provocation. Now they wanted others to know the Risen Christ Who can bring new life to them, and to tell them that they are their brothers. Many had given a whole month's salary that the Tali tribe might have the privilege of having a chapel, and an evangelist to preach the Gospel to them.

I wish I might be able to draw aside the veil at this season, that you might see some of your fruits—the thousands of changed lives and the trained workers. That is the bright side of the picture. But let us take a glimpse at the other side—the tribes beyond those who have never heard. One chief said, "We die like dogs. No one comes to teach us."

How can we reach them? Can we stretch our funds when the dollar is only worth sixty-six cents because of the increased value of the French franc?

(Continued on page 19)

By Miss Mary L. Emmert,
Missionary, Yaloke, Oubangui-Chari, F. E. Africa

Even long before Easter there is a special burden on the hearts of the missionaries on the Field—and it isn't for new Spring hats and fancy dresses for that occasion either. Intense, concentrated, persistent intercession is made both in family devotions and in Station prayers for **one** thing: that the Church in the homeland might not fail the Lord's work in the Easter offering for Missions.

Why are the missionaries so much concerned? Because of the vast amount of work around them and no workmen! A shortage of laborers in the day of so much unemployment!! We not only want to maintain the work already begun, but we want to branch out. Oh, how we long and hope for recruits to help us! Think of it—not one new station in eight years until now, when we are at last opening **one**!

How important it is that the offerings increase this year! What is more, the Lord has laid upon us the burden for seven new sub-stations, to be manned by two missionaries each, in this same territory where we have been laboring fourteen years. We realize that this is a tremendous request in face of present day conditions; but, we believe firmly that the answer is in tithing and in offerings. Will hard times come? **"Ye have robbed Me—tithes and offerings."** If every member of the Brethren Church tithed, we would have chapels and stations dotted all over our particular corner of Africa; and, a good percentage of the natives would be reading the Bible in their native language.

If every one paid the back tithe that is due the Lord for the past ten years, what an ingathering it would be! At least a real spirit of repentance and a fresh start might enable the Lord to so prosper us in the next ten years, that, if He tarried might reasonably well possess the Field that He has given us for our very own. "Let us go up at once and possess it; for we are well able to overcome it. **Why not start a ten year program with the Lord supreme dictator and let Him plan it for us?**



MISS MARY EMMERT

Our Weeping Lord

By J. W. Hathaway, Superintendent, Oubangui-Chari Mission, French Equatorial, Africa

Oh, what a sight John 11:35 presents to us! Who can explain the fullness of it? Who can picture it? What can it mean? The all glorious, all powerful God of God, creator of heaven and earth, standing with bowed head before the multitude weeping—methinks, sobbing—with that manly frame making with each sob as He talks about the death of Lazarus! What did it mean? Was it His realization that after three years of living with them in public ministry and the performing of miracles, they were still blind and in unbelief as to who He was; or, was it that that tender compassionate heart simply overflowed at seeing the grief of others?

Let us take one picture before we answer. Look at the same and only saviour of men. He weeps over Jerusalem (Luke 19:41). "If thou hadst known! if thou hadst known!" He sobs out. "If thou hadst known what? the things that belong to thy peace!" **Known**! Oh, what a difference it would have made to them! Now, come with me into the heart of Africa, and let

us make a circuit of some one thousand miles in going over the boundaries of our work, that the writer has just made for the purpose of studying present conditions and possibilities of evangelization, and perhaps the above two passages will be more easily understood. Village after village is passed without a single ray of Gospel light; village after village with nothing but the darkness of heathendom—sin, darkness, slavery to sin and to men, sickness, mourning unexplainable, no hope, fear of demons and Satan, no knowledge of God, perishing souls everywhere the eye looks—and God has put the light of salvation in our hands. Here is a village with some twenty-five people who have accepted the Gospel through the testimony of one of our converts who returned to his village. Daily they meet to pray for God's care and blessing, and now they are pleading for a worker to be sent. There is a group of

some two hundred coffee plantation workmen with their wives and children. The cry is—"Come over and help us!" Here is another plantation with about half the number with the same cry. Yonder is a community of some 13,000 people with no Gospel light, and they are asking for the "Good News" to be taken to them. A village of three hundred people, one of seven hundred, one of a thousand—in the same darkened state—with the same outstretched hand! And on and on we could go; but, that is enough to give you the picture.

As a missionary returning from furlough, the picture presented, struck with new force. We viewed it all. We listened, as it were, to the groans. In our mind we gathered the scene together, and imagined we were standing on a hill viewing it all at once. We thought of the hill on which our Lord stood when He looked over Jerusalem, and we said, "Oh, God, now we know why our blessed Lord bowed His head and sobbed out amidst His weeping, 'If thou hadst known.'"



"Village after village is passed without a single ray of Gospel light; village after village with nothing but the darkness of heathendom—sin, darkness, slavery to sin and to men, sickness, mourning unexplainable, no hope, fear of demons and Satan, no knowledge of God, perishing souls everywhere the eye looks."

I referred to the Lord of the past at Jerusalem, but is **He not the same to-day**? Was He not there on the hill with us? Did He not view it all? Did He have less pity and anguish of heart as we viewed the above scene than at Jerusalem? Ah! yes, the same, though His words might be slightly changed. **Then**, they were, "If thou hadst known!" Then, He was talking to a rejecting city. But, **now**, methinks, His words would be directed to the church in whose hands the light of salvation has been put. His anguish certainly would be the same; His tears, if we dare speak of the Lord of heaven weeping, the same; but, His words would probably be, "If they had known!" "If **they**,"—"if **they**." Then the weight fell on the city; but, now, on the church—on us!

We are not condemning the people at home.

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THREE FOLD

By Florence N. Gribble, M. D.,
Yaloke, French Equatorial Africa.

Your "doctor in the bush" has just glanced at her annual report to the French government—approximately 20,000 treatments given! 4,976 in the last quarter! **At Yaloke only!**

But how little figures would mean were it not for the **three** fold aspect of the work—the **physical**—the **financial**—the **spiritual**! They come to us to **live**! They come to us to **die**! But, oh, joy of joys, in life or death, they come to us to be **saved**, and all for the expenditure (**financially**) of one cent a treatment! Is it possible? No, but we have a God who does the "impossible!" Nevertheless it remains—is it because we hinder Him?—60,000 treatments (20,000 approximately at each of three centers) with a hospital allowance of \$600 annually! But the question is not—"What is the cost?" but "What is accomplished?"

You are familiar with our hospital centers.

Bassai, our oldest, facing on one hand, a majestic mountain; overlooking on the other, a charming valley. But the busy nurse, Miss Estella Myers, has little time to realize "that every prospect pleases," so busy is she caring for humanity where "only man is vile," meanwhile translating the New Testament into Karre as her only recreation!

Yaloke, where your doctor works in the bush, assisted valiantly by Miss Tyson when not on furlough, or urgently needed at another center. Otherwise her only assistants are Tinguide, the old hospital caretaker, and **three** brothers, two of whom are very small, but all of whom can at least read and write!

And, **Bellevue**, our third center, to which Miss Bickel has returned after her recent furlough, to resume her work of intense devotion and consecrated ministry to the souls and bodies of her large clientele.

How we praise God for our **three** nurses. We have had **three** others, but it has pleased God to remove them in His mysterious but unerring Providence—one, Miss Deeter to a ministry in the homeland—two, Miss Snyder and Mrs. Rollier to their ministry in heaven. We look forward with expectation to

the coming forth of nurses who have volunteered, and especially of Mrs. Morrill—not only accepted, but whose sailing date has actually been fixed. Throughout the long weary years you have had only **one** doctor—would God there were **three**!

How we do praise Him for the soon coming forth of our Dr. Taber who has so nearly completed his eight long years of preparation in France, with what patience and perseverance! with what courage and faith! with what hope and love! Throughout the long years your one doctor in the bush has prayed to be spared until the day of our Dr. Taber's coming—Persuaded that "to depart and be with Christ would be far better," yet how much "more needful" it has seemed to be to "abide in the flesh." Only our God knows whether there will ever be **two** doctors in your share of the African bush!

We must speak briefly of the **three** classes to whom the medical work is privileged to minister. The **missionaries**—God bless them—who can say what the touch of missionary nurses and doctor may have meant to them, in prevention, in cure, in comfort? Yet we freely acknowledge our even greater debt to the unkempt, unloved, unsought **heathen**. But there is a third class, neither exclusively black like one, nor exclusively white like the other—the **foreigner** in Oubangui Chari. He may be a coffee planter coming to us to be treated for craw-craw and going away rejoicing, leaving a gift for the medical work, already ready to befriend the Mission as a whole in any way possible. He may be a black chauffeur from Sierra Leone or Dahomey or the Camerooun. Coming to us to be treated for some chronic malady, and bringing to our door mail and telegram which might otherwise be long delayed. What joy to see both the planter and the chauffeur seeking the Lord!

We wish we might say we had **three** languages only with which to cope! But why say that—when multiplied languages mean multiplied opportunity? My black nurse Elie, Boy, already understands B

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POSSESSIONS

(ORIGINAL POEM BY MARTHA
SNELL NICHOLSON)

LET ME HOLD LIGHTLY
THINGS OF THIS EARTH;
TRANSIENT TREASURES,
WHAT ARE THEY WORTH?
MOTHS CAN CORRUPT THEM,
RUST CAN DECAY;
ALL THEIR BRIGHT BEAUTY
FADES IN A DAY.
LET ME HOLD LIGHTLY
TEMPORAL THINGS,—
I, WHO AM DEATHLESS—
I, WHO WEAR WINGS!
LET ME HOLD FAST, LORD,
THINGS OF THE SKIES;
QUICKEN MY VISION,
OPEN MY EYES.
SHOW ME THY RICHES,
GLORY AND GRACE,
BOUNDLESS AS TIME IS,
ENDLESS AS SPACE
LET ME HOLD LIGHTLY
THINGS THAT WERE MINE—
LORD, THOU DOST GIVE ME
ALL THAT IS THINE!

AFRICA--FACING DEATH!

What are We Going to Do About It?

By Miss Estella Myers, Missionary, Bassai, French Equatorial Africa

Facing death! Have you ever been face to face with death? Do you remember the cold sweat that beaded out on your brow and the fear that gripped your heart for the moment? Or, have you ever been with a friend or loved one who was slowly slipping from this life? Do you remember the tears that would not be stayed, the agony of heart, and the weight that seemed to be crushing the very life out of you? What if you had had no sure word of promise to rest upon, no word of comfort or hope clinging to, no knowledge of the Friend that sticketh

closer than a brother who NEVER leaves or forsakes? What if there had been no one praying, could you have done differently than do those of dark Africa, who are without Christ and without the blessed hope of resurrection, and of meeting with loved ones again?

Death to them is almost horrible creature. Day in and day out they live in fear and dread of him. He must be appeased but in spite of all, he comes and claims his victims. Then they must wander around in the wilds; and, if not properly appeased, come back to claim another victim.

Remember the first death wail we heard on our journey inland when we first entered Africa. That awful wailing set the chills up and down one's spine! One could almost feel the icy

grip upon one's own heart! It was in the wee hours of the morning, and the darkness of night seemed shades blacker than ever before. It seemed as though one could almost see Death himself stalking around among the trees. One just wanted to keep one's eyes closed for fear that one might actually see him. Is it any wonder they wail and beat their bodies until they are bruised and sore, or fling themselves to the ground until it seems they will break every bone in their bodies? Often times they do injure themselves to such an extent that they die of their injuries.

How our hearts cried out to God that the light of the glorious gospel might be brought to them!

The old men say, "The white man can do so many wonderful things, why can't he do something to prevent death?"

What are we going to do about it? Will we let them go on facing death without one ray of hope? What if it were yourself and you had heard that there were folks that knew of hope and comfort, yet said, "Oh let them go on as they are, we can't afford or risk going to them? Would it make a difference?

But we are debtors to those for whom Christ died. We must get the good tidings to them! We can if we will! May the Brethren Church prove, at this Easter time, that we are willing!



Here is what one man and his wife did about it! They sent \$1500 to build this Church at Bellevue, Oubangui-Chari, F. E. Africa, where the story of redemption is being told to thousands! If our Lord should tarry, long after the donors' earthly temples shall have crumbled to dust, these dark-skinned children of the sun, redeemed by blood, will pass upward from the Church, and on through the gates into glory. As the donors there shall greet them as they come, think you they will feel their earthly investment paid?



INTERIOR VIEW OF THE BELLEVUE CHURCH

REV. CHAUNCEY B. SHELDON
BUILDER AND PASTOR



"BROTHERHOOD!"

A Query

*Father, why is my skin white—
And why is their skin black?
Is it so that snobbish folk
Can shun—and turn their back?*

*Is it so, that poorest streets
Are filled with darkest hue?
And cast-off clothes are given to him
Who cannot buy them anew?*

*Is it meant to hurt a heart
So deep, it won't erase?
Is it so—that white man's ego
Still can keep its place?*

*Father, when will we discover
Human souls are all the same—
Color doesn't go heart deep
And skin is just a picture frame?*

*Nations rise and then grow weak,
What is great one day—may fall.
Will the future not turn tables
And the black rise over all?*

*Father, why is my skin white?
And why is their skin black?
Will it some day teach a lesson,
Brotherhood—which now we lack?*
—Selected.

BROTHER JOBSON, writing from Bassai, says: "You will understand how rushed we have been with our force reduced. It is now impossible to keep all departments going as they should. We are too few to see the work through. But in spite of all, how He blesses! We are now working on the yearly report, and the gathering together of the statistics gives us great cause for rejoicing. We have gained! That's a whole lot. Deductions for suspensions, deaths, and other losses, our gain will stand well over two hundred, putting the communicant membership to about 650. Native offerings and gifts for the work will reach well over \$125.00, and it represents a sacrifice!"

Native African Writes a Letter to Miss Tyson

Miss Tyson has given us a translation of a letter which she received from one of our native African evangelists, with permission to publish it. This letter certainly reveals a deep spirituality and consecration to the Lord's work, which is reassuring to us in the homeland. We could wish that the members of our churches at home possessed the same degree of consecration:

"Carnot, March 25, 1934.

"My dear Mother:

I received well your dear letter of January 30th, and I have double pleasure that you are so well. Am very sad that Miss Patterson is not well, but nevertheless I pray for her and for you, too. I think of you without ceasing.

Mrs. Gribble was here at Carnot with Kolobime, Andre Baybou and her chauffeur. They stayed here only three days to preach the gospel. They are returning by way of Boda and will visit Yama and his brother, Salakora. They are preaching the good news of salvation there to their own people at Boda.

I have started a class of Bible. There have already been many conversions. Each day they come and ask me to preach the gospel of Jesus Christ to them and I am so happy to have so many people. God is beginning to work for me, without doubt. There have been fifty-eight conversions and I thank God very much. My wife, she works with me each evening in preaching the gospel.

One day a man came to me in the store and asked me to tell him about the road of God, and about the affair of Jesus Christ. I started to preach that which God gave us in the Bible in II Samuel, Chapter 12, beginning at the first verse.

Yes, mademoiselle, I want to return to Yaloke as soon as possible to serve my Lord, if that is His will. I do not want to think only of money. I gain much money but that is not all. It is only God alone who gives life eternal.

You have made progress in your French, there were not many mistakes in your letter. But for me, I make many mistakes, is it not so?

My best and sincere wishes in Jesus Christ,

(Signed) JACQUES ADAMBOU.

P. S.—Dear Mother, concerning my tithe, I have sent it to the station with Dr. Gribble. I sent twenty-five francs. My wife asks me to greet you a thousand times, you and your mother. I would like to visit you in your village."

The trouble with this fast age is that it is more concerned about speed than about direction.

Prayer and Praise!

Notes by Mrs. Orville D. Jobson, Jr.
Bassai, F. E. Africa

Dear Prayer Band Members:

We have recently returned from Yaloke Station where we spent ten days in prayer and conference. All the missionaries on the field were privileged to be present, twelve in all, and we had a blessed time of fellowship together. The Holy Spirit was manifested in our midst and we are looking to the Lord for great things to be done in His Name during the year 1935. Continue to pray that need-strength may be given each missionary as we labor on in his blessed service.

Praise the Lord that the fourth Mission Station is to be opened in the Kabba Tribe this year. The Kab people are anxiously waiting to hear the blessed story and we do praise the Lord for answered prayer.

Praise Him for the many who are now in the Inquirers classes, and for the thirty-three who were recently baptized. Pray for them.

Pray for the Bible School that the Word is taught hearts may be opened to the Truth.

We are looking forward to the coming of the Morrills, Miss Tyson and Miss Byron to the field, at the present time our force is quite depleted. Continue to pray for these missionaries.

Pray for the French school students who are now having vacation that they may be soul winners in the different villages and be faithful in testimony for the Lord.

Continue to pray for the Evangelists who so faithfully preach and teach the Word at the different Chapels both in Karre and Tale Tribes; also, for a new work which has so recently been opened at Paoua near the Government Post. John and his wife are in charge of the work there.

We praise the Lord daily for the intercessors at the home base, and we thank you to know that your prayers are being answered. Our prayer is that the Lord will richly bless each Prayer Band Member, and that 1935 may be one of the best years you have ever known. "Everything by prayer!" It is blessed to know there is nothing impossible with God!

Conspicuous in the history of the forty years' wandering is its testimony to God's faithfulness in answering the prayers of his people. Again and again, despite their ingratitude and unfaithfulness, he hearkened to their cry and interposed his mercy and grace upon the course of their life and sin. Indeed, the whole story is studded with records of his faithfulness as with precious gems. It is a long account of divine intervention in response to human supplication. J. Stuart Holden.

EASTER MESSAGES

From Members of Our Foreign Board



On Behalf of Our Lamented
Dr. Miller

In the last issue of the Evangelist the editor announced the recent departure of our brother J. Allen Miller to with Christ. It had been expected that this particular space would be taken up with a personal message in his pen, but his extreme weakness prevented the fulfillment of this ministry on behalf of the work which he loved and to which he gave many fruitful years of service as President of the Foreign Missionary Society. I am writing this brief word, therefore, in his stead.

As is well known, I think, that of the varied interests of Dr. Miller, he held a higher place in his affection than the cause of foreign missions. To the very end, during his last illness, he took a deep interest in the reports sent from our two fields and the progress of the work there. He had an especial interest in Brother and Sister Morrill, our most recently appointed missionaries, and often discussed with them their future ministrations. Brother Morrill had done considerable work for him, and Sister Morrill attended him during the last days of his life. One of the last projects he made was that Brother Morrill should have certain valuable books in his personal library that would be useful in the task of translation.

It would be fitting, it seems to me, that this coming Easter offering for foreign missions should be given as a Memorial Offering in recognition of his faithful and valuable service for this cause. Such a project could not but appeal very deeply to all our members and churches.

ALVA J. McCLAIN.



Calling the Roll in Africa

By Prof. Alva J. McClain
Secretary of the Foreign Missionary Society

Having been asked to write something about the missionary situation in our African field, it occurred to me that the proper starting point would be to review the past before venturing to discuss the future. A rather hasty search through my incomplete records uncovers the following information:

1918—The original party sailed, consisting of James S. Gribble, Dr. Florence N. Gribble, Miss Estella Myers, and Miss Myrtle Snyder.

1919—Mr. and Mrs. Antoine E. Rollier.

1921—Miss Charlotte Hillegas and Orville D. Jobson.

1922—Allen Lee Bennett.

1923—Mr. and Mrs. John W. Hathaway, Miss Florence Bickel, Chauncey B. Sheldon, and Miss Minnie Deeter.

1924—Miss Mary Emmert and Miss Hattie Cope.

1925—Miss Elizabeth Tyson and Mr. and Mrs. Lester W. Kennedy.

1926—Mr. and Mrs. Joseph H. Foster.

1927—Mr. and Mrs. Floyd Taber, to France.

1930—Miss Edna Patterson and Miss Grace Byron.

1931—Miss Mabel Crawford.

1935—Mr. and Mrs. Curtis Morrill will sail this year.

To summarize, when Brother and Sister Morrill sail, probably in May, the Brethren Church will have sent, under full support, a total number of

(Continued on page 20)



Easter Sunday

By Dr. Louis S. Bauman
Treasurer

EASTER SUNDAY! How much that day has come to mean in The Brethren Church! With what hopes our beloved missionaries on the fields have ever looked forward to it, as the day on which the folks at home are going to say whether they will hold the ropes as their ambassadors go down into the miry pits of heathenism and paganized "Christianity" to save those sinking into eternal despair! If we are not praying at home, they are praying over there on those fields, and we believe that God will answer their prayers! They are calling, calling, for more helpers—calling unto God—and shall He not hear?

The Treasury is just about running even again this year. That is, by running close with our expenses, we shall have used just the sum that the Lord gave us a year ago. If we are to advance, our gifts must also advance.

By the way, think of those missionaries in Africa! The Board has asked them whether or not we shall not increase their allowances next year, due to a more than 40% depreciation in the value of the franc. Their present allowance hardly is sufficient for food and clothing. But they reply, one and all, "No! Send us more missionaries, not more allowance! We will exist somehow! Send us missionaries!" And, Brethren, if you could feel the despairing pulse of heathenism, if you could hear the heart cries of the children of the night as they hear them, sacrifice would exist at both ends of the line, and those missionaries would be sent!

May God bless the messages in this first issue of our new magazine! May

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EASTER MESSAGES

From Members of Our Foreign Board



Bread Cast Upon the Waters

By Rev. Charles W. Mayes
Whittier, California

"Cast thy bread upon the waters, for thou shalt find it after many days," (Ecc. 11:1) reminds us that what is given out for the Lord is never lost!

The Christian must give to receive. He must send out the Gospel to keep it. He must give others the joy of salvation to retain that joy.

It has been requested that I say some things concerning this truth from the standpoint of our local congregation.

1. Our Church has never suffered by giving to Foreign Missions. The money paid out in dollars and cents cannot even be compared with the blessings which have come back.

The same interest which puts money into missions, puts people into the service of the Lord. In the last six years, one of our splendid young women has gone to Africa, and three of our capable young men have gone into the ministry. These things would never be were it not for the interest of the congregation in the lost of the world. No one can estimate the eternal results from these lives. But I am certain I can say that if our people thought of none but themselves, these things would never happen.

2. There is a certain fellowship which we as a church enjoy with the missionaries. We would never know this if we had not helped to send them. We are partners with the missionaries in their work. We could never give the Gospel to the nations afar off without them. They could not go without us. Our work is their work. Their work is ours.

3. By sharing in the work of the Foreign Missions, the hearts of our
(Continued on page 20)



Epistello--Apostello--Re-Broadcast

By Prof. A. L. DeLozier

The joke about the **Epistles** being the wives of the **Apostles** is not so much of a joke after all. They are quite related. **Epistle** is from **epistello**—to send to; and **Apostle** is from **apostello**—to send far.

The Word has been sent to you and me. We have tuned in and gotten the message. What are we going to do with it?

Are we, as James suggests, like a man considering his natural face in a mirror, recognizing the face, and satisfied, going away or about his business (which may not be so important after all) and letting slip the im-press-ion because there was no ex-press-ion? (James 1:23, 24). The essential message passed unnoticed, after all, and in spite of a careful look.

Or, again, having failed to give the more earnest heed—hold the mind—to the things we have heard, have we let them slip? Rather, as the Greek puts it: drifted past them? Not like the ship heading into the storm, but like the log just drifting. (Heb. 2:1).

Rather than neglect and drift, let us be like the N. B. C., which, receiving a message sent to it (**epistello**), puts on all the power of which the transmitters are capable and sends afar (**apostello**) the message which would otherwise be lost at the point received.

As you and I give to missions at Easter, we are re-broadcasting the greatest message ever sent to man. Let us hurl it far and wide!

The resources of heaven are available to those who fight God's battles.



"We Must Because We Must" or, Holding the Ropes

By Rev. Homer A. Kent
Washington, D. C.

One day, when the tide went out in the Bay of Fundy, a young lad ran out on the beach to pick up shoes. The tide came in quickly, and before the lad knew it he was helplessly engulfed. Folks on shore saw his plight. A leading man of the town cried, "Is there no one who will go to the rescue?" Presently a young man named Fred Young said: "I will do it. Give me a life-buoy and you on shore hold the ropes!" Out he went till he reached the lad. He struggled to bring him in; but, as is the case with drowning men, the lad over-powered his rescuer so that it was almost impossible to do anything. Both were on the verge of drowning. Suddenly Young cried to those on shore, "Pull us in with the rope." There was confusion ashore; and, in the midst of this confusion, they let the rope slip away, and the crowd had the horror of seeing these two lives go to their watery graves because they let go of the ropes.

A striking memorial has been erected in St. John's, New Brunswick, showing Fred Young with his arms clasped about Thomas Mundy, seeking to save him.

Our missionaries in foreign fields have their arms clasped about the heathen seeking to save them. They have felt the irresistible urge to take the Gospel of the Risen Christ to those who have never heard it. The message of Easter, a message of victory over death, of triumph over sin, they have felt they MUST give to those who are perishing for want of it. So they have gone to rescue them. But what if we at home fail to hold the ropes? What then? What answer shall we give to God's Brethren? We MUST hold the ropes!

EASTER MESSAGES

From Members of Our Foreign Board



Bread Cast Upon the Waters

By Rev. A. V. Kimmell

Cast thy bread upon the waters: for thou shalt find it after many days. Eccl. 11:1.

We have been asked to tell how this works in the church at this place. According to the records the First Brethren Church of Philadelphia has sent out nine foreign missionaries, eight men now pastors of Brethren churches; twenty-five in other denominations; five girls, now wives of pastors in Brethren churches; twenty-five in other denominations. No one will doubt that these were among the most spiritual and best mented of the congregation. A question naturally arises. Has this sending forth of workers helped or hindered the local church?

We have had thirty years experience in the Brethren Church as pastor and evangelist, serving east and west, in small churches and large and it is our judgment that at the present time this church is one of the best organized with consecrated officers and capable leadership, of the brotherhood. As the Lord has called out workers from among us He has sent in or raised others to fill the places so the local work has not suffered and the church as she has had a part in the harvest grain in other fields.

We do not attempt to classify these workers in any way for every one is loved by the members of this church. It will all agree that of those going forth none have a greater influence in the spiritual life and growth of the church than the Foreign Missionaries. The members speak of: our missionaries; our work; our stations; our names. This enthusiasm is very real and praying and giving follow naturally and it transmits itself to all departments of work in the local church.

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WANTED-- Bread for a Hungry World Light for a Groping World

By U. J. Shively

The appeal has gone forth for bread, the bread of life—for this hungry world. In the 6th chapter of John's Gospel, Jesus says: "For the bread of God is he which cometh down from heaven." And again He says: "I am the bread of life—I am that bread of life—I am the living bread—which came down from heaven." This is the bread for the hungry world; but, who will take this bread to the waiting, starving world?

The call has come for light—the Light of Life—for this groping world. Many, many people are in darkness and need THE Light. Jesus said, "I am the light of the world, he that followeth Me shall not walk in darkness, but shall have the light of life."

Who will carry the news of this Bread and Light?

Will we, as members of the Brethren Church, follow the voice of our Christ who bids us go and teach all nations, and share what has been given to us?

Many of us cannot be "Go-missionaries;" but, we can be "Co-missionaries"—supporting by our prayers and money those who do go. Those who have laid their lives and their ALL on the altar for missionary service.

Sometimes we may ask this question: Is the giving up the comforts of life, the gifts of money, the long years of hardships worth the sacrifice? We can only answer, "Yes," when we know that salvation has come to those in Africa and South America to whom our missionaries have carried the knowledge of this Bread and this Light. It gives us courage to go forward!

(Continued on page 21)

Missionary Quitters

By Rev. Charles H. Ashman

Whenever a person or an organization discovers that the thing they are doing is wrong or unwise, it is honorable to quit. But, if the thing is right and especially if it is the will of God, then to become a quitter is most dishonorable. Everybody despises a quitter. In these days, the Church is quitting many times in many things. We call it by more dignified terms like, "Curtailement," "Retrenchment," "Economy," etc., but it is plain acknowledgment of failure, lack of faith and courage, unwillingness to sacrifice.

Now,—suppose we become Missionary Quitters? Suppose we recall our Missionaries, close our Fields, quit our World Evangelization Program? Immediately, we would be in open disobedience to the commands of the Bible. We would fail in the mission of the Church. We would lose the special favor of God. We would dishonor our Lord who died for the entire world. We would cast aside the greatest appeal for loyalty, liberality, and spirituality we have. We would destroy in the church the greatest spiritual stimulus to the individual member and to the church as a congregation. We would delay the Coming of our Lord by retarding the completion of His Body and Bride.

But,—the Brethren Church is not going to quit! We are not going to recall Missionaries! No backward look even! We are going forward! We will send out new Missionaries and even plan to open new stations! Not cowards, but courageous! Not faithless, but having faith! Not looking backward, but looking to the hilltops! "Bid the Brethren that they go forward!"

"We Are One"

By Rev. R. Paul Miller
Berne, Indiana

Secretary-Treasurer of The National Home Mission Board of The Brethren Church

It is not hard to understand how distinctive Home Missions and Foreign Missions came into existence. The methods for spreading the gospel in far distant, uncivilized lands, the problems to be solved, the obstacles to be overcome, the qualifications of the workers, were so utterly different that quite naturally two organizations seemed wise to provide true and capable direction.

But so far as the importance of either Home or Foreign Missions, or the need for either of them is concerned, there is no difference. Home and Foreign Missions are insolubly one in the great commission laid upon us by God. Here the world is one field, not two. If, for convenience and success, there is a division of labor, yet the work is one work in the sight of God.

Home and Foreign Missions are in-



separable if success is to come to either of them. They cannot long survive apart, any more than a tree can long survive without its roots, or a river continue flowing without its tributaries. The very nature of the work forbids that Foreign Missions should ever become self-sustaining. They are ever carried on in new fields where there is no constituency. Therefore, without a strong and vigorous body of Christians in a home land who are willing to sacrifice to send the gospel to foreign lands, Foreign Missions are impossible. But the larger and stronger the work at home, the swifter will be the advance in other lands.

But just as truly as Foreign Missions are dependent upon a vigorous and growing Home Mission field, so is the Home Field dependent upon Foreign Missions. The quickest way to kill a church is to kill its concern for Foreign Missions! The most deadly enemy

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Messages From W. M. S. Advisors On Foreign Board

Outside, But Looking In On Our Foreign Board

By Mrs. F. C. Vanator
Peru, Indiana

For a number of years it has been my great privilege to sit with the Board that guides the ship of our Foreign Missions. This has been a privilege in many ways, for it has given us an intimate contact with every missionary on our foreign fields. This, too, has given us a faith in them that no other source would provide. A more spiritual, a more loyal, a more charitable group of missionaries could not be found.

Then it has given us a knowledge of the methods of work of our foreign board. A group of men who depend entirely upon the leading of the Lord in every undertaking, who respect the rights of every man and woman under their employ, and deal with them in a perfectly Christian way at all times.

Then sitting with this board has given us a keener knowledge of the great need of the gospel in these two foreign lands. As the reports and letters come in for consideration, a response wells up within us which urges us to make every possible sacrifice for this great cause.

As we approach this Easter season, our hearts are burdened for the work in Africa and South America. With each new letter comes a call to enlarge our service to these fields. The answer to these calls does not lie with our foreign board or with our missionaries but with every member of the Brethren church in America. Shall we launch out; or, just hold our ground; or, shall we retrench? Cast your vote on Easter Sunday by your GIFT!

We Women and Easter

By Mrs. S. M. Whetstone
Goshen, Indiana

After cruel hands had crucified our Lord and He was laid in the tomb, women played an important part in learning of His resurrection. Women were the first at the tomb. The first European convert of Paul was a woman, who afterward became his hostess at Philippi. The training of the child in the home depends quite largely upon the Christian women throughout the world. Much depends upon us as women of the Brethren Church. Much is being done on our mission fields by women, as the larger percent of our workers are women.

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A Soliloquy by the Office Secretary

By Miss Alice B. Longaker
Long Beach, California

Sometimes the Office Secretary believes she is nothing but a machine, running other machines—the typewriter, or the adding machine, or pencil sharpener, as the case may be. But then, when it comes to making final reports and balancing accounts at the end of the year, she discovers that she has a heart and that she is subject to wonderments and conjecturings—well as “brain-ouches” at times!

As she cons the gifts of the churches and of individuals to THE LORD OF GLORY, to carry on the work He has committed to US, His creature, she wonders what His heart must suffer as He notes the meagreness of some gifts, and, again, how He must sometimes rejoice at the HUGENESS of others! There is the church that gives \$3.38 as its annual gift to Foreign Missions, and the Office Secretary must put a star in front of its name because that is more than they gave last year! “One thing sure,” thinks she, “there won’t be any stars for this church on the final Reckoning Day!” Then, there is that gift of \$25.00 to support a native Evangelist, given by a sweet old lady who earns every cent of it by stitching, stitching, far into the night sometimes.

Then there is the church that gives to Foreign Missions on the budget—no matter what the membership—no matter what may be the crying need of the millions dying in darkness, without the Light of the Glorious Gospel—\$100.00 it shall be, no more, no less! “Thou . . . knowest not that thou art wretched, and miserable, and poor, and in spiritualty, working as an automatic nickelodeon! Then, here is a letter from a church treasurer, reading: “Our pastor reminded us that it was time to send in the Easter Offering. Enclosed you will find our check for \$5.00!” Oh, what must the MASTER think, as He watches “how” they give?

Next, in the reckoning comes before the O. S. a church whose gift is only unto HIM! As she records the individual gifts on the card-index system, she delights to note how they have tried to out-do themselves! She knows the folks personally, and she wonders where that servant girl, (working for a mere pittance) ever got \$9.20? And the office clerk, whose salary is still, —how did she manage to give so much? (The O. S. sometimes wonders if the old maids’ “mites” aren’t as precious in His sight as were the widows’!)

Well, in the final Reckoning day, when all the reports are in, and the Lord’s books are closed even more irrevocably than will be our Treas-

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Ten Obstacles to Modern Missions

Dr. Julius Richter, Professor-Emeritus of missions in Berlin University, gives ten difficulties which world-wide missions face today:

1. The financial depression which compels a curtailment of work.
2. Loss of prestige to Christianity due to brutalities of the World War.
3. Un-Christian and anti-Christian science and technique, the fruits of which are sought by non-Christian peoples.
4. Competition between Roman Catholic and Protestant missions as in the Congo.
5. New advance of Islam—especially in Africa.
6. Bolshevistic atheistic communism.
7. Nationalism, especially its "anti-foreign" phase.
8. Increasing restrictions placed on missionary education by non-Christian governments.
9. Immoral lives of many representatives of white ruling classes at home and abroad.
10. Institutionalism, which absorbs so many people and so much money and often hampers aggressive evangelism.

A mission study program might be built effectively around these points. Were any of them characteristic of first-century missions? Which are a rebuke to our times, our methods, our wrongs, our improper standards of judgment? What is the true goal of missions?—The Moslem World.

Easter Time in Africa

(Continued from page 11)

We will do our very best. But the missionaries—can we stretch **them**? How can we occupy and possess our territory of about 500,000 square miles—area about five times the size of Indiana, Ohio, and Pennsylvania—with only twelve missionaries on the Field at one time? Shall we let the other dominations come in and do our work? Through conference and other missions, our territory is measured off. We must occupy! We cannot deliver these natives of the Gospel. If we fail, we must humbly let others come in and do our part and let them have our blessings.

But we cannot fail our Lord. He has given the brethren this terri- (Read across in next column)

A Tragedy!

A letter has just reached the Editor from a member of our Foreign Missionary Society, telling of a man who is a member of her church. This man has "one foot in the grave." His days on earth are few, and yet it is written of him, "He is absolutely the greatest grabber for money for a person of his wealth that I ever heard of. He complains about the cost of having a doctor; he won't provide the cost for another doctor to consult with his own doctor. He spends his time complaining about the cost of lights and water. Very little ever goes into the church treasury from his purse, for any cause. He has money and he has big farms. He hasn't an heir on earth, and yet a penny looks mighty big and dear to him."

What a tragedy! A man who professes to be a Christian, and hopes to go to heaven when he dies—how will he ever face his Lord on that day? Has his pastor ever told him that the shroud he soon will wear has no pockets? Has he ever read the story that Christ told of a certain man who pulled down his barns to build greater, and there to store his fruits? Suddenly, the hand of Death was laid upon him, and a voice whispered, "Thou fool! This night thy soul shall be required of thee. Now whose shall these things be?"

When we read this letter from our sister in Christ, we were reminded of a certain man's epitaph that would be appropriate for him also:

"Here lies a man who saved his all For days when rain and snow should fall;

He knew no pleasure, shared no gain— And died before the blizzard came."

tory as a reward for the three years of hardship and patient waiting of the original party of pioneer missionaries. We cannot fail Him now! We **must** occupy! We believe the churches will rise to their opportunity, and we shall advance!

"The man who does not love men will not love missions. The man who will not share his loaf with his fellow man, may love his loaf, but not the starving man."

The Sob of a Thousand Million

of poor heathen sounds in my ear, and moves my heart; and I try to measure, as God helps me, something of their darkness, something of their blank misery, something of their despair. **Oh, think of these needs!** I say again, they are ocean-depths; and, beloved, in my Master's name, I want you to measure them, I want you to think earnestly about them, I want you to look at them, until they appall you, until you cannot sleep, until you cannot criticise.

—Rev. Chas. Inwood.

"Farm Talks" from Africa's Sunny Ranches

By Miss Mabel Crawford

An interesting letter has just come to us from Miss Crawford enclosing an order for wire fencing and giving an insight into some of the problems of a missionary's everyday life in Africa. You Kansas farmers who have had your top-soil blown off in the wind-storms this Spring, read this and comfort your hearts that you do not have to contend with leopards, white ants, black natives, etc.!

"We have had terrible luck with our goats. You know cows won't live here at Bellevue because of the tse-tse flies, so we are dependent upon goats for our milk. When Miss Bickel went home, she had 23 goats; to this number I added about a dozen, and Mrs. Kennedy brought eight when she came over from Bassai. Now our flock numbers nine only. The leopard got at least half a dozen, others died from poison grasses and worms which get in their throats and strangle them while out grazing during the day; some were stolen, etc. Not long ago, a native speared one out in the long grass. The boys heard it bleat and arrived in time to keep the man from carrying off the goat, but not in time to apprehend him and discover who it was. Native goats are very poor milkers and it is necessary to have a flock of about thirty in order to get a decent amount of milk. With our present flock of nine, we get less than one cup of milk at a milking.

"Now this is the plan that has sprung into our heads. At Bouar there is a stock farm with all kinds of imported stock and fowls. We would like to send to Bouar for a number of imported goats—just enough to start a herd of our own. If we have good stock, we will have much better returns for our money, without a doubt. But we do not like the idea of turning high-priced stock over to a couple of irresponsible boys, to run all the hazards of grazing in the open. We would like to build a small brick goat house, up off the ground a couple of feet, to be away from the fleas and the itch. Our present mud-floor is alive with fleas, and all the goats have the itch—some of them very badly. It would be possible to scrub a permanent floor at intervals with a disinfectant solution, thus saving our goats. Then, we would build a large pen around our goat house, and raise food for our goats—sugar beets, kaffir corn, etc. If we kept our goats in and fed them the proper foods, we could have plenty of milk from a very small herd of goats, I believe. We could build our yard from sticks, but the ants would eat it down, so there would be the need and expense of constantly changing parts or all of the fence. We would soon more than pay for the price of wire fencing. We expect to plant mango and rubber trees around our

yard, using them as posts to which to nail our fencing—thus we won't even have to change our fence posts, and the goats will also have the benefit of the shade. Ground is plentiful in Africa, and we will be able to raise sufficient food for a herd easily enough. I have already sent for sugar beet seed and think a field of sugar beets would prove a great boon to milk production.

"While talking farm talk, I might as well say that we want to get an imported rooster and three or four hens to start a good flock of chickens. Most of the native chickens lay an egg about the size of a large walnut, and they only lay seven or eight at a spell. We are starting a new chicken pen and want to build runaways (Miss Bickel brought some wire with her), so that we can breed our chickens, keep them in, and feed them a balanced diet. Thus we hope to increase our egg supply. It is so hard to buy eggs from the natives. We usually have to pay one franc for four eggs, so you see that soon eats up our dollars [the American dollar brings only 15 francs these days]. Our present chicken flock consists of one rooster and two hens. One hen is laying now and we are saving her eggs to set. The other one has been setting on seven eggs. She is coming off the nest today. Four of the eggs have rotted, two chicks were out this morning, and I hope the other one has come out today. Not very good returns for three weeks' work—poor old biddy. It is very discouraging business to try to raise things out here, but one almost has to, with eggs, butter and milk so high. If we buy our milk, it is five or six francs a can. Butter is 10 or 12 francs a pound. With all the heavy losses we sustain, I still feel that we save by having our own goats and chickens.

"Being a missionary isn't all some people think it is, or perhaps I had better say it is a whole lot more than some people think it is. Raise our own garden, goats, ducks, chickens, build, keep house, boss boys, answer a hundred different inquirers at the back door who want to buy this, sell that, beg something else. And all this is over and above our regular duties for which we are sent, namely our teaching, preaching, ministering to the sick and needy, etc."

Calling The Roll In Africa

(Continued from page 15)

twenty-eight missionaries in a little over seventeen years. Of these twenty-eight, six have been lost to the Mission by death, and two by return from the field, leaving a total working force of twenty.

Omitting the Tabers and the Morrills, who are not yet on the field, there are sixteen missionaries actually in field service, a very splendid group, it wholly inadequate in numbers to occupy the field to which God has called.

But the really serious aspect of the present situation appears in the fact that, of the sixteen missionaries, **only four are men.** Since furloughs come every four years, at best only three of these men can be on the field at any given time. When furloughs overlap, only two will remain.

When Brother Taber and Brother Morrill arrive on the field, the situation will be improved, but even then it will be far from ideal. In a recent article in the Woman's Outlook, I suggested that we need at least **four more men** at once. Without them we cannot extend our line of Missions in Africa. The missionaries themselves say that we need **fourteen more** to begin to occupy our field.

According to our faith, let us pray for these missionaries, and also for the money to send them out, remembering that for every new missionary sent out our total Easter offering must increase approximately **one thousand dollars.** The power of God has not failed.

Easter Sunday

(Continued from page 15)

it be an instrument in His hand to bring the tithes into the store-house, that the bread of life may be sent to a perishing world! It is the Voice of one of the most heroic missionary bands in all the world! Those hearts are ours! Shall we disappoint them? Never!

And, now, for THE GREAT EASTER OFFERING EVER! O, God, answer the ascending prayers of our brothers and sisters at the front!

Bread Cast Upon the Water

(Continued from page 16)

people are touched by the needs, progress, and victories of the missionaries. This heart interest in God's work is more precious than all the gold of the earth. We are thrilled when we hear of souls who have been saved on the mission field. No more interesting facts can be told us than the records of miracles of grace and transformations through the work of our missionaries.

4. We believe that we can see the blessing of God upon our local congregation because God is in some little way pleased with our interest in the uttermost parts of the earth. I hesitate to mention this for our visit at best is so miserably short! Nevertheless, God is delighted to bless his people remembering the little tags which are done to make Christ known.

5. Greatest of all perhaps is the hope which we entertain as God's people. We realize that because of the

support given to Foreign Missions, we shall some day see redeemed faces in the Glory from Africa and South America. Saints will be there in the joy of salvation because our money carried to them the Word of God.

Today, tens of thousands of precious souls for whom Christ died, are waiting, still waiting for our money to carry to them the knowledge of salvation. They may never hear of Christ if we fail our opportunity. Let the reader take this seriously. Invest now in saving souls to Christ.

Extension of our work in missions is a matter of dollars. It takes money to send missionaries. There is today no safe place to lay up treasures. That place is Heaven. Dollars spent in carrying the Gospel are laid up in the bank of Heaven. Put the money to work. The bank of Heaven is the only bank which pays interest for eternity!

Bread Cast Upon the Waters

(Continued from page 17)

There is a continual appeal to give FIVE in full time service to the Lord. Several others are now making preparation for such service and others will follow as years bring them to a time of decision.

Does it pay? Does the bread really turn? You be the judge! Recent years have brought tremendous changes in our section of the city. A residential section has changed to industrial. Foreign and colored people have moved in.

Of some fifty or sixty churches in the area it is reported that only five or six are going ahead. The others are dwindling, some closing. What is the Lord doing for us? The largest attendance in the history of the Sunday School is the record so far this year. About the same is said of the church attendance. Souls are confessing Christ and quite regularly members are being added to the church so the bread cast upon the waters in former years is returning to us now and we believe will continue to return. Here is the proof that Foreign Missions pay the biggest dividends to the local church.

J. J. Shively's Easter Message

(Continued from page 17)

ward accepting the opportunity of being "Co-missionaries."

Let us make our offerings this Easter to prove that we not only want to support all our missionaries on the fields, but send out many more who are waiting.

"We Are One"

(Continued from page 18)

any church is selfishness. When a preacher feels that his church is giving too much to Foreign Missions, he is a dying ministry. If he curtails

such giving with the view of adding to his salary he will soon find he has no salary at all. When a laity feel they should care for all home needs first, that congregation is doomed. It may go on with services, but spiritually its death is sealed! The Spirit of God cannot work among a people who are self-centered. The church that plans to keep all for themselves will soon find that they have nothing to keep. The specific evidences of this very thing among Protestant Churches in this land are so well known as to make mention superfluous. The record of hundreds of recalled foreign missionaries is echoed from the staring windows of fifty thousand padlocked churches in America! The fact of it forms the record of the present and greatest tragedy of the Christian Church in this age.

The church that has not embraced the Commission from God to reach the ends of the earth with the gospel has failed in its greatest trust. Our responsibility to save the lost in America is as great, but not greater than our responsibility to save the lost in Africa!

HOME AND FOREIGN MISSIONS ARE ONE! WHILE FOREIGN MISSIONS CANNOT LIVE WITHOUT A STRONG HOME FIELD SUPPORT, SO WILL ANY HOME FIELD DIE WHICH LIVES FOR ITSELF AND IGNORES THE LOST OF OTHER LANDS. THIS IS THE MAIN REASON WHY THE HOME MISSION BOARD REQUIRES ALL ITS MISSION POINTS TO TAKE UP OFFERINGS FOR FOREIGN MISSIONS FROM THE VERY START. WE ARE GROWING NOW IN AMERICA; THEREFORE, WE SHOULD GIVE OUR GREATEST OFFERING TO FOREIGN MISSIONS THIS EASTER!

We Women and Easter

(Continued from page 18)

What can we women, who are at home do to help those who are working for the Lord on the foreign field? Our prayers are needed each day. In this way we can encourage our workers greatly by letting them know that we are holding them up before the Lord each day in prayer. Oh, women, unite in daily prayer and remember our task before the Throne of Grace!

But what can we do in a financial way? Are we willing to share the blessing with our Missionaries? As women of the Women's Missionary Society of our church, we are supporting one African station and also help in South America. As women of our Church, we must give and give to our limit. This year we are anxious to have every woman in our Church to contribute to Foreign Missions.

Many hands make light work. Just so, many gifts make it possible to advance God's cause. Let us pray about it, and then give as the Lord leads.

If each will do her part, and we feel that we can count on our women, new fields can be opened and new workers can be sent in answer to the many prayers for Reapers.

"The WORK is solemn—therefore don't trifle:

The TASK is difficult—therefore don't relax:

The OPPORTUNITY is brief—therefore don't delay:

The PATH is narrow—therefore don't wander:

The PRIZE is glorious—therefore don't faint."

A Soliloquy By Miss Longaker

(Continued from page 18)

er's books on June 30th, 1935—how small some folks will feel! How they will wish that they might have just one more chance to invest in HIS work, which will pay dividends throughout all Eternity! In that Day, the Office Secretary's "brain-ouches" will be things of the past—but won't some people have some "heart-ouches?"

"NOT THAT I SEEK FOR THE GIFT; BUT I SEEK FOR THE FRUIT THAT INCREASETH TO YOUR ACCOUNT."

Gospel of Power In Argentina

(Continued from page 9)

with kindness I tried to calm him, asking him not to disturb. Later, he told me that owing to this treatment he continued to come; but, that, if he had been put out then, he never would have returned.

It is over a year since the first one from Hernando came for baptism. Antonio was the second, six months later. (Since then 23 others have been baptized.) He has told me many things relative to his life. He is a hard worker, but all was wasted in drink, smoking, gambling, and riotous living. Such was his desperate condition, that five times he was on the point of taking his life. Twice he measured his length, revolver in hand, in an open grave in the cemetery where his father had ended his life; twice he had the rope all ready to hang himself; once he meant to throw himself before the oncoming train; forty-two months were spent in the World War, much of the time at the front, and he saw hundreds fall around him, and he was never so much as wounded; through many a dangerous fight he has passed; through all this he has been delivered by a Hand that he did not realize, but now believes to be the Hand of the Lord, in mercy extended that he might at last be saved.

He was so mean that his mother did not want to live with him, for to do so was constant suffering. Nor could he get along with his brother Juan, and once when they lived together for

awhile, Juan slept with his revolver under his pillow, and Antonio with his knife always handy. So that the mother was in a continual state of desperation because of these sons. One day, Antonio got up from the table and, without saying a word, rushed upon Juan's wife, threatening her with his knife, and it was with difficulty that Juan was able to protect her. He then had Antonio arrested, and from that time on they were more at enmity than ever, so that for two years they did not speak to each other.

But, once converted, like Andrew who went to find his own brother, Antonio went to find his brother Juan and his mother. These were suspicious as to his intentions, until they had time to observe the marvellous change that had taken place in him. Juan, who had tried with his magic arts to change his brother, was so impressed by the transforming power of the Gospel that he was constrained to give himself to the Lord who had so wondrously wrought in his brother; and he, his wife, and finally his mother, were converted and baptized. Now it is a pleasure to see this family, transformed, united, eating together at the same table, and even prepared to sit down together at the table of the Lord, thus honoring their Lord and His Gospel.

Even in his professed anarchy and atheism, Antonio had sought peace, going to the confessional, and had found none. The first time we had prayer in his little home, he said, "This is what I have always desired, and only in Christ have been able to find." Juan, also, is happy; and the mother does not know how to express her gratitude for the change affected in her family.

One of those who was baptized on Jan. 6, Jose Tamagnone, has donated a lot for building a church, and Juan Scandolera has proposed to the others that they make brick, enough for building, and perhaps more that may be exchanged for doors and windows, etc., and as among the membership, though poor, there are carpenter, mason, brick-makers, etc., it is likely that they will be able to do most of the work themselves, and with some financial help for finishing and furnishing, may one day have a nice house of worship.

For a long time here in Tancacha, we have prayed for revival, and now we are almost astonished at seeing the unusual things that are happening: this large group that was baptized, others almost ready, the spirit of zeal and unity that prevails, in spite of the difficulties through which our Mission has passed.

So, dear brethren, is it not a satisfaction to you to know that you, together with the brethren here who pray to the same end, have a part in the salvation of souls such as these?

My desire is that you, who are interested in the missionary cause, give thanks together with us, and continue

your intercession for the work, and for me, that I may have wisdom and tact to care for this part of the vineyard of the Lord.

Our Weeping Lord

(Continued from page 11)

Many have given and prayed nobly. But, we let you in on our thoughts. Village after village was passed, and upon seeing beyond what this article explains, said within ourselves—"Oh God, what can we do?" We questioned our own hearts and said—"Have we done all we could? Have we gone without all that we should? Have we prayed as we should? Have we worked as hard as we could?"

The conclusion of our thoughts was—"We don't know how we can care for the places now calling us, but it must be done." If funds will not permit the sending of more workers, then we must establish posts to be visited by the missionaries at least occasionally in order to give them a glimmer of light. Yes, this method is almost as expensive as doing it properly with help, as gasoline costs nearly eighty cents per gallon at the present rate of exchange. If we cannot have gasoline then we must walk. It is not wise to do so in the tropics, but we cannot put the people off longer.

No, we don't forget to praise God for the hundreds who have accepted the Gospel of life; for the scores of native preachers He has given us; nor for the line of chapels covering a front of more than three hundred miles; but these very blessings are the very means which have opened up the territory and put the cry of help on heathen lips. Brethren, we dare not wait longer! With God's help we are going forward in one way or another!

Pray with us that nothing may hinder. Of all times, we dare not slacken now. Our Bible school—our chapels—our Christians—call for help! Many more phases of the work are all increasing in size and number, which demand more time and money. Our hearts are sick at the present pitiable, but forced neglect.

Brethren, if ever you prayed or gave to this work, do it now. Don't—now above all times—let up in the least; but, let us together see that the people are cared for, and instead of contemplating a weeping Lord, we may know the smile of approval, and hear His "Well done!"

Three-Fold

(Continued from page 12)

tolo and Tulote; we must study Housa, for the medical work has so far the only point of contact with the vast Mohammedan and nomadic peoples, members of whose tribes have been pressing in around Yaloke because the cattle

thrive in this district where the tse-tse fly is not existant. Daily they throng to our dispensary—we talk to some in Sango, to some by signs—some we must soon learn to speak that language "in which they were born."

Space forbids elaboration, but there are 15,000,000 Housa speaking natives in North Africa. They throng these nomadic tribes. Seven years ago we worked strictly among the pagans whose languages we speak—but now. Even among the pagan tribes, however, our medical workers must be conversant, not only with one or more of our three tribal languages, but with Sango and Baya and French as well!

But medicine is not the only means which the medical worker uses in winning the lost in Africa's bush—it is simply the method of approaching adjacent to those two other methods of evangelism—the preached word and the printed page. For there are some who are no longer illiterate, and who read aloud to fellow villagers—hungry hearted everywhere! So much must be left unsaid! But compare for yourselves—John 3:16 and 1 John 3:16.

An Announcement

CLAY CITY, INDIANA

I am now located as pastor at the Clay City Church. I have been located as resident pastor for about a month. Having been called by the church shortly after my marriage in February; until all arrangements were made it was the first day of March before I moved.

The people are very fine, Brethren in every sense of the word. They had the parsonage all cleaned, some papering and painting done, also coal supply, lights and telephone service ready to us.

Besides doing all of this the Brethren helped us get moved, and proceeded to make us feel at home. On March 15, a reception was accorded the pastor and wife at the church with about 100 of the town and community present. A shower was given also.

PAUL A. DAVIS.

It is related of the great Scotch surgeon, Sir James Simpson, that he was approached by a young man who sought to compliment him by asking him regarding his greatest discovery. The simple reply of the eminent scientist was, "My greatest discovery is that I am a great sinner, and that Jesus is a great Savior."

Does Romanism Save?

(Continued from page 6)

countries, those who can testify to a truly Christian experience, whether or out of the Roman church, have

n it by reading of the Bible or the hearing of the Gospel, and not by the knowledge of the doctrine of the Roman church. A Catholic school teacher, in conversation with the writer, insisted that all Protestants are heretics; that, when invited to show what commandment in the Catholic Bible we disobey, she had no copy and was not able to get a copy even through her priest. If the teachers are blind how can the taught have light? Will they not both fall into the ditch? How long must one attend the Roman mass before seeing sinners regenerated by the power of the Holy Spirit? But in real Gospel meetings there are such conversations frequently.

5. **Romanism does not save because it denies liberty to investigate.** Jesus said to inquiring men, "Come and see." Paul commended his hearers for searching the Scriptures to see if the things he taught were true. Gospel teachers give their messages from open Bibles, and encourage hearers to read and think and decide for themselves. But priests forbid attendance at worship other than their own, order the burning of Bibles on the plea that they are falsified, and by all forms of persecution which the law permits, intimidate those who seek for liberty of conscience in faith and worship. Catholics are prohibited from receiving Gospel tracts or books; or, if they receive them, it is only to destroy them. With a tyrannical regimen like that, they are not only reared in the darkness, but are prevented as far as possible from ever coming to the light.

6. **Romanism will not save because it will not repent.** In Rev. 2:21, we read in the message to the church in Thyatira, which is the representative of Romanism, "I gave her time to repent and she willeth not to repent." This is the boast of Romanism that the church never changes. It is a false boast because the church has changed continually, but not by repentance. It has gone from bad to worse in its idolatrous reverence of images and idols, which in the Bible, is called spiritual fornication, and in its substitution of the doctrines and commandments of men for the Word of God. Therefore the final message to those within her fold who wish to be saved, given in the strong words of Rev. 18:4, "Come out of her my people and have no fellowship with her sins, that they be not partakers of her plagues."

7. **People of Romanist countries to be saved must be evangelized.** In the light of the above facts, this is the only conclusion possible. The Lord has waited long and patiently for this great apostate church to repent. Since she has not repented and will not repent of her leaving her Lord and His Word to sit as a queen on the throne of civil power, pretending authority over the kings of the earth, while lost in the power of God, the time of her judgment is near. She shall reap as she has sown. But inasmuch as the

time is short, the commandment to labor while it is day should be taken with tremendous seriousness by the true church of Christ. The opportunity to evangelize these countries is now, and not tomorrow. It is now or never for millions of souls. It is no time to quibble, or make excuses or seek delays. These fields demand the keenest, best trained minds, the most courageous souls, and most loving lives that can be found, for so vast and difficult a work. Therefore we **MUST** pray the Lord of the harvest that HE may thrust forth laborers into his harvest, and that the laborers He would call, may be willing to go **and that at once.**

What If?

(Continued from page 8)

ing are some of Rome's teachings regarding Mary.

"If Jesus is the King of the Universe, Mary is also its queen; and, as its queen, she possesses by right, the whole kingdom."

"Our redemption is her mission, for she has been divinely appointed to intercede for us at the Throne of Grace."

"If Mary undertakes our defense, we are certain of gaining the kingdom of heaven."

"The Jesuits taught their converts to say, 'We confess, that the Holy Virgin Mary should be held in greater esteem by men or angels than Christ Himself.'"

What if YOU were one of those to whom this teaching was dear?

And as a result of the false teaching and practice of the Roman Church there is a great tide of indifference and infidelity. As a doctor said to me, "I have seen and heard so much of the Roman Catholic teaching in my own home, that I am utterly sickened with all religions." There are thousands like him in South America. And many of them have despaired utterly of religion. What if YOU, finding yourself, so deceived by the church who claims to be the true church of God, would be compelled to believe that all is utterly false?

Such is the heart cry of Argentina. "We grope for the wall like the blind, and we grope as if we had no eyes . . . We look for judgment, but there is none; for salvation, but it is far off from us." "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" You Christians in the homeland must not forget that the Gospel came to you, not through your own power, but through the love of God who moved upon the hearts of His faithful ones during centuries past until finally, through the course of history, the Gospel came to you. You might have been born in South America, where you would have been caught in the whirlpool of fanaticism, Mari-

olatry, saint-worship, unbelief, ignorance, superstition and immorality; but through the Grace of God, you are what you are. You have found Him—whom to know aright is life eternal, and you have found Him very precious to your soul. But **do you know that millions in South America have never heard the Gospel?** Millions more are steeped in the superstitions of Romanism and so, little better than pagans. You have the Word of Life, and the power to pass it on. Share the blessings you enjoy with these Christless millions. We would lay the needs of the work before you at this Easter season. The time to do the work of the Lord at the longest is very short. The coming of the Lord is near. Let us not grow weary in well doing when the King is at the door. Let us use every resource of mind and heart and substance we have in His glorious service, that we may be found faithful when He comes, doing His will as men that wait for their Lord. We dare not be indifferent to the heart-cry of Argentina. Surely you will say, "Here am I, send my means or send me!"

"If you cannot give your thousands, You can give the widow's mite.

And the least you can give to Jesus, Will be precious in His sight."

Well did the late Mrs. Karl Kumm say.

"By the value of souls, by the shortness of time, by the greatness of the field, DO SOMETHING DEFINITE FOR SOUTH AMERICA. If we fail, will not these millions rise and ask in the Great Day why we left them un-shepherded?"

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

A Missionary-Minded Church

(Continued from page 8)

Like the little stream dashing its little life away down the mountain side, coursing through the meadow, quenching the thirst of man and beast, singing as it goes, "The more I give the more I have! The less I give the less I have!" It rushes on ever increasing in volume until it loses itself in the mighty ocean. The sun finds it, draws it up in the form of vapour. The winds carry it back to the mountain from whence it came, and empties its treasures upon the mountain slope. So it is with a church that is Missionary-Minded. Send out your prayers, monies, and lives. Under the touch of God they are transmuted into regenerated and transformed lives, and the half of the reflex blessings cannot be told. Isa. 55:11.

This church has done well, but not what she could. May next Easter Sunday witness the greatest "bread casting upon the waters" in the history of the Brotherhood. The Missionary Church has "Meat to eat that the Non-Missionary Church knows not of."

**"HE
BEING
DEAD,
YET
SPEAKETH."**

(Heb. 11:4)



Lester W. Kennedy

"Had I a thousand lives to live,
I would give them all to Africa!"

They have given **THEIR ALL**
in Africa, to Him Who gave **HIS**
ALL for them—and **FOR YOU**.
From the distant shores of eter-
nity, they challenge you! **WHAT**
WILL YOUR ANSWER BE AT
THIS EASTERTIDE?



Allan Lee Bennett

"But the lodestar draws me on—
'All to leave and follow Thee!'"

"I will not ask for a seat at the
right hand or the left of Jesus
heaven. I will only ask to sit
the gate and see the redeemed
the Lord come in from the
parts of Africa where I have been
privileged to be a pioneer mis-
sionary."



James S. Gribble



Mrs. Mary M. Rollier

"Only to do the will of God." Thus,
in a raging fever, in a Sangha River
boat, she spoke. Then, with a gesture
of joy, she cried: "I see Jesus!" and
'went home.'



Miss Myrtle Mae Snyder

"I love my work! It's just fine to be
on the King's Highway and in the
harvest field. . . . I only wish you
were here. . . . I know you would
love it, too."



Edna Patterson

"If you could hear the village people
pleading for us to bring the Gospel
to them, you would not consider
sacrifice too great."

The BRETHREN EVANGELIST

W. M. S. AND S. M. M. NUMBER

To Our Presidents, Past and Present, We Lovingly
Dedicate This Issue



MISS MARY M. STERLING

President of the first organized
work of the women of the Breth-
ren Church.



MRS. U. J. SHIVELY

President of the National
Woman's Missionary Society of to-
day.

Slogan: "Hold Fast, Go Forward"

Signs of the Times

By Alva J. McClain

THE "Secret Word."

Several years ago four men, intensely interested in the possibility of life after death, agreed upon a "secret word" which would be included in any communication made by any one of them from the other world. Thus they expected to demonstrate, if possible, the genuineness of spirit communication, and prevent all chances of trickery.

One of the four men was Sir Arthur Conan Doyle, famous writer and ardent spiritualist. A second was Doyle's lifelong friend and press agent, John Hilliard. The other two were the noted magicians, Houdini and Thurston, both sceptical about spirit communication. Three of the four have passed into the great beyond. Only Thurston remains.

The other night, in a seance held in an airplane 4000 feet above New York City, a "piping voice" was heard purporting to come from Conan Doyle. The "message" was conveyed to Thurston, who reports that it does not contain the "secret word." And according to him, in all the supposed messages since Doyle and Houdini died, not one has had the code word which was agreed upon. Perhaps they have forgotten it!

Even if the "word" had come through, we would have to take the testimony of one man for it. That is rather slender evidence for the hope of life after death. The Christian has something better. Our Lord, instead of sending back a secret code word, came back Himself. And He appeared, not merely to one man, but to more than five hundred at once. He spoke the word that demonstrates the fact of life beyond the grave, when He said, "Behold My hands and My feet, that it is I Myself; handle Me and see" (Luke 24:39).

ANOTHER Voice From The Grave.

According to advance newspaper reports, on the site of ancient Lachish, archaeologists have uncovered one of the most remarkable finds in modern times. There are twelve pieces of pottery on which are inscriptions which appear to have been written in ink about the time of the prophet Jeremiah.

According to Dr. Sukenik, professor of Archaeology in the Hebrew University of Jerusalem, many of the words and names are spelled exactly as in the Massoretic text of the Pentateuch; and he adds that the discovery destroys the very foundations on which the destructive theories of the "Higher Criticism" have been based.

Thus once again, from the tomb, God vindicates the truth of His inspired revelation. "The Scripture cannot be broken."

THINGS Upside Down.

A famous surgeon, speaking to an association of his colleagues, attacks the relief methods as administered by Mr. Harry Hopkins.

The doctor says: "The government will clothe and feed a man as long as he is well, but the minute he gets sick they say, 'Let the hospitals take care of him; they always have.' . . . Unless something is done, the voluntary hospitals of this country are going to have to close their doors."

The politicians look after themselves first of all. They know that people who are well are the ones that vote. Those who are sick enough to require hospital care cannot march to Washington nor maintain high-priced lobbying organizations. That, unfortunately, is one of the weaknesses of democracy.

THE Preacher's Union.

New York City has originated some interesting things. The newest is a preacher's union which has already applied for affiliation with the American Federation of Labor. It is interesting to note that among the organizers are a few of the highest paid ministers in this country. And you may be sure that if the movement spreads it will be controlled by the modernistic crowd, who have always been more concerned about their own material welfare than the spiritual welfare of the flock of God.

One may wonder what will happen in case of a strike. Will the other preachers picket the church that fails to pay union wages? And who will preach for the preachers while they are engaged in this work of picketing?

The Lord knows that something needs to be done about the support of the ministry, whose members are often paid far below the standards even in the field of unskilled labor. But the problem here is a spiritual one, and you cannot accomplish spiritual ends by the use of secular means. "Put up thy sword," was the Word of the Lord to Peter, "for all they that take the sword shall perish by the sword" (Matt. 26:52). The sword of class warfare can no more bring a millennium of social justice than the sword of international warfare can bring in a millennium of world peace.

THE Gospel In Cleveland.

Our new work in the city of Cleveland seems to be getting off to a good start. I have been reading the weekly bulletin of the church, edited by Brother Hammers who is in charge of the work. The following paragraph puts in plain words the kind of preaching

that the Brethren are bringing in that city.

"When it comes to oil, 'give me the best you've got;' and when it comes to food, 'give me something that tastes good;' and when it comes to shoes, 'give me a pair that will wear well and when it comes to clothes, 'give me the latest style'—thus we can go to the round of the daily transactions of life and find ourselves the most exacting persons on earth. We demand quality, purity, and permanency for every one of the common commodities of life. Yet are we not queer people when it comes to religion? Here we accept anything, just so it has a flashy wrapper. Men give less attention to the quality than in their selection of 'smokes' and 'toothpaste.' And even after making the choice, we seldom look beyond the wrapper. Why are we so careless about the important things in life? There are bootleggers and racketeers in religion. Beware of imitation. When it comes to Christianity, be assured that you do not have merely another religion, but the only Way of Life which is through Jesus Christ."

This group of believers in Cleveland, although not large, and facing the large responsibilities incident to such a new work, nevertheless has not forgotten the cause of foreign missions, but are engaged in filling the "barrels" for the Easter offering. May the Lord bless their testimony and labors for Him.

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EDITORIAL

Words From the Tomb

Tombs speak to us of death and decay, but there is one tomb from which proceed words of comfort and consolation, words of life and joy. That tomb is not full of dead men's bones, but is empty and is lighted up with heaven's glory. It is a message for all men and a light that dispels the darkness from all hearts.

Why weepest thou? That is a question from the empty tomb. It was spoken by both angels and our Lord himself. It is a challenge to our narrow, human view of earth's sorrows and disappointments. Our human nature weeps when it faces death and the grave. Our hearts bleed when loved ones are taken from us; we grieve as if they were completely lost and life were cut short at death. That is because our vision is so dim; we cannot see beyond the great light,—not until our ken is extended by the light of the empty tomb. When the mind possesses the knowledge of resurrection and faith lays hold on its promises, the aching heart loses its ache and the tears their bitterness. We are thus enriched sorrows not as those who have no hope. For if we believe that Jesus died and rose again, even so will he also which sleep in Jesus will God bring with him" (1 Thess. 4:14).

Whom seekest thou? That question was also spoken by our Lord. And it will be observed that he did not ask, "What seekest thou?" but "**Whom?**" That suggests the big difference with men today. They are on a material quest rather than a spiritual; they are seeking things rather than Christ. There are many professing to love God who are more concerned about property than personality and are giving more attention to the rewards of labor than to the enrichment of the soul. The Christ-centered life will not be materialistic; his heart is ever seeking the fellowship of the Lord Jesus. His desire for his will and way for his life will not be placing high estimate on things. His desire will be supremely for spiritual goods that abide and not the material. Are we seeking "what" or "whom?"

Furthermore, Mary was seeking and expecting to find the body of Jesus but not his living presence. It was good that she was seeking that much, but how much greater might have been the blessing if she had had the faith to seek, and expect to find, Christ risen and alive! We would not criticize Mary, however, for there are vast numbers today who

have their minds upon the dead Christ more than the living Christ. The crucifix is the emblem of their faith and they forget the empty tomb. Christ on the cross does indeed stand for a great and fundamental doctrine of Christianity, but if we in thought or in practice leave him in the tomb, our faith is vain and we are yet in our sins. And there are others besides those who make a charm of the crucifix who are in danger of worshipping a dead Christ. "He is risen" must go along with every thought of his death. It was so with Paul; when he spoke of Christ dying, he hastened to add, "and rose again."

There are others to whom the Christ of the resurrection is merely a symbol, rather than an actual, risen personality. They would spiritualize him; he is a mere ideal, a representation of a great faith. With them the faith is the important factor and not the Christ. But that is not the Christian view. That is not the Christ of the Bible, nor the true Christ of Easter. If this season does not mean the exaltation of the living Christ, it is a vain show. Christ actually lives today and we live because of him, or we do not live at all. His presence is as essential to our being as the heart is to the life of the body or the sun to the light of day. He is the realization of all our aspirations and the consummation of all our hopes. Forget not it is "whom," not "what."

"Touch me not for I am not yet ascended unto my Father." That was the caution of Jesus to Mary. In the words of another: "Mary could not have Christ again as before." Her faith needed purifying and her estimation of Christ must be elevated. He was to be looked upon and treated henceforth not merely as a great and good human companion and friend; he must be exalted at Father's right hand and regarded as man's intercessor before the throne of God. When he betook his physical presence from men, he did not thereby make himself any less accessible to those who love and trust him and seek his help in the affairs of life, but rather more accessible. The exalted Christ can be approached anytime and anywhere. He is ever touched with the feelings of our infirmities when we come to him in humility and faith. He is ever leading as a Shepherd by the living waters when we do not fail to seek him and to keep in constant touch with him. Campbell Morgan says, "If you would have living water for the quenching of your thirst and the blessing of others, you must live in daily, hourly, perpetual relation with Christ. Whenever the thirst comes, go to him; he will quench it. Whenever a new cry comes up out of your being for anything, go to him and drink. You will never come to him with an honest thirst that he cannot quench; and when he quenches thirst, it will not be simply the satisfaction of the present moment, but filling and flooding you, the river will rush on to bless someone else." "If any man thirst, let him come unto me and drink." "Touch me not," he said then, but never since and not now. He bids us to touch, to approach, to come, and to come boldly before the throne of grace, where he dwells with the Father and serves as our great high priest and intercessor.

Living Words From a Dying Savior

He was hanging on the cross, dying—he whom they had hoped would redeem Israel. But even as he was dying, words of life and victory fell from his sacred lips. And those words became as living fire, kindling new hope in human hearts—hope that has been inextinguishable through the centuries, shining with celestial brightness, dispelling the darkness and gloom of death.

There was the word of intercession uttered in the midst of the most excruciating pain. With nails through his hands and feet, the cross having been dropped into its place with a thud, the suffering Savior prayed, "Father, forgive them;

for they know not what they do." That prayer was not merely for those who nailed him to the cross, but for all the rebellious sons of men. "When we were enemies we were reconciled." We have been "brought nigh by the blood of Christ." As Dr. J. G. Simpson once said, "The cross is first the intercession of the Son of Man in behalf of all."

There was the word of forgiveness to the penitent robber, hanging on a cross beside the Redeemer. While the other criminal mocked, this man repudiated sin, sought pardon and help, and by the loving compassion of Christ found his way into the kingdom of peace and power.

There was that tender word exemplifying godly concern for loved ones in sorrow and pointing out Christian responsibility to those in need.

There was the word of vicarious suffering, marking the descent of the Savior into the lowest depths of the horrible pit of human sin and shame. "My God, my God, why hast thou forsaken me?" That was the cry of the sin-bearer of mankind, in the midst of his last awful temptation, when Satan sought to persuade him that the Father had forsaken him. But victory came, and soon he was again conscious of the Father's presence.

There was the word pointing to his humanity. "I thirst" indicates that Jesus was really human, that he experienced the natural human needs and sufferings, that the Son of God had actually taken on human nature. That makes him an understanding high priest.

Then there was the note of victory—victory not for himself but for all men, the word indicating the completion of the atonement which Jesus accomplished for all time. The sacrifice for sin had been paid, and it was complete. After that comes the word of peace, "Father, into thy hands I commend my spirit." That means perfect communion and perfect happiness. Living words they are indeed, ever going forth with vitalizing power.

EDITORIAL REVIEW

BROTHER W. A. STEFFLER of the Third Church of Philadelphia writes of the splendid Boys' Brotherhood organization functioning in that church. They are finding the material supplied by the national organization in their department very helpful.

FROM OUR LAYMEN'S department it will be seen that the laymen are beginning to get a place on conference programs, this one referring to the Indiana State conference. In a later communication it will be seen that they are being given place on the National Conference program.

DR. ROBERT F. PORTE tells us of their program of Bible instruction at the First church of South Bend, Indiana, where he is pastor, and of the revival recently conducted by Brother R. Paul Miller. There were sixty-two who came forward to confess Christ and to make reconsecration, twenty of whom had been baptized at the time of the report.

FROM ELKHART, INDIANA, comes a report of a successful evangelistic campaign conducted by Dr. W. S. Bell with the visible results of forty to join the church by baptism and five by relation. The church under the pastoral care of Brother H. F. Stuckman has set a goal of fifty new members by Easter, but have gone over the goal to the number of three.

PROF. M. A. STUCKEY continues to edit the National Sunday School Association department in our enlarged paper and we bespeak the interest and support of all Sunday school workers in whatever plans he may launch for the interest of our readers. This week he gives republication to a

teacher training program, for which there are calls for publication once a year.

THE MISSION AT CLEVELAND continues to show encouragement under the pastoral care of Brother Thomas Hammers, who is doing this work over the week-ends while he is completing his last year in the seminary. The attendance is ranging around sixty. On the first Sunday in April they changed location, as their stay in Hayden Avenue Gospel Church was only temporary by arrangement. They are now holding services in the Mayfair school building, on a stone's throw from their former location.

CHRISTIAN ENDEAVORERS are promised a live CE department in our merged church paper. The National CE President, Brother R. D. Crees, writes this week. Others will follow. Among other items of interest we note the list of goals set before the societies. We bespeak the largest possible cooperation on the part of the Christian Endeavor leaders in the various churches. The officers are cooperating in an effort to extend the service of our church paper and we hope the young people will do their bit to help make their department of real interest.

DR. W. H. BEACHLER reports a successful evangelistic campaign in his own church at New Lebanon, Ohio, conducted by himself as preacher and assisted by Mr. and Mrs. Harry Richer as singing evangelists. The Richers are well and favorably known among our people and do much work in our churches. There were thirty-two added to the church by baptism and five by relation. The entire congregation was stirred and the community greatly benefitted by the meetings. The Sunday school is showing growth and the young folks are being given good attention through the Christian Endeavor societies under the leadership of Dr. Mrs. Beachler.

"LORD, TEACH US TO PRAY"

SECOND SUNDAY: April Fourteenth.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." II Cor. 9:7.

1. Pray that the Easter offering may be sufficiently large to continue the present work, and to enlarge it in keeping with the needs of each field.
2. Pray for all pre-Easter special meetings among the various churches at home and abroad.
3. Pray that the Easter season may witness a renewed ingathering of souls and a strengthening of every phase of the church's life.

THIRD SUNDAY: April Twenty-First.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." I Pet. 1:3.

1. Pray that the power of the resurrection Gospel and Life may infill the saints anew.
2. Pray that there may be a greater consecration of life in the interest of missions, of the ministry, and of lay-service.
3. Pray that Decision Day in the Sunday School will be truly effective in winning souls to the Lord.

W. M. S. DEPARTMENT

The Lord giveth the Word: the women that publish the tidings are a great host—Psalm 68:11.

Material which formerly appeared in Woman's Outlook.

Slogan—"Hold Fast, go Forward"

A New Way Openeth

Mrs. U. J. Shively

WHEN THE OPPORTUNITY comes to us to take a trip around the world, or to a foreign country, or to another state, or to another part of our own state, we immediately get time tables, maps, guides, any information that will help us to plan wisely.

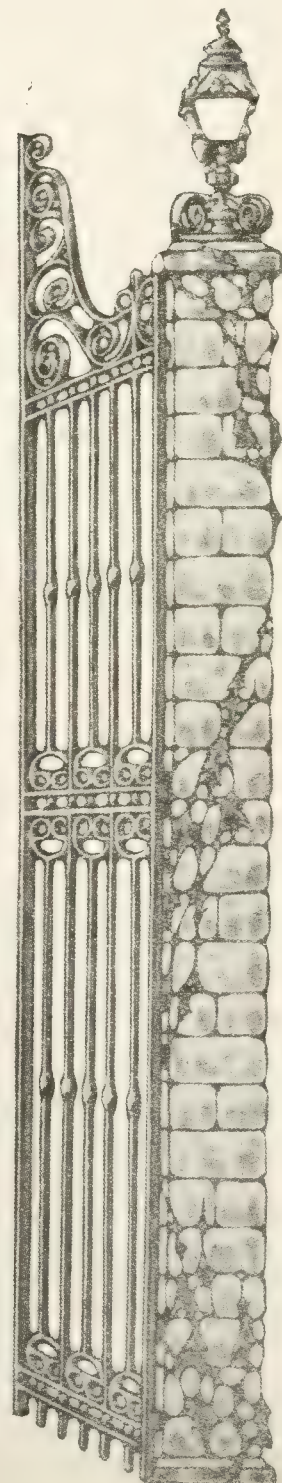
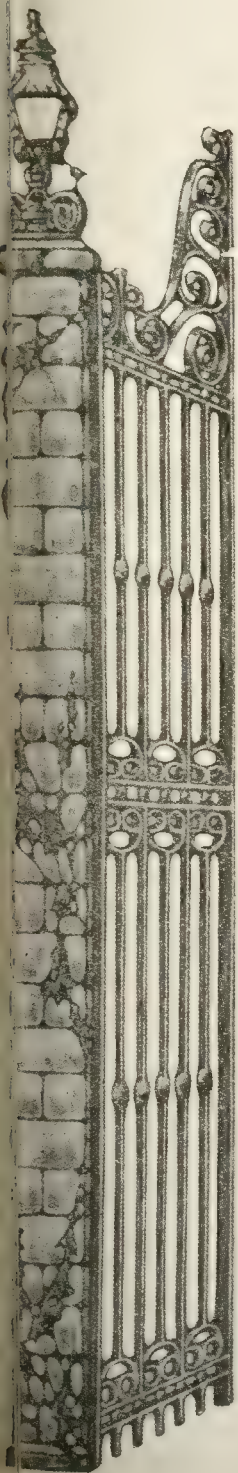
We go over federal or state highways, country roads or well marked trails, but there comes a time when we must try new roads. We may never have been a trail blazer, but now we must mark our way, not only for our own guidance, but for those following us.

Our WOMAN'S OUTLOOK decided to take a trip, and after much thought, prayer and planning the trip is begun. After twenty-two years of traveling alone she has now taken a companion and, like most of the members of the W. M. S. which she represents, has changed her name.

She will not change her policy nor her usefulness, only her name and beginning with this issue she will be known not as the WOMAN'S OUTLOOK, but as THE EVANGELIST. She will come to your home the second week of each month bringing in addition to our W. M. S. news, information of the Church in general.

A new way is opened to us in the merger of our publications for reaching more of our Church people with our W. M. S. aims and programs. There are many of our sisters who are not members of our W. M. S. (and many of the brethren also) who do not seem to realize the value of this organization. So it is to this group that we hope, by the opening of this New Way, to prove our usefulness and show you your opportunities.

For this merger we ask your continued prayers and co-operation.
Nappanee, Indiana.



An Appreciation by a Mother

THERE ARE CERTAIN VALUES that cannot be measured with a rule or weighed by a scale or cannot be retarded or hurried as to time. They take their time as an expression of the general method of Him with whom "a thousand years are as a day." In this realm comes our children. They come to us as a gift from God but they take on many phases of life.

"To every man there openeth
A way and ways and a way,
And the high soul climbs the high way
And the low soul gropes the low,
And in between on the misty flats
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul should go."

These phases come to us first in a wonderful joy of motherhood, but following close comes the joy of responsibility and then the pangs of heart-ache as sickness or trouble enters the little life. Then comes the responsibility of guiding the little footsteps toward the God who gave them to us.

With every pang of sorrow or trouble comes a deeper tone of love and with every joy and success

comes that exalting joy that can only dwell in the heart of a mother of a dutiful child.

A mother's heart is saddened as she looks back and sees the mistakes she had made in judgment of her duty. But again she rejoices as she looks forward and sees opportunities to guide the steps aright. When she realizes her daily responsibility she has a new realization of a road on which all bridges are burned behind and only the road ahead is open to her. The poet has said,

"But once I passed this way,
And then—no more.
But once—and then, the Silent Door
Swings on its hinges—
Opens . . . Closes,
And no more
I pass this way.
So while I may,
With all my might
I will assay
Sweet comfort and delight,
To all I meet upon the Pilgrim way.
For no man travels twice
The Great Highway,
That climbs through darkness up to light—
Through night
To day.

The Greatest Battle That Ever Was Fought

The greatest battle that ever was fought—
Shall I tell you where and when?
On the maps of the world you will find it not:
It was fought by the Mothers of Men.

Not with cannon or battle shot,
With sword or nobler pen;
Not with eloquent word or thought
From the wonderful minds of men;

But deep in a walled up woman's heart;
A woman that would not yield;
But bravely and patiently bore her part;
Lo! there is that battlefield.

No marshalling troops, no bivouac song,
No banner to gleam and wave;
But Oh these battles they last so long—
From babyhood to the grave!

But faithful still as a bridge of stars
She fights in her walled up town;
Fights on, and on, in the endless wars;
Then silent, unseen goes down!

Ho! ye with banners and battle shot,
With soldiers to shout and praise,
I tell you the kingliest victories fought
Are fought in these silent ways.

JOAQUIN MILLER
From Quotable Poems edited by Thomas
Curtis Clark.

Honesty never goes out of fashion.

There is nothing noble in being superior to some other man. The true nobility is in being superior to your previous self.

HINDOO SAYI S.

A Christian Mother

Mabel Donaldson

little bit of heaven
Sent down to earth to be
guiding star to someone
And that someone was "me".

Bringing Love, Hope and Faith,
But the greatest of these is Love,
I found in the life of Mother,
And given from God above.

The Faith of Mother is uplifting,
Bringing joy, and relief from cares,
Teaches me to remember
The One who always shares.

The Hope of Mother is exalting,
Reminding me of the One
Who lives on high, and comes again,
The Father's own dear Son.

The Love of Mother is endearing,
Like the love of the Father above,
Who gave His Son to die for all
And shared with us His love.

I use my Faith from day to day,
And tell of my Hope to another
I share that Love along the way,
And thank you for them, Mother.

As I look at the Word "MOTHER" and think of
what it means and implies, I'm made to link with that
dear name the three *themes* of the Apostle Paul,—
FAITH, HOPE, LOVE. For the life of Mother is
constantly and completely made up of these big
passages, and our lives, as Daughters, are influenced
to the extent our Mothers exercise these great Chris-
tian Virtues.

FAITH, This, to a Christian Mother, is the as-
surance of the mind to the truth of God's revealed will.
Faith, to her, means caring for loved ones; accepting
our faults and shortcomings as well as our joys
and pleasures; guiding our footsteps aright at all
times; encouraging and discouraging our efforts
when either is necessary for our fullest develop-
ment along both spiritual and social lines, interpret-
ing events in the lives of her children in the light of
Christian experiences and guidance from God.
Why does she do all this, and why is she so Faith-
ful? Because she is fully yielded, and submissive to
the Will of God both in her own life, and in the
lives of those she loves so dearly.

And, Daughter, is this valuable to you? Of course
it is. What better example this side of Heaven, than
your Mother's life from day to day, her constant
meeting of situations and the calmness with which
she meets these. Through close association with
Mother we can't help but feel her faith and faithful-
ness, and we greatly appreciate it and use it to meet
our problems. So Mother, your experiences and life
greatly influence us and help us through the ques-
tionable things which arise in our lives from day to
day. May we even have this manifestation of Faith
to guide us, and may we frequently use this source
so near and dear to us as we travel life's highway.

HOPE, One author has explained Hope in this
way, "The chiefest of our blessings is hope; it is
the parent of all effort and endeavor; it is necessary
in every condition. The miseries of poverty; captiv-
ity and sickness would be almost unendurable with-
out this comfort. Hope does not always give what it
promises; but its promises are more valuable than
the gifts of fortune. It keeps the mind awake, gives
serenity and good humor, makes pain easy, and
labor pleasant. No matter how desperate our traits,
it enables us to see the light beyond. One of the most
helpful things of life is cheerfulness, the product of
hope. Hope is one of the most natural promptings
of the mind and heart. Life would be worthless with-
out it. All hope to better conditions of life for them-
selves, for others, or both. It infuses strength and
courage; it overcomes difficulties; it is the parent of
good works. The star of hope leads ever onward."

This is, indeed, a true picture of MOTHER. She is
always ready to give us encouragement, and show
forth her trust in us. She is the one, if possible, to
shield us from snares, and carry our heavy loads.
She is like the Master in her anxiety to make our
lives happier and free from pressing cares. Mother,
it is, who through her hope or confidence in us, gives
us hope in ourselves. She, too, is the one who,
through the constant use of her Hope in the Truths
of Christianity, makes us want to live closer to the
Saviour and enjoy this Blessed Hope, too. And as
Daughters, we know and acknowledge the great part
Mother plays in our spiritual growth toward and in
"eternal things." Thank you, Christian Mother, for
this wonderful Hope which we have through you
and Him.

LOVE, "The test of Love is the surrender of per-
sonal ambition, and a complete abandonment of self
in our devotion to another. It prompts a desire to
promote the welfare and happiness of others. Love

is the predominating grace, the impetus that moves people ever on—it is the olive branch." Yes, Mother, we have given you a test, and we are glad to say that this is a true answer. You are always surrendering your personal ambitions, accomplishments, programs, desires and your whole life, in a devotion to another—a child. Your love for us is a shelter, a comfort, a joy, and a guide post. Your unselfishness is a milestone each day, which helps to make the rest of the journey a bit easier for us to take. Your willingness to sacrifice all is an incentive, and to say "thank you" would be too meager. So, as Daughters, we pause to dedicate and consecrate our lives to you in devotion while life shall last, and as a reward in the "land beyond" for all you have done and are doing. May that LOVE which is so like the Father's above, be found in our lives, too, when we need to use it.

May our lives from day to day, as we come in contact with friends and neighbors, always shed forth the light which we have received from you, through your comprehensive, all-purposeful, undying LOVE. May our picture of you and our standard of living always be:—

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Love never faileth....."

May the portrait written indelibly on our hearts, Oh, Mother, be—

A CHRISTIAN MOTHER—FAITH, HOPE, LOVE.
Washington, D. C.

If ever the country needed to be upon its knees before God this would seem to be the time.

C. L. GOODELL.

Let your soul enter into the stillness of the garden before sunrise, and wait in silence for a new vision of your risen Lord.

AN EASTER PRAYER

"Dear Heart of Love, canst Thou forgive the blindness

That lets Thy child sit selfish and at ease
By the full table of Thy loving-kindness,
And take no thought for these?

"As Thou hast loved me, let me love, returning
To these dark souls thy grace Thou gavest me;
And oh, to me impart Thy deathless yearning
To draw the lost to Thee.

WORSHIP PROGRAM

MAY

Topic: Influence and Instruction

(A Study in Parenthood)

MOTHER-DAUGHTER MEETING

SONG: "Wonderful Words of Life."

Sing them over again to me,
Wonderful words of life:
Let me more of their beauty see
Wonderful words of life.
Words of life and beauty,
Teach me faith and duty:

CHORUS:

Beautiful words, wonderful words,
Wonderful words of life.

Christ, the blessed one, gives to all,
Wonderful words of life;
Sinner, list to the loving call,
Wonderful words of life.
All so freely given, wooing us to heaven:

Sweetly echo the gospel call,
Wonderful words of life;
Offer pardon and peace to all,
Wonderful words of life.
Jesus only Savior, sanctify forever:

SCRIPTURE:—Phil. 2:14-18.

PRAYER.

BUSINESS.

SONG: "Savior, More than Life to me."

Savior, more than life to me,
I am clinging, clinging close to Thee;
Let thy precious blood applied,
Keep me ever, ever near thy side.

CHORUS:

Every day, every hour,
Let me feel thy cleansing power;
May thy tender love to me
Bind me closer, closer Lord to thee.

Thro' this changing world below,
Lead me gently, gently as I go;
Trusting thee, I cannot stray,
I can never, never lose my way.

Let me love thee more and more,
Till this fleeting, fleeting life is o'er;
Till my soul is lost in love,
In a brighter, brighter world above.

BIBLE STUDY: "Jesus Christ is the Book of Hebrews" (Lesson three).

PRAYER.

TOPIC: "Today's Children and Exodus 20:12."

SOLO: "Jewels."

TOPIC: "Training for Life's Realities."

POEM: "Self-questioning."

There may be paths that I can tread in safety,
Unharm'd by dangers close on every hand;
Yet weaker ones, embolden'd by my going,
May fail and falter where I firmly stand.

I must not merely ask if I myself, uninjured,
This place of careless mirth may enter in,

But, "What of its effect on lives unguarded?"
And, "Will it cause some weaker one to sin?"

MATTIE M. BOTELER.

TOPIC: "The Kind of Home Training that Develops Christian Character."

MEDITATION STORY: "Mrs. Cantaford's Mite Box."

RECEIVING of Thank Offering.

BENEDICTION:

The Lord bless thee and keep thee:

The Lord make His face to shine upon thee,

And be gracious unto thee:

The Lord lift up his countenance upon thee, and
give thee peace—Amen.

Bible Study--Jesus Christ in the Book of Hebrews

Rev. A. V. Kimmell

IV JESUS CHRIST THE GREAT HIGH PRIEST

INTRODUCTION:

THIS THIRD DIVISION of the Book is in a class by itself and contains the heart of the entire study. The lessons which show that Christ is greater than the Prophets, the Angels, Moses and the others certainly stir the heart, but the Prophets, the Angels nor Moses can deal with the SIN question and since this is man's greatest problem it is not solved until sin has been met and defeated and this was accomplished in Jesus Christ, the Great High Priest.

Since the office of priest was introduced in the last lesson let us review just a few verses in chapter four:

v. 14 Jesus Christ the Son of God is the Great High Priest.

v. 15 He was tested as others, yet without sin,

v. 15 Because He was tested He understands our temptations.

v. 14 He is now in the heavens at the right hand of the Father making intercession for all who come unto God by Him.

v. 16 Approach the throne boldly to find help in a time of need.

1. The Order of the Priesthood. Heb. 5:1-10; 7:1-10. Melchisedec-Aaron-Christ is the order in point of time.

a. Melchisedec, not Christ as some would have us think, but a very special type of Christ. A type is never so perfect as its fulfillment.

7:3 Melchisedec was a mysterious person. No record of his family history. No account of his kingdom either beginning or ending.

7:1, 2 King of Salem, King of Righteousness, King of Peace; Priest of the most high God.

7:4-10 Counted worthy to receive tithes and blessings from Abraham.

Gen. 14:18 In the office of Priest-King Melchisedec was a perfect type of Christ. This dual office was strictly forbidden under the Law of Moses.

1 Sam. 13:8-14 Saul, the king, offered the sacrifice it was intended Samuel should make and thereby lost the kingdom.

2 Chron. 26:16-21 Uzziah, the king, entered the temple to burn incense upon the altar against the protests of the priests and became a leper to the day of his death.

BUT JESUS CHRIST (Of whom Melchisedec was only a type) CAME IN HIS FIRST ADVENT AS A PROPHET; IS NOW THE GREAT HIGH PRIEST AT THE RIGHT HAND OF THE FATHER IN HEAVEN; AND IN HIS SECOND ADVENT WILL RETURN AS KING OF KINGS. PROPHET-PRIEST-KING!

b. Aaron and the Levitical Priesthood.

Exodus 28:1-3 Aaron and his sons consecrated as priests.

5:2 After consecration were compassed with infirmity.

7:11 Repeated failure implies that there must be something better.

5:3; 7:27 Daily sacrifices offered for own sins; the people's also.

c. Jesus Christ is a Greater Priest than Aaron and his successors.

5:5 Jesus Christ the Priest was also the Son, begotten of God.

5:6; 7:16-22 He is a Priest forever—not made after the law—but by the power of an end-

less life, and ever liveth to make intercession.

7:24 Christ's priesthood is unchangeable.

7:26 He is holy, separate from sinners and higher than the heavens.

7:27 He need not offer a sacrifice for Himself for He was sinless; "Hath made him to be sin, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21.

7:27; 9:25 Offering Himself ONCE He put AWAY SIN by that sacrifice.

"Free from the law, oh, happy condition!
Jesus hath bled, and there is remission;

Cursed by the law and bruised by the fall,
Grace hath redeemed us once for all."

"Once for all, oh, sinner receive it;
Once for all, oh, doubter believe it;
Cling to the Cross, the burden will fall,
Christ hath redeemed us once for all."

YES, OH YES, CHRIST IS GREATER THAN
AARON AND CHRIST IS GREATER THAN
MELCHISEDEC.

(The parenthetical verses of these chapters appear in the next lesson).

Today's Children and Exodus 20:12

Mrs. N. V. Leatherman

HONOR IS A BEAUTIFUL VIRTUE to be cultivated in the lives of our children. Especially is it a fine trait to cultivate toward a Christian father or mother. God gave the command to honor our father and mother among his first commandments, which are blessings bestowed upon us when we need his word. Children of Christian parents should be taught to honor and cherish their parents, as a special blessing sent to them from their heavenly Father.

Children of today are especially favored if they have Christian parents who love them and encourage them in their Christian walk.

Many children of today are never taught the ten commandments and do not know there are such words as "honor" and "obey." From the criminal courts of the state of New York came the statement made by Hon. Lewis L. Fawcett, who is Justice of the Supreme Court. "More than 4,000 of the 8,000 prisoners sentenced by me were under the age of twenty-one years, and only three were members of Sunday School at the time of committing their crimes. That satisfies me of the value of the Church to the community in helping safe-guard the individual youth."

Children cannot have too much education based on the teachings of Jesus. Ex-president Hoover once said, "The Sunday School is at the very root of the religious life, with all its benefits to the individual and the nation." If this be true as recognized by some of our outstanding leaders, let us as Christian parents do all we can to bring the youth of our communities into the church service, Sunday School and prayer meeting, where they will be taught to reverence God, honor their elders and accept Jesus as their personal Savior.

Let us look at the promise of God that attends the

command in the first part of the verse. People who listen to the wise counsel of their elders are often spared the pain and distress that sometimes come to people, who plunge into dangerous places and enterprises—even quite often taking their very lives.

God in his infinite wisdom has made it possible for youth to profit by the experiences of older people. But youth must first recognize that the parents or older friends have this wise counsel to give, and with honor and respect, seek it before they can hope to escape the evils that lurk on every hand. God wants his children to enjoy long lives in this land that he has given them.

But lives spent in riotous living and disobedience to both the laws of God and man are nearly always cut off after a few short years. Wise counsel from father and mother furnish a great agency by which spiritual ideals are made a part of the life of the younger generation, and the growth of such lives are of inestimable value in providing a higher type of citizenship.

So let us learn as young and old to honor our fathers and mothers and profit by their counsel that our days may be long upon the land which the Lord, our God, has given us. Berlin, Pa.

Every dollar that goes forth from your pocket with a consecrating prayer from your heart is a marked dollar. The image of Columbia gradually disappears from its face, and your own shines on there instead. Its course over the field, which is the world, is watched, its records kept, and the work achieves in redemption is noted by heaven's appointed scribe; and it will yet return to you in shining ones of the land of Beulah whom it helped save.

Training for Life's Realities

Mrs. A. L. Lantz

Train up a child in the way he should go, and when he is old, he will not depart from it—Prov. 22:6

OUT IN THE DENSE JUNGLE of Africa, the mighty hunter stalks his game, but ever at his side walks the efficient guide. We, as Christian mothers, must be the guide and teacher, that trains the child through the early days of childhood, adolescent period, on into young womanhood and manhood. "What responsibility". How close we need to live to the Master-Teacher.

Lord who am I to lead the way,
To little children, day by day,
So prone, myself to go astray;
I teach them knowledge, but I know,
How faint they flicker, and how low,
The candle of my knowledge glow.
I teach them love for all mankind,
And all God's creatures, but to find,
My love comes lagging far behind.
LORD, if their guide, I still must be,
Oh; let the little children see,
"THE TEACHER" leaning hard on Thee.

The child comes into the world devoid of all knowledge, and understanding. His mind, though at the beginning blank, is a potential seed bed, in which we may plant teachings that we wish. The babe born into our home, can with equal ease be made into a Christian, Catholic, or Non-believer. How then shall we begin training the little one for Life's Realities?"

What foundation must we erect on which his life must be builded? "Family Altar". The joy of gathering the family together, mother or daddy reading from the precious book, the little ones learning to sing a baby prayer with the others. Happy moments, sitting at the feet of Jesus, never to be forgotten, when the flock has flown from the home nest. Sorry to say, some of our Brethren homes have broken altars, and the children from such homes are starting life with a weak foundation.

That their children may hear, and learn to fear the Lord, Duet. 31:12, 13. There was no family altar in the home. His father kneeling at God's throne, he did not see. He was not taught to pour his childish troubles out in simple faith at mother's knee. And now he knows no law but his own will. It was not so with us; His parents say, "Our Parents" word we kept with loving fear. Strange they should seek in each new man-made way, To find the reason why their child has gone astray.

We know in the beginning the child is pure in

heart, his life undefiled. May we through prayer and right living, train him in right habits, clean living and lead him into the consciousness of his dependence and need of God. Let us remember, that to keep the child a Christian, is much better, than to try and reclaim him after he has been allowed to get outside the fold. Remember the Master's injunction, "Feed My Lambs."

In Training for Life's Realities, mold in plenty of "Joyousness." The life that lacks joy is flat for him that lives it, and exerts little appeal to others. "God will and Loyalty." Steadfastness to the cause he had espoused led Jesus to the cross. Great characters do not ask what road is easy, but what way is right.

"Sympathy." Jesus always understands. We are never so much our best selves as when self is forgotten, and we enter into the joys or the sorrows of they who need us.

"Purity and Courage" is the foundation. Sin has its price for all it gives us. We cannot stain our soul and have it pure again, only through the blood of Jesus. Jesus' life of righteousness, lived amid temptations such as we all meet, is a challenge to pure living. May we teach the courage that Jesus had when He faced the hostile mob and servile judge. He never faltered. His courage stood all tests.

"Knowledge of God's Word." Not to know its teachings is to miss the strongest and best foundation that has ever been laid for fruitful and happy living. The Bible; the travellers guide, the wanderer's Hope and the Christian's joy.

I took a piece of plastic clay,
And idly moulded it one day,
And as my fingers pressed it till,
It moved and yielded to my will,
I came again, when days were past,
The clay was hard and firm at last.
The shape I gave it still it bore,
But I could change that shape no more.

I took a piece of living clay,
And gently formed it, day by day,
And moulded by my power and art,
A young child's soft, and loving heart.
I came again when years were gone,
It was a man I looked upon,
He still that early impress bore,
And I could change him, never more.
Spokane, Washington.

The Kind of Home Training that Develops Christian Character

Mrs. A. E. Whitted

THIS SUBJECT NATURALLY CAUSES one to think of the many, many homes, all kinds of homes everywhere, all over the world. Just what is a home? Its primary meaning is a place of shelter and protection, but in the true sense of the word, it means much more than that. To one who has been reared in a real home it means love, joy, companionship, rest, happiness and everything that goes to make life sweet and pleasant. In the real home you will find father, mother and children, for no home is real unless there are children in it. With the coming of children bringing joy and sunshine, there comes the responsibility of their care and training. What a grave responsibility it is, the training of a human life!

The care and training of a child is a sacred trust given us by God. When a child is born into a family, how carefully the true mother and father seek the best food and clothing in order that its physical body may develop normally, and how intently it is watched and with what joy growth and development are noticed. Then comes his mental development, and years of labor and money are spent in order that the child may receive the best education possible.

The start has been carefully made for two phases of life, but if this is all, something has been sadly neglected for there is also a spiritual side of life. The child is forming a life character. Every day something is added, and the character of that life depends much upon the kind of home training he receives and the surroundings under which he lives.

Christian character is the greatest thing in the world. All truly great men of the world have been men of outstanding character. The wise men in Proverbs 22:1 tells us a good name is rather to be chosen than great riches and loving favors rather than silver or gold. A good name presupposes a good life, and a good life presupposes early Christian environment or home life. So this leads us to say that the kind of home training which will develop Christian character is Christian home training.

The Christian home atmosphere will manifest itself in certain high qualities, such as love, consideration, that fine regard for the feelings of others in the home, and others. The spirit of Christian love will show itself in cooperation on the part of par-

ents. God meant husband and wife to be helpmeets. They are to share each other's burdens, so in the ideal home both parents are Christians, working in love and harmony in training up the children in the way God meant they should be trained. Children are naturally religious and therefore are very susceptible to religious training. If parents put God first in their own lives and first in the education and training of the children, they are laying a good foundation for strong Christian character building on the part of the child.

Parents should teach by both precept and example as Jesus taught the true way of living the Christ life in the home. Through a life of purity, devotion and prayer, they may interpret God to their children. Would that all so-called Christian homes were really Christian! How much some parents will have to answer for, that live such shallow, ungodly lives before their children in their homes.

A home should be more than a habitation. The heathen has a habitation, but he does not have a real home. A home is more than a place to eat and sleep. A Christian home is a place where there is not only companionship and love, but where there is fear of God, an open Bible, and the prayer of worship and petition, giving to God His rightful place in the home and hearts of the occupants. From the influence of such a home a child will not long stray. "As the twig is bent, so is the tree inclined." The real purpose of every home should be to mold and shape character for time and eternity.

The home is God's first school where children may learn the fundamentals of holy living. A mother's and father's first duty is to make the home what God intended it should be.

God, give us more homes where Jesus Christ is known and loved, where boys and girls from babyhood may be touched by the reality of true Christian living by the example of godly parents, in the reading of God's Word and in regular attendance of the services in God's house. Parents, do not send your children to Sunday School, but take them.

"Train up a child in the way it should go and when he is old he will not depart from it." Proverbs 22:6.

Louisville, Ohio.

Mrs. Cantaford's Mite-Box

Mrs. E. C. Werriner

AS MRS. CANTAFORD pulled a six month's collection of clippings out of her desk her fingers touched something hard.

"Good-day," said a little voice.

"Well, well," she exclaimed. "If here isn't my mite-box! House-cleaning finds everything."

She took the box in her hand and looked it over. It had a slit on one side to admit coins, but there was no metallic click when the box was moved. "What have you been doing all winter?" asked the mite-box.

"Nothing," said the mite-box. "What have you?"

"Well, this has been the busiest winter of my life. So busy that I forgot all about you."

"You didn't forget me the morning you needed change for the milkman," said the mite-box.

Mrs. Cantaford flushed. "Your memory is remarkable," she said.

"Nor the day you needed a quarter for the dress-maker," added the mite-box.

"Upon my word," said Mrs. Cantaford.

"Nor when you hadn't a street-car fare," persisted the mite-box. Mrs. Cantaford stared in amazement. "For the morning the paper boy came to collect."

"But that was the last time I borrowed from you," Mrs. Cantaford declared.

"Yes," replied the mite-box. "The children borrowed the rest."

"They didn't get permission from me," insisted Mrs. Cantaford.

"No," said the mite-box. "Example taught them; it's more effective than preaching."

"At least," said the lady, "you might give me credit for doing well the first half of the year. I give you five cents every week."

"Thank you," responded the mite-box politely. "I hope you didn't inconvenience yourself."

"I gave in good spirit," said Mrs. Cantaford.

"Yes, in good spirit you gave, and in good spirit I took away. Cast your money into the mite-box, and it shall make change for you for many days. I'll ask you a question: "Why did you bring me home this spring?"

"I've forgotten," replied Mrs. Cantaford. "I think they had an enthusiastic mite-box opening, and I caught the fever."

"It's been an unfortunate experience for you."

"For me?" exclaimed Mrs. Cantaford. "I should think you were the unfortunate one."

"I am financially unfortunate," admitted the mite-box. "But philosophers say it's bad for the soul

to have a good impulse without translating it into action. Therefore spiritually the misfortune is yours."

"Well," said Mrs. Cantaford, "what should I do?"

"First, believe in mite-boxes."

"I can't without a reason."

"Once Jesus fed five thousand with five barley loaves and two fishes."

"Yes," said Mrs. Cantaford.

"After supper what did He tell His disciples to do?"

"Gather up the fragments that nothing be lost," repeated Mrs. Cantaford.

"And they gathered up—"

"Twelve baskets full."

"A full dinner pail for every disciple."

"What?"

"Beg pardon. The idea is not original with me," said the mite-box modestly. "But if it befitted the Superhuman to look after trifles, it's surely very much in place for the human."

"Perhaps," assented Mrs. Cantaford. "But it often seems hardly worth while."

"Last January you planned to help in buying a home," continued the mite-box. "At this very desk you decided you could save ten dollars a month for it out of your allowance. Did you do it?"

"Well, no,—not that way. We had to have extra coal in January, and Carl broke a window, and Edith's rubbers were stolen. I paid more than ten dollars for unforeseen expenses."

"So you gave up your plan?"

"Not at all. I scraped ten dollars together out of little things. I had loaned two dollars to a neighbor, and she remembered to pay it. An old clothes man bought some things out of the attic. My sister took the children home with her for a visit, and the bills were smaller. It all helped out."

"Do you know," said the mite-box, "the missionary society often has experiences like that? It can't reckon its income nor its expenses exactly, so mite-boxes flock to the rescue." We have a song:

"Behold us gathering from east and west,

The apostles of trifles,

The evangelists of fragments,

The priests of insignificances.

Our offering shall sustain you,

Our tiny treasures make you glad."

"It sounds like a Psalm," said Mrs. Cantaford."

"It is," said the mite-box, "a Psalm of Trifles."

"But it has too great a sound."

"Not at all," said the mite-box. "We are a great army at least one hundred fifty thousand in the United States. We gathered last year from Auxiliaries, Circles and Juniors nearly \$205,000.

"You did!" exclaimed Mrs. Cantaford.

"Yes, but we might do much more."

"How?"

"I'll tell you. There were without doubt over one hundred and thirty thousand members of this society who had no mite boxes. If each of them had sent a box containing at least thirty cents, it would have added another \$39,000 to our fund."

"That's impossible!"

"For every member to take a box?"

"No, for it to amount to so much."

"Multiply it yourself," said the mite-box.

"Some other time," said Mrs. Cantaford. "But thirty cents is a low average."

"It's thirty cents more than I have," suggested the mite-box.

"Don't worry," replied Mrs. Cantaford. "I'll give you a dollar for the opening."

"I'm already opened," objected the mite-box.

"Silly! you know what I mean."

"Yes, and while I know that I shan't refuse to deliver your dollar, it won't be mite-box money."

"Why not?"

"We're 'evangelists of fragments.' Dollars aren't fragments—not in any missionary society."

"Well, I can easily give you less."

"Indeed," cried the mite-box, "you could easily give me more."

"No, I couldn't. It's all I can spare."

"It isn't all you could have spared if you'd begun right."

"How?"

"Like this: If you believe in me, set me on the top of your desk."

"To dust you every day?"

"Certainly. You'll feel my weight. Then glue my sides firmly together."

"I did that before."

"Yes, but you over-looked the next step. It's this—Make a little prayer of consecration, and vow not to break me open nor to shake money out of the slit. Don't borrow from me. I'm helpless, and you are a Christian. Take some one of your own size."

"I'll try," said Mrs. Cantaford.

"Then remember I'm a 'priest of insignificance.' When you have a chance to save a penny by taking a little trouble, don't forget me. I'm glad of three cents saved on two dozen eggs, and two cents on five pounds of butter. Five cents a week gives \$2.60 a year. At that rate, one hundred and fifty thousand mite-boxes would bring in \$390,000. I wish the other thirty thousand members would come in at that rate, too. It would raise \$78,000 more. Give up one picture show, one ice cream soda, one package of gum, a little perfumery. You'll find dozens of ways to get me a penny now and then, if"—the mite-box slid nearer to her and fairly shouted in her ear, "you'll remember me."

"Gracious," said Mrs. Cantaford. "I don't think I'll forget you right away."

"And I won't forget you," promised the mite-box. "Remember I'm a priest. Every gift brought to my altar brings you a blessing from heaven. Let me teach you a Psalm:

"Even as our Lord beside the sea blessed the trifle and despised not the fragments,
He blesses today the mite-box offering.
The mite-box stands before Him,
His called evangelist of fragments,
His beloved apostle of trifles,
His holy priest of insignificances."

And they sang the Psalm together.

Indiana Group Rallies

I. HUNTINGTON

MARCH 14TH MARKED another red-letter day in our W. M. S. Spring rally. The Missionary groups from Sidney, Ft. Wayne, Roanoke, North Manchester, Dutchtown and Roann turned their motor cars toward Huntington. There at the first Brethren church we met a group of fine women who pinned a shamrock and the name of the church we represented to our dresses. We then were ushered into the assembly room.

Mrs. Witters, the Huntington president, called us to worship by the singing of a hymn. We received a very warm greeting by Mrs. Zook, also of Huntington. Mrs. Clyde Rager, our State President, then took charge of the well-planned program. Roll call showed 82 women present. The Secretary reports

showed commendable progress from each society with prospects of nearly every one becoming a baptist society.

After an interesting talk by Mrs. Rager, a round table brought out some splendid points on tithing, family altars, Bible reading and others.

It was decided that each group would assist in the work in her society to aid our young people in overcoming the temptations that are facing them today.

It was decided that each group would assist in the canning of fruits and vegetables for the Brethren Home at Flora.

A united pledge was given to pray for Huntington that they might clear their debt by conference time.

At 12:00 o'clock we recessed for an hour and a half and retired to the basement of the church, where the Huntington ladies had assembled our covered dishes," and supplied plenty of hot food to accompany them. We were seated at a dinner and thanks was given for the supplying of our every need.

At 1:30 o'clock, after having made new friends and renewed old acquaintances, we assembled for the afternoon program. A reading was presented from the Dutchtown Society. A ten minute talk was given by Rev. George Pontius of Roann encouraging missionary groups for the splendid service they are rendering. Mrs. Grove of Roann sang, "Cast Thy Bread Upon the Water." One of the Sidney sisters gave an interesting talk on, "Where There is no Vision the People Perish." The Ft. Wayne Society favored us with a reading. The Roann W. M. S. presented the play, "Open Windows."

The Rally next year will be held at Ft. Wayne and we pray that all groups will have a full attendance.

MRS. ETTA DICKERHOFF.

II. MEXICO

Mexico was the scene of a well planned rally for the W. M. S. from the following localities: Corinth, Lee, College Corners, Flora, Burlington, Clay City and Peru. Mrs. Charles Black, President of the Mexico society extended a hearty welcome to us and presided over the day's services in a charming manner. All societies were represented except Burton and Clay City and greetings were received from these two. Miss Edna Carson of the Corinth Church with a group of her ladies gave a Spirit-filled devotional service.

The secretarial reports from the various societies showed a keen interest in the new "Program of Progress" and good prospects for each society being a banner society this year.

The question box, which was well filled was turned by Mrs. F. C. Vanator and an enthusiastic discussion was participated in by many of the members present.

The noon hour brought us to tables delightfully decorated and bountifully spread. The fellowship hour was profitable as well as delightful.

At 1:30 o'clock we came together again to the strains of a beautiful piano solo which was rendered by Bessie Lippold, of Loree. Mrs. Black conducted a brief business session at which time the ladies voted enthusiastically to contribute fruit for the Home at Flora. An invitation was extended to us to come to Flora for our Rally next year. This was accepted.

Mrs. Sarah Keim, one of the original organizers of our National W. M. S. with several ladies from Flora led us in a devotional period, which prepared us in a very special way for our afternoon message. It was the rare privilege of our group to have with us Miss Grace Byron, who is home from the

African field on furlough. She brought to us a missionary message that will long be remembered.

Following this the Mexico society presented a brief playlet, "The Spirit of Missions," which was a fitting close for the message we had just heard.

The meeting was closed with prayer. An expression of appreciation from many of the ladies present showed this to be one of the best days our women have had together. MRS. F. C. VANATOR, Peru, Ind.

III. OAKVILLE

The Oakville W. M. S. entertained the Muncie W. M. S. in the group rally, and did we have a nice time? Well, we did, don't know how about Muncie. There were 31 from Muncie and 45 from Oakville.

In the forenoon there were reports from both societies. At the noon hour a very splendid carry-in dinner was served.

In the afternoon some special music was provided from each society and the Muncie ladies gave a playlet, "The Ghost." Our pastors' wives each gave papers. Mrs. Klingensmith, on "Missions," and she is always full of her subject. Mrs. Flora had a splendid paper on "Family Worship." These will be sent for publication in the Outlook at a later date. We decided to meet next year at Muncie. May the W. M. S. grow and glow for our Master always is our prayer. MRS. EVA METZKER, Oakville, Ind.

IV. MILFORD

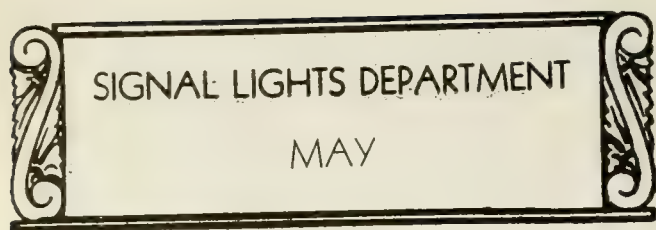
Another interesting rally convened at the Milford Church on the day set apart for our Group Rallies. Mrs. Zellinger was in charge of the song service. Devotions were conducted by Mrs. Max Smoker. Mrs. J. L. Kimmel offered prayer. Mrs. G. L. Maus conducted the report on goals in a very unique manner. Stars were added to a large chart as the goals were reported. Mrs. U. J. Shively, our National President, presented a Bible Study in her usual efficient manner. The morning session was closed by a brief session in which New Paris invited the rally for 1936 and Mrs. S. M. Whetstone was elected Group President.

Dinner was served by the Milford ladies and the noon fellowship hour was enjoyed by all.

At 1:15 the group re-convened and were favored with a solo by Miss Mariland Miller. A reading by Mrs. Chas. Bechtel of Goshen was well received. Mrs. Mervin Stuckman and Mrs. Bert Radabaugh of Nappanee favored the group with a vocal duet. The ladies of the Warsaw Society presented a missionary play. A musical reading, "Let me live in a house by the side of the road," was presented by the Milford society.

The program was presided over by Mrs. H. B. Richmond of the Nappanee Society. After a benediction prayer by Mrs. S. M. Whetstone the ladies repaired to their own homes declaring the day a decided success.

MRS. H. B. RICHMOND.



Program for May 1935

Mrs. H. L. Briscoe

SONG:—"Can The World See Jesus In You?"

PRAYER:—That the little black children may learn to read and love the stories of Jesus.

SCRIPTURES:—Psalm 119:9-12, 15, 16. Memory Verse:—2 Tim. 2:15.

Did your teacher at school ever ask you to write a composition? Listen while I tell you of a little boy whose teacher told him to write one.

"Ludwig," he said, "your subject is Africa."

So the little boy whose name was John Ludwig Krapf went home to write a composition about Africa. As he looked at the map he saw much of the country was marked "desert," or "unexplored." He tried to find books that would tell him about Africa, but he found that no one knew much about the subject on which he was to write. No white man had ever been across the continent of Africa.

As he was reading the book about Abyssinia which the schoolmaster had given him, he said, "Father, I should like to some day be a traveler. Our teacher," he went on, "talked to us the other day about becoming missionaries to other lands. But how can I teach others when I know so little myself?"

"Then study God's word, my boy," said the father. "It is the lamp to lighten all the world."

* * * *

Years passed, and the boy was a man. He had traveled to the country he had loved to read about, but the people were not ready to hear him, and would not let him preach.

"Rosina," he said to his young wife, "the land of Abyssinia has shut us out; but it cannot shut out God's word. We will send Bibles in, if we cannot go ourselves." And soon after he wrote to friends at home that over eight thousand copies of the scriptures had found their way into Abyssinia. "These will not all be lost," he said, "or remain without a blessing."

Ludwig and Rosina had many adventures together and suffered many hardships. Once when crossing the desert with a caravan their little baby died, and was buried in the sand. Once they took passage on a leaky boat, and were driven by the wind out to sea; they were rescued from the vessel just half an hour before it sank. And not long after, brave Rosina was laid to rest in a place where, as she wished, her grave would be seen by many, and would

remind all who passed by that a Christian life had been gladly given to bring them the Light.

Door after door in Africa was closed against the faithful missionary, but still he kept sending God's word where he could not go himself. He planned a chain of mission stations from east to west to be named for the twelve Apostles. He brought out mechanics as well as missionaries, to build his stations, but most of them died of fever. He traveled with another missionary named Rebmann, far into the heart of Africa, and there discovered snow-capped mountains. When they told the people at home they were laughed at, because it was thought such mountains could not be in a hot country like Africa; but they started people to sending companies of explorers who found out that the missionaries spoke the truth, and the mountains were really there.

He carried the lamp far and wide, and made a way for more to follow. At last, tired out with travel, he came back to Europe; and one day, while he knelt in prayer, God called him, and he went home.

SONG: "Open My Eyes."

When looking over the letters written by our Bro. Gribble to the children in the Homeland and published in the Evangelist, I found this "Helpful Advice to the Children." It was among the last ones he wrote before his death.

Bozoum, via Bangui, Oubangi-Chari,
French Equatorial Africa,
March 16, 1923.

Dear Children:

I want to tell you children an experience which I had as a boy. I liked to read. But my mother told me very faithfully about books which are not good, and so I grew up never liking to read novels. I wanted to apply my mind to reading things which were true and which would be of benefit. And I was so thankful for the advice given by my mother. There are far more good books to read which will help to make you useful in this world and so it would be wasting time to read anything bad or worthless. Also I hope that you may never go to moving picture shows or theaters. I never went to any of these, for I was told by my mother that they were not good, and I obeyed her and followed her advice. I want you to read books which will be a help to you in being bright, intelligent and useful.

When you are young you are laying the foundation of what you will be when you get to be big. Ask your fathers and mothers if you can build a house bigger than the foundation upon which it is built, and they will tell you "No." Little children never have their noses all the time in story books, never get to be very much in the world. Some of you have seen the big buildings in New York and Chicago. Do you know that before ever they build what we see of the building, men dig far under the ground and put in a concrete foundation which is as firm-

the ground as many houses are above the
und? If the engineers did not do that way, the
buildings would not stand, but would topple
r before being finished. I am anxious that you
dren should not topple over, but should grow up
be such as Jesus loves.

Dr. Gribble has been quite sick since coming to
say, as she had been so ill at Yimbele because of
"flu." Then at Bassai she was taken ill with
fever, but was not in bed long.

Miss Myers is out preaching through the Kare
ntry. She is traveling alone as she has no one to
with her, and she does so want to tell the people
ut Jesus. In another month or so Miss Myers ex-
s to leave here to go home on furlough. I hope
many of you will see her then.

Well, I shall have to close for this time as there
so many letters to write before the mail starts
Bangu tomorrow morning. At this time I am
pecially busy as I want to get a lot more build-
up and repairs done before the new missionar-

ies who are now in France and almost ready to start
for Africa arrive here. As the one house was burned
there is so much work for me. There is still one oth-
er house to build anyway, and besides many of the
tools which passed through the fire need to be fixed
up. I know that you are praying for me and for all
of us.

With much love,

JAMES S. GRIBBLE.

SONG:—Children's choice.

ROLL CALL.

OFFERING: I hope we are continuing the use of the
"Doing without boxes."

SECRETARY'S REPORT.

ANNOUNCEMENTS.

BENEDICTION:—Dear Father, we thank Thee for the
Bible, Thy Book which is so dear to us. Help us
to send it to every land so the whole world may
know its message of life and light. Amen.
Claypool, Indiana.

EDITORIAL ITEMS

RESERVE YOUR MAGAZINES

is is the first issue of the merged
ch paper which carries the mater-
r the W. M. S. worship program.
ould guard this magazine care-
that we may have it for use in
regular meeting. The distinct cov-
lor of our issue will make it easy
ou to select it from your maga-
files.

REGARDING SUBSCRIPTIONS

ny questions have been asked
rning the cost of the magazine.
will be cared for as it always has
with your W. M. S. dues. We con-
to pay the Publishing House at
nd as we have in the past the
of the Woman's Outlook and your
will come to you as it always has
change in cost to you. Of course
ill entitle you to only the woman's
er each month. For the cost of the
ning numbers consult the Publica-
secretary, Dr. J. C. Beal.

PRAISE AND PRAYER

MAY

S PRAY:

or the new merged magazine that
may have a greater scope of use-

fulness than the four previous
publications.

2. That the Editors may be Spirit-
fitted.
3. That our Publication Board may
be given great wisdom in the care
of this work.
4. For Miss Grace Byron and Miss
Elizabeth Tyson as they return to
the African Field.
5. For Mr. and Mrs. Curtis Morrill
as they go to the African Field for
the first time.
6. For the Foreign Mission Board as
they meet on May 2nd and 3rd to
plan the work of Africa and South
America.
7. That our month of self-denial may
be observed by every woman of the
W. M. S.

ADMINISTRATION NEWS

REPORT OF FINANCIAL SEC'Y FOR FEBRUARY

Apportionment Fund

Lanark, Ill.	\$ 19.50
Johnstown 2nd B., Pa.	12.00
Washington, D. C.	12.25
Spokane, Wash.	7.00
Yellow Creek, Pa.	6.75
Manteca, Cal.	8.90
Hampton, N. J.	6.00
Carleton, Nebr. ....	.75
Ft. Scott, Kans.	1.50
Philadelphia 1st B., Pa.	33.00
Oakville, Ind.	3.00
Allentown, Pa.	8.25
Hudson, Ia.	16.50

Maurertown, Va.	14.25
TOTAL	\$149.65

Seminary Fund

Dallas Center, Ia.	\$ 13.56
Clay City, Ind.	6.00
Washington, D. C.	5.00
Conemaugh, Pa.	11.00
Goshen, Ind.	10.59
Falls City, Nebr.	5.00
Philadelphia 3rd B. Pa.	13.45
Uniontown, Pa.	7.76
St. James, Md.	7.33
Yellow Creek, Pa.	1.75
Glendale, Cal.	3.22
Carleton, Nebr.	4.31
Kittanning, Pa.	2.66
New Lebanon, Ohio	13.00
Oakville, Ind.	1.00
Lanark, Ill.	14.16
Peru Jr. & Sr. Ind.	5.60
Warsaw, Ind.	6.00

TOTAL\$133.14

African Hospital Fund

Hampton, N. J.	\$1.00
Total of all funds	\$283.79

Respectfully submitted,

MRS. N. G. KIMMEL

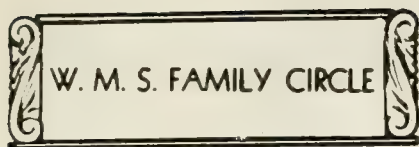
Absent From The Body

"Servant of God, well done!

Thy glorious warfare's past,
The battle's fought, the race is won,
And thou are crowned at last."

In loving memory of:

Mrs. Mary E. Scarlet, Milford, Ind.
Mrs. Belle Crist, Warsaw, Ind.



OAKVILLE, INDIANA

Dear Sisters of the W. M. S.:

We are always glad to hear from other societies and so maybe someone will be glad to hear from ours.

We are busy trying to meet our goals. Some have already been met and some have not, particularly the membership one we have not made, but we hope to. We had a very fine meeting in February when we had our Missionary Tea. There were 38 present, the meeting being held in the church. We had our Public service on a Sunday evening in February with a good attendance and we lifted an offering for the Seminary.

On the 5th of February we began our study of "Undaunted Hope." We held six meetings, each on Tuesday evening. Twice we met at the church and four times in different homes. The W. M. S. and S. M. M. studied together, the W. M. S. leading every other meeting and the S. M. M. leading the alternate. We had an average attendance of 13. There were 10 S. M. M. girls attended one or more meetings. There was a fine spirit manifested by those who attended, but what a pity there couldn't have been more to study the life of such a wonderful Christian man. We are praying that it may help some young people to give their lives as did James Gribble to the full service of our Lord and Master. We completed our study March 12th.

We ask an interest in your prayers that our society may advance in His cause.

EVA P. METZKER, Cor. Sec'y.

JOHNSTOWN, PA. (First Church)

Dear Outlook readers:

We have been receiving some wonderful blessings from the Lord, for which we are thankful.

We have just finished our Mission Study Class. The four Brethren preachers of our city, Rev. Ashman, Rev. Jones, Rev. Gingrich, and Rev. Schaffer, were our very able teachers. No one could possibly study this book and not have their faith increased and have a desire to do more for their Lord. We pray in the months to come this study will bear much fruit in our lives.

We enjoyed a splendid missionary address by Miss Elizabeth Tyson during her visit with us.

We are coming along nicely with our "Program of Progress." We ask an interest in the prayers of our Sister Societies.

Yours in His service,

MRS. EDNA MOORE, Cor. Sec'y.

OAK HILL, WEST VIRGINIA

February 18, 1935.

Dear W. M. S. Sisters:

We greet you. It has been some time since you have had a report from us, but we are still working. We carried on locally during the "depression" and now we have rejoined the National W. M. S. with new officers: President, Mrs. Everett Smith; Vice President, Mrs. Okey Brooks; Secretary, Mrs. Okey Brooks; Treasurer, Mrs. R. F. Singer. We have as pastor, Rev. Ernest Pine. His wife is a great help to our society.

We have tried several ways to raise money, as we like to have something different each month. Members pieced and quilted two quilts and sold them. We "patched an apron" too, each member sewing on a patch with money under it. Last month we passed the missionary basket. Each member put in a quarter or more and took the article in the basket and put in another. Next month we are going to give a yard of pennies apiece and give a play also. We give as much as possible on the Building Fund of our church and hope it will soon be liquidated.

We desire your prayers that we may remain faithful to Him.

MRS. RAYMOND FOX, Cor. Sec'y.

LA VERNE, CALIFORNIA

Dear Outlook Readers:

This is the first time the First Brethren Church of La Verne, or, Mother Church of Southern California, has reported to the Outlook.

Ever since the church was organized we have had a missionary society, but did not join the National Society until in January 1935.

We organized with a membership of thirty-one. The following officers were elected: President, Mrs. T. J. Steves;

Vice President, Mrs. Joe Whitehead; Secretary and Treasurer, Miss Sam Cobough; Corresponding Secretary, Mrs. H. H. Schisler; Pianist, Mrs. L. Lynn; Chorister, Mrs. C. C. Thorson. Twenty of these members signed the Tithing Covenant, and twenty-one the Prayer Band Covenant.

We meet the second Tuesday of each month at the church. We serve a covered dish lunch at the noon hour and then take up our business at 1:30. This is followed by our missionary meeting.

In February Mrs. Chauncey Shelton gave us a talk on the work in Africa. Each lady of our society is to earn one dollar for missions and, at the April meeting, tell either in poetry or prose how she earned it.

We have met all our required goals since we organized. At the close of each meeting we go and visit the sick, present and anyone we might interest in the church.

MRS. H. H. SCHISLER, Cor. Sec'y.

"If life seems full of struggle, is also full of joy. Trouble is temporary; happiness is eternal."

God's plans, like lillies pure and white, unfold;
We must not tear the close-unfolded leaves apart;
Time will reveal the calyxes of gold.
MAY R. SMITH.

If we look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold up our heads that our bodies become erect. It is only when our thoughts go up that our life becomes upright.—A. MCKENZIE.

PROGRAM OF PROGRESS

Perhaps there is no part of our "Program of Progress" that has such possibilities for real joy as the one for May. A month of self-denial. Most of us are denied many of our desires by the circumstances in which we find ourselves, but the word SELF connected with the word SELF-DENIAL puts a great deal more meaning into this plan. Not one woman in our group but will make some plans for her needs and desires for this month.

If we deny ourselves one thing that our Thank-Offering may be larger the blessing will await and according to our spirit and practice of this goal will we reap the joy of sacrificial service.

A Thank-Offering from 80% of our women is not new to us but to bring it at the May meeting is new. This time was changed because so many found it

difficult to collect in the 80% between the August meeting and National Conference. This gives us several months to do this and should make this balance easy to gain.

Let's pray about it, then ACT.

BIBLE READING

FOR 1934-1935

(Ezekiel and the Epistles.)

WEEK OF:

May 5—I Thess. 4 to Thess. 3.

May 12—II Tim. 1 to 6.

May 19—II Tim. 1 to Titus

May 26—Philemon and Hebrews 1-4.

THE SISTERHOOD of Mary and Martha

Do God's Will

An Offering of Thanks for Sisterhood

Mrs. G. T. Ronk

OUR THANK OFFERING BOXES will be opened in April instead of in August as in previous years, but trust it will not fall far short of the usual amount. Since the beginning of our organized work has been the custom, as you know, to bring thank-offerings annually.

The custom of thank offerings is a very ancient one extending far back into dim centuries of time. The Bible tells us that Cain and Abel offered first fruits and firstlings of the flock; Noah, after the flood, offered burnt offerings; Abraham, Isaac and Jacob built altars and offered sacrifices; the Children of Israel, in bondage in Egypt, in their journeying in the wilderness, and after they reached the Promised Land, regularly gave offerings unto the Lord. The Law of Moses provided for many kinds of offerings, for sin, for adoration, for supplication, for thanksgiving. Some of these were required in order to be members of the congregation, others were free will offerings given in gratitude for blessings received.

It is like to think of our thank offering as one that is given by day or week by week is given out of the recognition of what God has done for us. Let us not forget to pray a prayer with every coin that God blesses it as it goes on its mission. Money given out in prayer will do good but with it will do infinitely more.

We have heard our missionaries say that they know that in the church is praying for them, for as the angels ascend to God, He answers and gives them strength and renewed spiritual power. In our study of "Undaunted Hope" we learn how sorely they are taxed—the climate takes severe toll of their bodies and the difficulties they encounter in bringing the message to Christ and training them in the Christian life exhausts them spiritually. They must continually be renewed by prayer, and by our prayers we become co-workers with them. Whether or not we pray means their success or failure.

What is true for the Mission field is equally true for our home work. "Unless the Lord build the house, they labor in vain that build it," said David. We must not forget to pray.

We have so far mentioned only the good our thank offering does others. Let us consider what it does for us. To be able to find blessings in everyday oc-

currences as well as in unusual ones and to pass them on to others through our gifts will surely enrich our lives and promote our spiritual growth. There is an old saying something like this: "What I kept, I lost; what I gave, I have." As we give in prayer and offerings it is returned to us a hundred fold.

The real reason for our thank offering is beautifully expressed by Paul, "The love of Christ constraineth us." It constrains us to do without some foible or even necessity, remembering what He gave up for us. It constrains us to spend time in prayer which might otherwise be used in vain thinking or talking, remembering the prayer life of our Master. It will help us fulfill our Sisterhood Covenant that we will not cease "to make offerings of prayer, time and money that others may know the love of Jesus."

Let us bring to the treasury our thank offering.
Lanark, Illinois.

YOUR BIRTHDAY

A birthday thought for those whose birth month is April.

May Christ, who loves you more than I can do
Outpour His blessing and His love on you;
And may He grant that through the coming year
Whatever shall befall He may be near,
Uplifting when the spirit is downcast,
Filling with joy all memories of the past,
Drawing you close, until His secret bliss
Is whispered to your soul in happiness,
And you are wrapt in peace and joy and light,
G. M.

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart." Psalm 37:4.

"High hearts are never long without hearing some new clarion of God, even in their dreams; and soon they are observed to break up the camp of ease, and start on some fresh march of faithful service."

—J. Martineau.

My Prayer Life in the Home

Mrs. E. M. Riddle

PRAYER IS THE KEY that unlocks the door to hidden possibilities, to golden opportunities, yes, verily to Eternal Life. So Prayer in one's life is a very essential thing.

Our Lord Himself greatly felt the need of Prayer for all occasions; for instance, at His baptism, before His disciples, for Peter that his faith fail not, at the grave of Lazarus, on the Mount of Transfiguration, at the Last Supper, in the Garden of Gethsemane, on the cross for His enemies, and we may find many more similar instances. If Prayer filled such an important place in the life of the only sinless One who walked this earth, what about our own lives. Then, too, His Prayer Life did not cease when He left this earth, but He is now at the right hand of God, ever making intercession for His saints.

The family altar is the finest type of Prayer Life in the home. When the family, at some appointed time during each day, assembles itself to read God's Word and follow with Prayer, it gives every individual an opportunity to pray in the presence of others, to pour out their desires, their petitions, their thanksgiving unto God. Many times persons are hesitant in praying in public. If they are taught to pray at home at an early age, it will relieve the timidity as they grow older. Then one who prays at home is more able to meet the temptations and cope with the trials of life. If we learn to rely on God's promises, we can say, "Lord, guide my life this day; whatever my experience may be, will You be with me?" We know He is willing and able.

We read in I Thessalonians 5:17, "Pray without ceasing." This does not mean that we should be praying every minute of the day, but that we should have our minds and hearts in such an attitude that we can pray if need or desire arises. We need more PRAYING and less DOING, many times. Our churches are full of doers who like to go and work in their own power, but there are too few who know how to work in God's way, or to bring down God's power through Prayer. When I was asked to write this article, I felt definitely that it was a call to a more consecrated prayer life. While I feel my weakness, I can only write this through the power of the Holy Spirit; yet if my life is more strictly led in His Divine Will, it will not have been in vain. May it have its influence upon your life, you who read, that you may be willing to spend more time in Prayer in your own home, either at the Family Altar, or your own private devotions. Each has its own place in the home and should be observed daily. Never feel discouraged if you are not doing a special work for God. Perhaps He has called you to give your life to

Prayer, which, in some cases, is infinitely greater than public service.

Many times we hear the slogan, "Prayer Changes Things." It is said of George Muller, that great man of Prayer, that he had five friends for whom he was definitely praying. For two he prayed for five years, one for ten, one for twenty-five, and for the fifth he prayed fifty years; and until his death he prayed the last having accepted Christ shortly afterwards.

Do you have someone in your home or a friend who is not a Christian? Make a list of friends and bring them daily to the Throne of Grace that they may yield whole-heartedly their lives to their Lord and Savior. Remember, Jesus said, "Whatsoever ye shall ask of the Father in my name, that will He do."

There are three definite answers to Prayer: no, wait. Haste is nine-tenths of our mistakes concerning the will of God. Waiting on God is a kind of spiritual filter. The sediment of darkness and error precipitates for the man who waits, and the clear and luminous truth remains. James Gribble said a missionary's slogan should be, "Live like Jesus, act Jesus, and look unto Jesus." I think that is a good one for every Christian. How better can we do this than by a consecrated and consistent prayer life? We know the Father's companionship was specifically a part of the late James Gribble's life that he could truly say, "He walks with me and He talks with me." He had learned the lesson of waiting.

So, Christians, let us be patient; be kind, be thoughtful of others that our prayer life may reveal God's great love and be a stepping stone to someone, rather than a stumbling block to many. May we live what we profess, in the home, in the street or wherever we chance to be. The cause of Christ is too sacred for us to represent by an inconsistent life.

In Phil. 4:6 we read, "Be anxious for nothing in every thing by prayer and supplication." Thanksgiving let your requests be made known to God." He wants us to be prayerful in all things, not only when a great crisis arises, but in the little things of life as well. The reason is this, Prayer brings the peace of God. After all, the most of our life is made up of little things, daily happenings many times seeming trifles, and if we keep peace out of our prayer life, we keep peace out also. Worry about all things that concern you, rather than in a partial way. Then enjoy peace in all things. When Prayer is missing, peace is absent. Waterloo, Iowa.

ON BENDED KNEE

...y for our new magazine that it may
...e a means of real blessing to all who
...ave interest in it.

...member our workers in the Ken-
...ucky mountains and our Sisterhood
...irls there.

...y that the Lord will lead in the giv-
...ing for the Easter offering and that
...e Foreign Mission Board may have
... wisdom in their planning and deci-
...sions.

...y that God may guide in the affairs
...concerning Ashland College and Sem-
...inary and that their needs may be
...met.

...y for some girl who might become
...member of your Sisterhood.

...earnestly for a rich blessing upon
...Mr. and Mrs. Clarence Sickel in their
...work in South America.

...y that more mothers and daughters
...of all lands may hear the gospel of
...God's love in Jesus.

...y for the Christian homes of the
...natives of Africa.

BOOK FRIENDS

*A column of review,
Books—old and new.*

Some books are to be tasted, others
...be swallowed, and some few to be
...wed and digested."—Bacon.

...e are four rules to follow in read-
...ing:

Read for enjoyment and informa-
...tion.

Read leisurely and intelligently.

Read for beauty.

Read with an open mind.

Endor of God—Honore Willis Mor-
...row

1813 a young, impetuous crusader
...om New England and a delicate
...rl of great beauty landed in Ran-
...on. Adoniram and Ann Judson in
...arma give a thrilling, romantic tale
...the adventurous, splendid life of
...o young missionaries.

Bishop—Bess Streeter Aldrich
...young, impressionable girl, whose
...nd has been prejudiced by her
...other, graduates from college, be-
...comes a teacher in her Alma Mater,
...opts the daughter of a cousin, and
...ars her. Miss Bishop's life is a
...ory of one continual sacrifice for
...hers, but age brings its compensa-
...ns, and her life of teaching its
...st rewards.

Cross of Peace—Sir Philips Gibbs
...e story of an English captain of
...the World War who, after winning

THE LISTENING EAR

*"Be ye doers of the word, and not hearers only, deceiving your
own selves." James 1:22.*

The directions for your Bible study which were called "Search
the Scriptures" before shall be found in this place each month. God
speaks to us in His Word. We want to give Him "The Listening Ear"
and the obedient heart.

Our reading for the month of May shall be James, and I and II
Peter. There is so much of truth and practical help in these books
that it would take pages to call your attention to all points. Do your
reading when your mind is fresh, and you will be greatly surprised
how very practical and helpful it is. You will find help for everyday
problems.

These readings will be of special interest to all who are inter-
ested in the history of the Brethren Church, for here are some of the
truths which it has emphasized. Many may be noticed, such as the
inspiration of the scriptures, the atonement of Christ, salvation by
faith, the Christian life, the Holy Spirit, the second coming of Christ,
and others. Those of special interest here are: the practice of non-
resistance—James 4:7, indicating that our warfare is spiritual, not
in armies; anointing with oil, or healing—James 5:14-16; non-swear-
ing—James 5:12, pointing that we ought not bind ourselves by an
oath; the Christian's dress—I Peter 3:3, 4.

In your reading, if you take only a chapter at a time, keep these
suggestions at hand with a pencil and paper. Make notes which will
help you at another time. Mark every reference to *prayer* that you
find.

JAMES

1. Note the writer and the people to whom he writes (Christian
Jews scattered abroad). 1:1.
2. The theme of the book may be found in 1:3, 4.
3. This outline is suggested in "Your Study Bible" by Weddell—
practical religion—1
practical brotherhood—2
practical wisdom—3
practical piety—4
practical patience—5
4. What is the source of temptation? 1:12-16.
5. A good section for self-examination. 1:22-24.
6. Apply 2:1-13 to some real situation you may know.
7. Consider carefully what James says about the tongue.
8. Which do you choose as friends and enemies. 4:4.
9. How about judging and criticism? 4:11, 12.
10. What does this mean to our modern industrial system? To any
one who has another working for him? 5:1-6.
11. Test for patience—5:7-11.

James is not saying that we are saved by works, but that saving
faith results in the "fruit of righteousness." "In a word, be what you
claim to be: practice before men what you profess to be before God;
prove your faith by your works; live the life!"

Some verses to make your own are 1:17, 1:22, 3:17, 4:17.

I PETER

This and the letter which follows were written by the Apostle
Peter, who was one of the twelve disciples. As you read, watch for
anything which might show that fact. Recall his experiences with
Jesus.

At the time when these letters were written, the Christians were
suffering persecution and had to meet with false teachers. Watch for
any traces of these things in the writings.

1. Watch for references to Christ and what Peter says about Him.
Note especially about the resurrection.

2. Why is the Christian life a sober responsibility? 1:17-21.
3. What are some of the names which are given to Christians? 2:5, 9, 10, 11. Are there others? What do they mean to you?
4. Notice the special messages to servants—2:18-25; to wives—3:1-6; to husbands—3:7; to all—3:8.
5. What hope does he give for their suffering? 3:13-22.
6. Do you agree with 4:15, 16? Would there be any comfort in that?
7. From His cross, 1:19 to our crown, 5:4. The way is in between.
8. Have you learned 1:3-5? 1:8? 3:17?

II PETER

1. What did Peter's faith mean to him?
2. What did God's promises mean to Peter? 1:4.
3. Here are directions for a seven-story building with a foundation of faith. 1:5-8.
4. What is Peter's testimony about Christ? 1:16-18.
5. How was prophecy given?
6. Notice the use made of the Old Testament. Why did Peter use these instances of history?
7. Note the description of evil workers. 2:12-22.
8. What does Peter want them to remember?
9. Read carefully his warning against false teachers.
10. What does he say about the "day of the Lord?" What effect would such teaching have on their attitude toward their suffering? What would be the result in their lives? 3:14.
11. Memorize 3:18.

The reading of these chapters ought to change your manner of living.

the Croix du Guerre and experiencing all its inconsistencies, devotes his life in efforts toward universal peace. A swift, fascinating story for youth.

What Every Woman Knows—Sir James M. Barrie

A delightful play in which the little scotch maid who thinks herself plain of mind and face is the cause of the great success of her barrister husband. He, however, is unaware that she is the secret of his success and the inspiration of his great speeches in the English Parliament. He finally realizes that she possesses what neither had realized she had—charm.

The Backwash of War—Ellen D. La Motte

In this graphic and somewhat ironic portrayal of the bitter, less portrayed side of war, one finds the heart and center of war.

Goodbye Mr. Chips—James Hilton

As someone said, "A little catch-in-the-throat-story." It is sentimental, delightful and charming to the nth degree. You'll love Mr. Chipps, and perhaps find some of his loveliness, tenderness, and humor in some teacher you have known.

At Thirty-three—Eva le Gallienne

The interesting story of a woman whose soul was afire with the desire to give drama lovers the best that could be offered. Though her life was not without its hardships, its sacrifices, its setbacks, the challenge of life and the legitimate stage made her and her work a success.

BY THE BOOKWORM.

From The Mail Bag

SECOND BRETHERN CHURCH LOS ANGELES, CALIF.

Dear Sisterhood Girls:

We are again on our way to become an honor society. Each year since our origin (in 1930) we have reached all the local and district goals. With each girl co-operating we have found it comparatively easy to achieve these goals.

Our group is growing. We now have twenty-three active members. Six new members have been taken in, and two prospective members are on our list. Five of our new members came to us from the Junior Sisterhood. Each girl in our group is an active member of our church.

Except for very special occasions we hold our regular monthly meetings at the home of one of the girls. Devotions, mission study, and a short business meeting comprise each monthly meeting. At the close of each meeting we are served with delicious refreshments by the hostess. Time is sometimes set aside at one or two of our regular meetings for work on our benevolent project. We always plan to roll band-aids at at least one of our regular monthly meetings. It has become customary for a "pot luck" supper to precede such a meeting. At the close of meetings coming near holidays we usually have small parties which the girls seem to enjoy.

For activities which we desire to im-

press on the minds of each girl, for example, the monthly prayer quests and monthly Bible readings, the Mary Committee makes tiny booklets, bookmarks, or cards by folding or cutting colored paper into interesting shapes. The Mary Committee makes very nice-looking program booklets in the shape of the Sisterhood emblem. The covers are of a heavy green paper with "S.M.M." stamped in black in the center; the pages are white. The devotional topic, leader, hostess, and place for each month's meeting are neatly typewritten, a separate page being used for each month's information. There are extra pages at the back for memoranda.

We usually give a missionary play for our public program. A free will offering for the Home Mission Fund is taken up at the play. Much time and much labor is spent in making the plays worthwhile. We work for things in making these plays worthwhile. First of all, we try to make the aim of the play as impressive as possible. In the second place, we work for an artistic production. We make complete settings, correct costumes, the right lighting effects. We find this in working for this second thing we are helping to accomplish the first aim.

For our special benevolent work we are making baby night-gowns for the Anna Bethke Mission at Krypton, Kentucky. Each girl is going to contribute at least one gown. Three years ago we selected the same work, and found that it was deeply appreciated as the reward for such things is so great.

We have planned to make this year a year of greater friendship between our district groups. As one way of showing our friendship, we are having as guests at an April Fool's Play members of two of our Southern California Sisterhoods. We also plan to invite to other affairs some of the other Sisterhoods in our district.

A membership drive has been started. Each active member is going to bring a girl to three successive meetings. After that, we believe these girls will be ready to become members of our Sisterhood. Then, too, we plan to bring back old members who have dropped out. We hope to build a larger and better Sisterhood.

We wish each society much success in the great work of our Sisterhood.

HELEN YERIAN, President,
FLORENCE PETERSON, Cor. Sec.

SENIOR SISTERHOOD CLAYTON AND BROOKVILLE

Dear Miss Garber:

This is the first letter from the sisterhood girls at Clayton, Ohio concerning our work. I enjoy reading about the work of other Sisterhoods, and thought that they would perhaps be interested in our work.

We were organized last October, and we have had a meeting each month since far. Our next meeting will be at the home of our patroness, Mrs. Lois

s will be another "bandage-rolling ting." At our last meeting, we ed bandages, and it was lots of fun. e have a membership enrollment of t girls. Our officers are as follows: sident, Hazel Geist; vice president, Gaines; recording secretary, Eve- Geist; "corresponding secretary, ie Erbaugh; treasurer, Catherine des.

We have started the study of "Un- mted Hope" by Dr. Gribble. We all k the book is wonderful. don't know how everyone's mite box ut I am hoping that they will be -filled by April. Let us make this g "Birthday Party." he Clayton S. M. M. sends its heart- greetings.

Yours in Sisterhood,
MARIE ERBAUGH, Cor. Sec'y.

WORD FROM THE PRAYER CHAIRMAN OF ROANOKE, VA.

When sentence prayers are called the girls all take part. Other times ee or four are asked to participate rayer and they respond with a long yer. In this way public prayer is ouraged.

Last fall every girl chose a mission- for whom she prays every day. At istmas they sent their missionary ard. They have been reminded to d an Easter card also.

In February I started a book on w to Pray' by Torrey around in the p to be read.

or March and April I wrote sug- sions on a slip of paper for each to pray for daily. We use some of articles on prayer in the Outlook ur monthly programs."

WINNIE HALE.

OAKVILLE, INDIANA

February 15, 1935.

r Sisterhood Girls and Friends:
e girls of the Oakville Sisterhood o so enthusiastic about our plans for future and about what we have al- e accomplished that we are eager o share our enthusiasm with others. irst we want to tell you how we are ting the Bible Study goal. We met one hour each Sunday afternoon in uary and read and studied the as- ed Bible study together. Our pas- o Reverend Klingensmith, conducted h study of First and Second Corin- thians. We had more than a fifty per attendance at these meetings and all enjoyed the Bible reading and elived a real blessing.

e have adopted Miss Tyson as our onal missionary. While she was ing the Klingensmiths in Oakville Christmas time we showered her kitchen utensils at an afternoon and then after she returned home ent her a stand lamp as our Christ- gift. As soon as she returns to the t we are going to remember her gifts and cards on her birthday, istmas, Thanksgiving and Easter. are also going to subscribe for the orial Review to be sent to her dur-

ing her entire stay on the field. Our girls have entered into this plan whole- heartedly and they now feel that they have a personal interest in the mission- aries on the field.

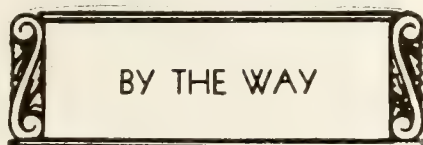
We have given up all money making schemes and are depending wholly on offerings and tithes and after all this was the Lord's plan and we know that we are going to be blessed by doing his will.

We have sent out a call for material for bandages and we will start rolling them as soon as we have enough ma- terial on hands.

We are now studying "Undaunted Hope" in cooperation with the Women's Missionary Society on Tuesday evening of each week.

We are trying to attain all our goals and if the girls continue to work to- gether so harmoniously and with the cooperation of our very faithful pa- troness, Mrs. Edwards and our advisor, Mrs. Klingensmith, we should do this easily and we are going to continue in prayer for the work of the Sisterhood of Mary and Martha and strive always to do God's Will.

Yours in Sisterhood,
DONNA C. RUTHERFORD, Cor. Sec'y.



Do not forget—your MITE BOX of- fering must be sent in by May 15 if you want to be a banner society. Please send it to Mary Merrick, 1523 25th St., S. E., Washington, D. C. Be sure to mention whether you are a junior or senior society. Make it a happy birth- day offering for Sisterhood.

BANDAGES should be sent to your district secretary by this time. The mis- sionaries going out in May will want to take some with them. Do not delay! Write a letter too saying where they are from.

If you are planning to go to COL- LEGE, why not go to our own school? Remember our Sisterhood scholarship which pays you part of the tuition for the first year. If you are interested, write our national president at once.

You have noticed that there is no regular program in this number. The month of May is to be for your Moth- er-daughter meeting. We finish the mission study next month.

Are you talking about and saving up for *Winona*? We expect a finer time even than last year. If you have any suggestions, let us hear them at once. But we need you there, too.

Have you written for your Sister- hood BOOK-MARKS? Mail a card at once to our literature secretary telling her how many you will need and where to send them. They are free. Keep our goals before you.

A very attractive program booklet arrived from Washington, D. C. Much time was put into the making of them, but we know that they contribute a great deal to the success of their work. What have you been doing to improve your work this year?

The new magazine is now in your hands. We trust that you will like it and use it more than ever before. Al- though some names have been changed, we hope that you can find what you want. We want to make it more help- ful to you each time. You will find sev- eral new items this month.

The magazine will come to you the second week of each month. Your sub- scriptions will entitle you to this num- ber each month, and there is no charge for the extra material which it will contain. Read Mrs. Shively's announce- ment on page 5.

THE TEACHER'S PRAYER

Lighten, dear Lord, my eyes when blind,
Give me the insight, keen but kind,
Into each waking, vibrant mind
To see aright.

From rote and rule unfetter me
That I may teach more humanly
Whatever makes youth strong and free
To climb the height.

MARJORIE SEYMOUR WATTS.

W. I. DUKER
President
Goshen, Ind.

E. L. MILLER
Vice President
Maurertown, Va.

NATIONAL SUNDAY SCHOOL ASSOCIATION

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REQUIRED GENERAL UNITS

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1. Old Testament Studies — Burroughs, \$1.00.
2. Synthetic Bible Studies — Gray, \$2.25 (O. T. Part Only)
3. The Heart of the Old Testament — Sampey, \$1.50.
4. The Old Testament — Scofield (Vol. I), \$2.00.
5. Outline Studies in the Books of the Old Testament — Moorehead, \$1.75.

II New Testament

1. Introducing the New Testament — Denham, \$1.00.
2. Studies in the New Testament — Robertson, \$1.00.
3. Synthetic Bible Studies — Gray, \$2.25 (N. T. Part Only).
4. The New Testament — Scofield, (Vol. II), \$2.00.

III Child Training

1. An Introduction to Child Study — Benson, \$1.50.
2. The Unfolding Life — Lamoreaux, \$.75.

IV Teaching

1. How to Teach in the Sunday School — Schmauk, \$1.50.
2. The Making of a Teacher — Brumbaugh, \$1.50.
3. Secrets of Sunday School Teaching — Pell, \$1.25.
4. How to Become an Efficient Sunday School Teacher — McKeever, \$1.50.

V Organization and Administration

1. The Sunday School in Action — Benson, \$1.50.
2. Building a Successful Sunday School — Burroughs, \$1.50.
3. How to Run a Little Sunday School — Ferguson, \$1.00.
4. The Church School Blue-print — Lawrance, \$1.50.

(Note: The above units constitute the Shorter Course).

REQUIRED SPECIAL UNITS

VI Doctrine

1. The Great Doctrines of the Bible — Evans, \$1.50.
2. Major Bible Themes — Chafer, \$1.50.
3. What the Bible Teaches — Torrey, \$3.00.
4. Synthesis of Bible Truth — Scofield (Vol. III), \$2.00.

VII Church History

1. History of the Tunkers and the Brethren Church — Holsinger, \$2.00.
2. A History of the Brethren — Brumbaugh, \$2.00.

3. The Growth of the Christian Church — Nichols (2 Vols. in One), \$1.50.

VIII Missions

1. Undaunted Hope — Gribble, \$2.00.
2. The Argentine Mission Field — Yoder, \$1.00.
3. The Progress of World Wide Missions — Glover, \$2.50.
4. How to Interest Your Sunday School in Missions — Staley, \$1.00.

IX Evangelism

1. Evangelism — Biederwolf, \$1.50.
2. Practical and Personal Work — Horton, \$1.50.
3. Plans for Sunday School Evangelism — Brown, \$1.25.

REQUIRED ELECTIVE UNITS

X Children's Division

1. A Successful Cradle Roll System — Fletcher, \$.75.
2. How to Conduct a Cradle Roll Department — Curtiss, \$.35.
3. Working with Cradle Roll and Beginners — Shumate, \$1.00.
4. How to Conduct a Beginners' Department — Lewis, \$.35.
5. Working with Primaries — Alexander, \$1.00.
6. How to Conduct a Primary Department — Waterman, \$.35.
7. Working with Juniors — Creasman, \$1.00.
8. How to Conduct a Junior Department — Van Voorhis, \$.35.

XI Young People's and Adult Divisions

1. Working with Intermediates — Dobbins, \$1.00.
2. Young People's and Adult Departments — Flake, \$1.00.
3. The Adult Department in the Church School — Brewbaker, \$1.50.
4. Expert Christian Endeavor — Wells, \$.75.
5. Progressive Christian Endeavor — Wells, \$.75.

XII Church and Home

1. The Christian and His Money Problems — Wilson, \$1.50.
2. Quiet Talks on Prayer — Gordon, \$1.50.
3. Devotional Life of the Sunday School Teacher — Miller, \$1.00.
4. The Home Beautiful — Miller, \$1.50.

SUBSTITUTE ELECTIVE UNITS

XIII History of English Bible

1. How We Got Our Bible — Smyth, \$.75.
2. History of the English Bible — Pat-tison, \$1.25.

XIV Stories and Story Telling

1. Stories and Story Telling — St. John, \$.75.
2. How to Tell Stories to Children — Bryant, \$2.00.

XV Geography of the Bible

1. The Students' Historical Geography of the Holy Land — Smith, \$1.50.
2. Historical Geography of Bible Lands — Calkin, \$1.75.

XVI Biblical Archaeology

1. Voices from Rocks and Dust Heap of Bible Lands — Huffman, \$1.25.
2. Archaeology's Solution of Old Testament Problems — Urquhart, \$.35.
3. Recent Researches in Bible Lands — Hilprecht, \$1.50.

XVII Studies in Prophecy

1. Rightly Dividing the Word of Truth — Scofield, \$.50.
2. The Kingdom in History and Prophecy — Chafer, \$1.00.
3. The Lord's Return — Silver, \$1.50.

NOTE: Prices on books are subject to change without notice. Paper bindings are available in some cases. Also some second hand copies.

(More about "Teacher Training" next week).

NOTES ON THE SUNDAY SCHOOL LESSON

BY GEORGE S. BAER

THE FUTURE LIFE

(Lesson for April 21)

Golden Text: I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. — John 11:25.

Scripture Lesson: Luke 24:1-6; John 14:1-6.

Additional Scriptures: Matt. 25:46; Mark 12:26, 27; 1 Cor. 15:3-20, 58; 1 Thess. 4:13-18; Rev. 22:1-5.

The Victorious Christ. The empty tomb means that Christ gained the victory over death. In him death is conquered; the grave has lost its gloom; the crown of immortality is won by all who will accept it in faith. Evidence of the resurrection is full and convincing. No fact in history is more firmly established.

Very early in the morning, the day after the Jewish Sabbath, the women came to the sepulcher expecting to anoint the body of Jesus, a loving service which had been denied to them by the hasty burial. They found the Roman guard gone, the seal broken, the stone rolled away, the tomb empty, saw angels and heard their declaration that Jesus had risen. The women returned to the city and told the disciples.

Peter and John ran to the sepulcher, went in and found the story of the women clearly verified.

CHRISTIAN ENDEAVOR

C. D. WHITMER, Editor,
South Bend, Ind.

BRETHREN YOUNG PEOPLE
CHRISTIAN CHURCH
ENDEAVOR EXTENSION
UNCONSECRATED EVANGELISM

The C. E. Corner

May we say THANK YOU to the Publication Board for allowing space in this new merged magazine for items of interest to YOUTH. We believe that Brethren Young People should read Brethren publications, and hope that an increasing number of our youth will not only read these C. E. items, but every word of each issue.

HELP! HELP! Yes, we need your help, young people, to make this corner interesting. Let me know what your societies are doing. Are they alive, or just existing? Let the Brethren world know that you are alive and working. Send all news items to the C. E. Editor.

"THE VOICE OF C. E." is the name of the weekly mimeographed bulletin published by the Washington, D. C. Society. It is full of news, practical suggestions, fine editorials, and fitting cartoons or drawings. The editor is Weston R. Campbell, who has Edna Erickson as his Associate, and Robert Heimer as Publicity Director. Others on the staff are Frank G. Campbell, Betty Nalley and Alberta Collins. How many other Societies have their own publications? Send us a copy, please!

WANTED — A Brethren Christian Endeavor Hymn! If other organizations have their hymns, why cannot we have the same? Now here is a chance to become famous. Sit down and write words and music appropriate for such a hymn and mail same to the editor. We suggest there be two or three verses and a chorus. Words and music may be composed by two different individuals, if desired. All manuscripts submitted will be judged by a competent committee, and the hymn selected will be adopted as our Brethren National C. E. Hymn!

Brethren C. E. Society Goals for the Year

Forty C. E. Prayer Meetings, using International Topics.
Four Socials during the year.
Four Missionary Meetings during the year.
Quiet Hour Pledge Meeting once a year.
Observance of the Brethren Program on C. E. Day—February 3rd.
Annual Pledge sent to National Secretary.
Payment of annual pledge not later than June 30th.

9. Twenty-five percent of members having access to the C. E. page in "The Angelus" and "The Brethren Evangelist."
10. Delegate sent to State or Sectional Brethren C. E. Convention, Institute, or Rally.
11. Delegate sent to a Brethren Summer Camp.
12. An increase in membership during the year.
13. A report of the local work through the C. E. page of the Brethren Evangelist, at least once a year.
14. Statistical Blank filled out and returned to the National Secretary not later than June 30th.
15. Conducting some devotional services outside of regular meetings, such as in jails, hospitals, missions, homes for old folks or orphaned children, homes of sick or aged, etc.
16. Definite attempt made to win unsaved Associate Members to Christ during the year.
17. Giving a review of the contents of "Brethren Youth" the next meeting after it is received.
18. Prayers offered for the local and national C. E. officers.

OUR LAYMEN

Their Interests and Activities

This is April and some of our leaders are thinking and planning for church conferences. It was a "plank" in our national "platform" this year to have the Laymen represented on our conference programs but a letter from Brother T. C. Leslie has intensified this idea by indicating that in Indiana he is hoping to have a speaker present the program of our Laymen at one of the sessions of the Indiana conference. He also writes that he hopes to swell the list of laymen organizations from the present number of six to twelve or fifteen. That's splendid. Why not have some enthusiastic laymen present the advantages of organized laymen groups at all our district conferences? Who in each district will see to this?

"But by the grace of God I am what I am."

"There is still room for the eleventh man; but he would do well to get busy."

We cannot rekindle the morning beams of childhood; we cannot recall the noontide glory of youth; we cannot bring back the perfect day of maturity; we cannot fix the evening rays of age in the shadowy horizon; but we can cherish that goodness which is the sweetness of childhood, the joy of youth, the strength of maturity, the honor of old age, and the bliss of saints.—Henry Giles.

Y. M. AND B.
BROTHERHOOD
W. H. SCHAFFER, EDITOR
Conemaugh, Pa.

Work among young men and the boys has always been a delightful task. The one big object of the Brotherhood in the Brethren Church is to lead every young man and boy to the Lord Jesus Christ. Boys are naturally happy, they like to laugh, sing, shout and go in for all kinds of fun. In fact, fun making is one of the strongest boyish instincts. It is a mistaken idea that so many have that when a boy becomes a Christian he can never laugh again or have anything like a good time.

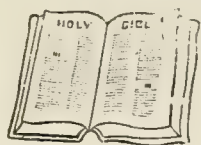
Boys are naturally fighters, and in most cases, like the young rooster, he is merely trying to work off surplus energy. David when a mere boy slew a lion, a bear and a great giant. While every boy should be a fighter, he should learn to fight the proper things. He cannot do this in his own strength, therefore he should become a Christian so Christ can help him to fight against the temptations to which boys are constantly exposed. These temptations are numerous—swearing, smoking, social impurity, disobedience to parents, etc.

It is indeed a move forward for the Brethren Church to take a keen interest in her young men and boys. We should be willing to make sacrifices as preachers and laity to help meet the needs of the Brethren boys.

Here at the Third Church of Philadelphia we have organized a Brotherhood along the same line as the national work, as far as it were possible. Our boys meet once a week for their devotional work and recreation. It might be better to meet oftener if possible, as the boys' time should be spent as much as possible with the right kind of companions. Our boys conduct their own meetings under the guidance of several young men of our Church who have been selected for this definite work. The boys conduct their own devotions, business meetings, etc. They have been studying the lessons as outlined in the Evangelist by Brother Charles Mayes. Parliamentary Law is also being studied so that if the Lord tarries these boys and those to follow will know how to conduct a business meeting along the best possible lines.

Then the boys of the Third Church of Philadelphia are interested in manual training, they, having purchased tools themselves, are able to make wall mottoes and other useful articles. This work is done in the basement of the home of one of the leaders. The boys also have bought a printing press and they are able to print programs and announcements for the Church and Sunday School. They

(Continued on page 27)



NEWS FROM THE FIELD



REVIVAL AT MASONTOWN

Another year has slipped away and revival time is here again. For the past three years we have conducted our own evangelistic campaigns. This year we were fortunate in securing the services of our very dear friend and former schoolmate, Rev. R. D. Crees of Kittanning, Pennsylvania. Since school days at Ashland we have seen little of one another and had never heard one another preach until our meeting at Masontown. In fact, Brother Crees is still waiting for the writer to arrive on his Kittanning field to hear him for the first time. We expect to be there and at work in a meeting before this reaches the press.

Rev. Crees is a true man of God,—fearless in denunciation of sin, forceful and convincing in presenting spiritual truths. He knows his Bible and his Lord. He has a pleasing personality, and is continuously about his Father's business. He is a powerful personal worker; one of the best. The Lord worked mightily through him in every way while he was with us.

The meetings opened February 17, and closed March 10. Sixty-five made a definite stand for Christ during the meeting. Forty-three were baptized and added to the church during the meeting, two just before the evangelist arrived, and three since the meeting closed, making a total of forty-eight added to the church.

The meetings closed with an overflow crowd at the communion service. The auditorium was filled, tables were placed on the platform and in the aisles, and finally everyone was taken care of by the placing of chairs in spaces too narrow for tables.

The Masontown Brethren loyally cooperated with pastor and evangelist in every way, and truly we enjoyed a time of great refreshing together.

During the meeting the evangelist, the pastor and his "Gospel Singers" were heard several times broadcasting the "Good News" from radio station WNBO. The Masontown Brethren church with its pastor has been broadcasting from this station for over a year, and we were able to secure time for special broadcasts during the revival.

Our total number of decisions should have been stated at sixty-six instead of sixty-five. The second Sunday morning of the meeting at 4:00 o'clock, we were awakened with terrifying screams and frantic calls for help. We arose to find the household directly across the street from us in confusion. Our neighbor, Samson

Rosenshein, prominent Masontown jeweler, had been murdered in his home by a two-gun burglar. His wife seized the murderer by the collar, a few seconds later her two sons pounced upon him, and they all succeeded in holding him even though all were wounded, until neighbors came to their aid. A day or two later Rev. Crees and I visited the murderer in his cell. He realized his lost condition, confessed his many sins, prayed for forgiveness, and accepted Christ as his Savior. He is willing to be baptized as soon as the court grants permission. He was a hardened criminal of the Dillinger type, having committed many crimes in various sections and states. He had robbed many Masontown residents, among whom were some Brethren folks. Twice a jeweler, who is a member of our church here, was robbed by him. The Lord alone knows if his confession was sincere, and we leave him in His hands.

Mrs. Sibert will give the morning message at the First Church of Johnstown this coming Sunday morning.

Our work at Masontown is progressing splendidly in all departments. We praise the Lord for the revival just past, and thank all those who have been praying for us.

Yours in His precious Name,
FLOYD SIBERT, Pastor.

MASONTOWN REVIVAL

It was my privilege to lead the Brethren Church at Masontown, Pennsylvania in an evangelistic effort February 17 to March 10. Although plans for the meeting were made only a short time before the services began, we found the members had been praying for months for just such a meeting. The week just preceding the opening date five cottage prayer meetings were held every night, and continuing throughout the meeting a faithful group was in the prayer room from 7:00 to 7:30 P. M. No difficulty was experienced in getting a crowd out to the meetings. A capable consecrated choir was on hand at every service and the music furnished by the special numbers was of the highest type and true to the gospel. The invitation was extended by the evangelist in 20 different services, with one or more responding to the invitation in 18 out of the 20 services. Never have we witnessed the convicting power of the Holy Spirit so apparent in every service.

A unique feature of the meeting was the opportunity of using Brother Sibert's time in speaking four times over

radio station WNBO located at Silver Haven, near Washington, Pennsylvania. His "Gospel Singers" furnished the music for these programs which advertised the revival, and helped bring messages to isolated Brethren and friends.

Another unusual opportunity was afforded us by a local tragedy. The third Sunday of the meeting a local Jewish jeweler, living right across the street from Brother Sibert's home, was shot and killed by a robber in his home. The murderer was captured the following week we visited him in his cell, told him that even though the government would not forgive him that God would. He confessed Christ as Saviour and we heard him utter the first prayer of his life. He is willing to be baptized by triune immersion if the state will permit it.

We found Brother Sibert and his wife tireless and efficient workers. The Masontown Church has grown under their leadership. Remarkable revivals have been held there every year since they have been on the field, most of them conducted by the pastor. Two additional private homes have been purchased next to the church to house their overflowing Sunday School. The members are loyal to the church and we predict a fine future for that congregation. Times have been bad and work has been scarce but with hearts full of love for the Master this church is coming out on top in these difficult times.

Our home was with Brother and Sister Sibert in the parsonage. The church has one room in the parsonage furnished for the use of visiting evangelists, and we certainly enjoyed our stay in the "Prophet's Chamber." Everything was done to make our stay comfortable and happy. Noon meals were taken out in the homes of the members and never have we enjoyed such fine cooking combined with real spiritual fellowship as during the meeting. The generous offering given by the evangelist proved that these Masontown folks know the true spirit of sacrificial giving.

Next week the pastor and evangelist will be reversed, for Brother Floyd Sibert comes to Kittanning to hold three weeks' evangelistic meetings March 17 to April 7. We would appreciate the prayers of the Brethren that the Lord's blessing might be upon the revival effort also.

R. D. CREES,
Kittanning, Pennsylvania.

ELKHART, INDIANA.

The intensive drive for souls which our people have worked is now history. It has been a season of spiritual inspiration and uplift.

The weather was ideal, which contributed to the splendid interest and crowds.

It is needless for me to tell you Dr. Bell's work, as the entire brotherhood

God knows his personality, his power and strength in the pulpit. However, he seems very small tribute to say we appreciate his constructive teaching. He left no doubts in the minds of his hearers, neither did he shun the Truth of God's Word. His work and associations with our people is now a part of the history of the Elkhart Church which will not be forgotten. May it please God to give him many years of active service to the church. Through the united efforts of the church, pastor, Brother Stuckman, and Evangelist, forty came for baptism and were joined by relation.

Our goal, a quest for fifty souls by Easter, has been more than reached. We have gone over the top with fifty-five. Now we have no limit. We feel that from the seed sown, plus the forces and influences at work, more will be added to our number.

At the right hand of Dr. Bell was the choir, with Sister Fern Gilbert at piano and Sister Fay Wilson, director. They added strength and inspiration each evening.

The untiring efforts of our evangelistic committee played no small part; it would not be right not to mention the kindly attitude and wise leadership of our pastor over his people which was a challenge to loyalty.

Overshadowing all was that Divine power and guidance that made our efforts to serve possible and that gave us increase. Through Christ we serve Him to Him we ascribe all praise. We thank Him. Amen.

EDNA NICHOLAS.

SOUTH BEND, INDIANA

One of the important features of our mission program has been to invite Bible teachers of known ability to come at convenient intervals with messages of inspiration and instruction. In September we had Dr. L. S. Keyser. His messages were filled with sound teaching and lasting influence, coming out of a life long cultured by the teaching of the Word of God. In December we enjoyed a week with Dr. Wertheimer. Dr. Wertheimer is a scholar who is expert in Bible languages and thoroughly conversant with the English text. His teaching made some lasting impressions. In February we had Dr. Arthur I. Brown for eight days. Dr. Brown came at a time when South Bend was interested in a student of Wesley. The Church was filled with interested people and this ministry was eminently successful.

Our Revival

Evangelist R. Paul Miller came to South Bend on March 5 for his second meeting. Those who know Brother Miller will understand the lasting effect of his preaching. In our visitations I was greatly impressed by Brother Miller's gentle and firm challenge to people to decide to be true Christians. It is characteristic of Brother Miller's

ministry to bring people to a very positive decision to forsake the world and come clean for Christ. The effect of his ministry in South Bend has been that of clearly revealing the attitudes of people toward Christ and His Gospel. A reconsecration means, therefore, a new person for Christ and the Church. I can testify to the fact that a number of our people are really new people in the service of Christ. A reconsecration is not always a renumbering of the membership, although, unfortunately, some do return to the "beggary elements of the world." I have found new foundations upon which to build a stronger spiritual congregation and from those who will dare to walk with Christ in separation from the world we hope to have a testimony in South Bend which the Holy Spirit came empower for the glory of God and of Christ.

One of the important items in a report is the number who have been reached. This is a most difficult matter to get accurately to the satisfaction of all. There were 62 who came forward to confess Christ or to renew their vows to Christ. In the Sunday School Junior Department there were some 50 boys and girls who pledged themselves to live for Christ. Some of these may not be ready for baptism immediately without further instruction. It is too soon after the meeting for me to determine just how many will unite with the church. There are at present twenty who will receive the rite of baptism, others will be contacted and instructed in the doctrine of the Church. The meeting was of great value to our church; however, there is more to do and new achievements to be made. I understand better than ever what is said about the Laodicean Church, a lukewarm church member is one of the hardest problems a pastor has to deal with and the crop is plenty these days. The South Bend people have been very faithful to the Lord's work and I believe are coming to see more clearly the importance of definite separation from every kind of worldliness and sin. If this last achievement becomes a policy of the church we believe that God will reveal to us greater spiritual blessing and larger fields of service.

R. F. PORTE, Pastor.

NEW LEBANON NOTES

The New Lebanon congregation is happy. Sunday night, March 31, marked the close of a two weeks meeting during which God brought us rich blessing. The pastor did the preaching, and the music was ably and delightfully handled by Mr. and Mrs. Harry E. Richer of Peru, Indiana. From the very beginning of their stay among us, the Richers called forth the most genuine response and cooperation from our own people and the people of the entire community. They rendered a great service here, and when they left for other fields it was with

the understanding that they would return to us next year for the same period, the Lord willing.

Our attendance was large throughout the meetings, and upon various occasions we had capacity audiences. We were happy to have at different times delegations from Dayton, West Alexandria, Gratis, Brookville, Eversole Church of the Brethren, our High School, and also folks from Clayton and Miamisburg.

Every department of our church work has been greatly revived and the future looks very challenging and encouraging. On the last Sunday of the meetings our Sunday School attendance went to 302. For a long time the record attendance in the Sunday School has been 376. But we are highly resolved that on Easter Sunday we are going to spoil that record and go on up to a new high level. Our Christian Endeavor work is almost limitless in possibilities and we feel that we have just merely started. A Junior Society under the care of Mrs. Beachler is enjoying an attendance of twenty to twenty-five and that enrollment will go on up much higher. The pastor is caring for a fine group of Intermediates with an attendance of from twenty to twenty-five, and the possibility of a much larger enrollment. And the next C. E. item on the program is the organization of one or perhaps two Senior Societies. Our need of trained local leadership is imperative to take care of and develop all of these young people.

Our finances are in healthy condition. There has been a noticeable improvement in the general conditions in these parts. We were proud to send the Richers away with a very creditable offering.

In addition to the general uplift and blessing that came to our congregation and the entire community as a result of the meetings, thirty-two have been added to the church by baptism, and five by relation. As is always the case, many new doors have been opened to the church, and we have a right to believe that others will soon find their places too in the church. We face the future with new courage, and are planning for a great Easter.

WM. H. BEACHLER.

YOUNG MENS' & BOYS' BROTHERHOOD

(Continued from page 25)

change the Church bulletin board, distribute tracts and assist with the ushering at the Church services.

We are seeking to prepare the boys to care for themselves, and to get them ready for a life of usefulness. They are the coming leaders of the Church and with well trained leaders along the spiritual lines we need not fear for the future of the Brethren Church. Pray for our boys and be willing to go out of your way to help the boy amount to something for God and His Church. WILLIAM A. STEFFLER.



(Used by permission of Evangelical Christian, Toronto)

"Behold! I say unto you, lift up your eyes and look on the fields White Already Unto Harvest"

THIS IS THE VISION--HAVE YOU GOT IT?

"Jesus saw much people and was moved with compassion" Mark 6:34

SEE the millions of Pagans and of Moslems in the heart of Africa—steeped in superstition—constantly in terror of evil spirits—bound by customs that are cruel and vile—dying "without God and without hope."

SEE the witch-doctors in their weird dress of leaves, dancing toward the village—the people fleeing in terror from the "spirits come-out-of-the-forest"—the old headman bringing a sacrifice of chickens and beer—his fear and trembling as he prostrates himself, begging from the "spirits" the boon of health and prosperity.

SEE the group digging up the grave and exhuming the remains of one who has long been dead—dragging them out to the bush—because the "juju-man" has declared their burial within the town is responsible for the sickness which is troubling them.

SEE the twin babes crushed into a pot and thrown out into the bush—and the old leper, too sick to work, robbed of all his goods and cast out of the village.

SEE the Moslem priests preying upon the ignorance of the people and selling them an amulet or talisman against evil, at the price of four days' wages.

SEE ALL THESE . . . AND NOW . . .

SEE the Mission Stations, the Churches, the Schools, the Dispensaries—bringing light and liberty and healing. But . . .

SEE the need of reinforcements—of more missionaries—the need of gifts for missionaries' support, for itineration, for buildings and general purposes.

SEE trained young men and women of the Brethren Church ready to go to the field but held back by lack of funds for outfit and passage—and accepted candidates waiting to be sent forth.

AND HAVING SEEN . . . WHAT THEN?

If God is speaking to YOU to DO something for this "Open Sore of The World," do not be an O'Missionary: be a GO-Missionary. If you cannot be a GO-Missionary then be a CO-Missionary—by prayer and gift.

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHERN CHURCH

Louis S. Bauman, Treasurer,
1925 East Fifth St.
Long Beach, California.

The BRETHREN EVANGELIST

HOME MISSIONARY NUMBER

How can we see the
Opportunities for
Missionary activity,
Except we
Maintain a watchful eye
In the direction of
Serving Christ and others?
Surely each
Interest of Home Missions
Ought to carry us
Nearer the goal of
Saving precious souls

"BEGINNING AT JERUSALEM"

"Ye shall be witnesses unto me both in Jerusalem, and in all Judea,
and in Samaria, and unto the uttermost part of the earth."

THE NEED OF THE HOUR

Southern Observations

By Dr. G. C. Carpenter

Florida is rich in warm sunshine, wonderful beaches, wonderful flowers, and appetizing fruits. These bring many thousands of people to the south-land for the winter season. What many of the people do while here is quite another matter. There are too many NOMINAL Christians everywhere. Who can like that term as applied to Christ's followers? The merely nominal Christian cannot say: "To me to live is Christ." Yet that is what it means to be a Christian. The meaning is the same in Florida as in Ohio or California. MORE REAL CHRISTIANS is the only way out of our present worldwide dilemma.

Gambling is found on every hand. Twenty thousand in one place betting on the horses. Other thousands in other places betting on the dogs. Those who conduct the races and control many gambling devices are taking no risks. They are looking out for number one and those who are foolish enough to take their bait are predoomed to be losers. Raggedy Ann is right when she says: "He tries to catch the wind in a net, who plays the races to win a bet." When one wins many lose. It is said that the gambling mania enslaves men and women more completely than does the liquor habit. The foolish craze to get SOMETHING FOR NOTHING is abroad!

Our government, national and state, is taking advantage of man's weakness and is filling its coffers with ill-gotten dollars. No individual or state or nation has any right to license an evil to get revenue or for any other purpose. A license cannot make right what is wrong! Our revenue from the liquor traffic belongs in the devil's treasury! Yet churches and Sunday School classes in Miami, are broadcasting the Gospel with some of the broadcasts sponsored by stores that sell liquor. Two of the broadcasts are sponsored by a Drug Department Store, one large department of which is a saloon, and that store uses in its name "Red Cross." Dog racing clubs begin the season by giving the gate receipts of the first night to charity. Nominal church members frequent the night clubs. COMPROMISE is on every hand.

Most of the churches in Florida are almost crushed by debt incurred during the boom by building large structures at exorbitant prices in keeping with other boom ventures. Miami was to have a million population in a short time and the churches wanted to be there on the ground floor. Money was expected to continue to flow like water down stream in the rainy season but the rivers of plenty have long since gone almost dry. One of the leading churches announced in its calendar on

a recent Sunday that its debt is \$210,000. That church is now engaged in an intensive campaign to raise \$40,000 by a certain date. Other churches with similar debts are now engaged in campaigns to raise large sums, most of them making these drives in the face of great obstacles. There are many consecrated and sacrificing Christians, yet we hear so often the lament that so many members of the churches are worldly in their daily life. And there is the TRAGEDY! Such members do not know the meaning of SACRIFICE!

The preacher in one of the debt-burdened churches referred to above preached last Sunday a sermon on Christian Stewardship on the question, "Have you any bread?" In the midst of his sermon he remarked, "Some wisecracker may be thinking, 'Our preacher is not trying to find out if we have any bread, he wants to know if we have any dough.' " The preacher himself set a good example in giving and it is hoped that the sheep will follow the shepherd.

However, the primary need of the hour is not more money but MORE CHRISTIAN CHARACTER! We can borrow money but we cannot borrow character! We can borrow gold but we cannot borrow godliness! Bob Jones said in an address in Miami recently, "President Roosevelt cannot fix up this country. We must quit looking to Washington, get on our knees and look up to God!" The most pressing need of this hour is not the new deal but the NEW BIRTH! The need of this hour is that the church COME CLEAN! Clean like the Christ, the Head of the church! Clean like the Holy Spirit, the Teacher and Leader of Christians! Clean by the standard given in the Holy Book! Clean by the "Ye must be born again" way! It has been well said that a Christian is one in whom Christ finds a Bethlehem for His birth and a Calvary for His resurrection! Man must die with Him if he would live with Him!

One of the numerous many-lettered bureaus at Washington tells us that Florida is the most prosperous state in the union today. But is it? It may be as a "Snow Dodgers Haven" but is it in the sight of that One who knows true prosperity? Would our nation be prosperous if all the people had plenty of money? Recent past experience answers in the negative. A country is truly prosperous when its people seek first the Kingdom of God. America needs the application of the great truths of God's Book! The Bible is the only safe guide for tangled times! JESUS CHRIST IS THE ONLY SAFE FOUNDATION ON WHICH TO BUILD A NATION, A STATE, A HOME, A LIFE!

On finishing the writing of the above paragraph a messenger was at our door with the message that Dr. Allen Miller had been called home in glory. Our hearts were sad indeed during all our years he had been of our best friends. He was a friend in need and in deed! We loved him many did for he was lovable. He was so sympathetic, so kind, so compassionate, so sacrificing, so Christlike! He was a good man, a true husband, a father, a loyal citizen, a NOBLESSE CHRISTIAN! The world is poorer when it loses such a life! The church we love is poorer for he laid down his life for his church! The college and seminary are poorer for only God can measure the extent of his influence as a teacher of young men and women who went forth to preach the Gospel, to win souls, and to live for Christ and the Church! Many of us owe more to him than we can ever pay. His entrance into the home over which he must have been a joyful home-companion and his reward rich beyond human computation! THE WORLD'S GREATEST NEED TODAY IS MORE SUCH LIVES! May he live on in the thousands of lives that have been touched by his life and that yet remain! May he live on in our entire church which in he left a splendid Christian example and an UNDYING CHRISTIAN INFLUENCE!

Hallandale, Florida.

Nothing can make a man truly great but being truly good and partaking of God's holiness.—M. Henry.

The best answer any one can make when questioned for proof of the resurrection of the Lord is the humble, irrefutable one: "Christ liveth in me"—J. Steward Holden.

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EDITORIAL

Heart Attitudes at the Communion

Each recurring communion service calls for introspection. Every member of the body of Christ has a right to approach the Lord's tables without giving attention to his own fitness. Paul says, "But let a man examine himself, and so let him eat of that bread and drink of that cup" (1 Cor. 11:28). Let him look in upon himself and consider his heart—not its strength it has gathered, nor yet the weakness it displays, but its attitude. What is the attitude, the spirit, the manner of its approach to this sacred service? The heart may be strong in faith and works, but not all the strength of a Paul will in itself constitute fitness for that sacred hour of fellowship. We shall discover, as did Isaiah of old, that our righteousnesses are as filthy rags."

On the other hand, the heart may be full of weaknesses, or so much stricken in conscience, but that in itself does not make it unfit, for it is the sick who need a physician and not the well. In fact, the weaker a man is and the more debilitated and distressed of soul he is, the greater is his need of participation in this means of grace. The all-important factor is the heart attitude, the manner in which one regards the eating of the bread and the drinking of the cup. Without a "discerning of the Lord's body," one eats unworthily. The charge is, "This do in remembrance of me."

Contemplation of the Death of Christ

It becomes clear, therefore, that the heart attitude must be one of all be one of contemplation, even contemplation with amazement, of the death of the Son of God on the cross for the sins of the world. That is a great fact—Christ died for our sins—one that must never be forgotten, and we are told that as oft as we eat this bread and drink this cup we show forth the Lord's death till he come. Unless we so regard the communion service, we participate unworthily and bring condemnation upon ourselves. But when we do thus regard the communion, it becomes a means of grace and a blessing precious beyond calculation. As in prayer we bow before the table we are engaged in contemplation of the cross and our hearts are filled with joy.

"Sweet the moments, rich the blessing,
Which before the Cross we spend;
Life and health and peace possessing
From the Savior, dying Friend."

Dr. E. F. Hallenbeck tells of the deep impression left upon his mind and heart by Rubens' famous picture of the crucifixion, which he saw in the Royal Gallery at Antwerp: "When I stood before it everything else faded from my vision. There are many figures in this painting, but I saw only the loving, grief-scarred face upon that middle cross. My companions passed on, I was riveted to the spot. And when at length some one reminded me that the moments were slipping by, and I went on to view some of the other pictures in those celebrated corridors, it was to have everything else blurred by the vision of that matchless face. In a little while I was back upon Golgotha, bathing once more in my Savior's love."

As we gather about the Lord's tables and partake of the bread and the cup, well may we contemplate the cross and consider what that eternal sacrifice means to us.

Thankfulness for the Love of God

In the second place the heart should have the attitude of thankfulness as it approaches the communion. That was so characteristic of those participating in the rite in the apostolic church that the service became known as the eucharist, or the feast of thanksgiving, the showing forth of gratitude and being mindful of the benefits of divine grace. It is an occasion for expressing our love for God because of his great love for us. Dr. Hale of Birmingham, England, lecturing in Australia on the relation of the pastor to his congregation and pleading for a greater exchange of feeling between them, said he often felt inclined to say to his own people, "If you love me, tell me so." This speech reached England before the speaker and when he returned one of the first objects that met his eye was a scroll containing these words: "We love you and we tell you so." The communion is a means of telling Christ we love him and every time we engage in it we express our love anew.

Listening to God's Voice

The receptive attitude ought to characterize the heart as it comes to the communion service. God would speak to it through his Holy Spirit, and if there is a listening attitude, a readiness to hear and to heed God's voice, he will make known his will and give guidance in the problems and tasks of life. In a certain home there was a trained nurse caring for an invalid woman. She was fond of her patient and extremely anxious to please her and to see to her every need. All day long she would attend to her duties and at night she would lie down to rest. Her ears were always open to the ringing of her patient's bell, or for the sound of her voice. No matter what she was doing or what other noises were made, she could always hear the call that was intended for her. That should be the attitude of our hearts toward the call of God. In the midst of all the other noises that surround us, our ears ought to be open to one special sound—the sound of God's voice. At no other time is the hearing attitude more keen than at the communion service, and at no other time is God more ready to speak.

Mussolini Requires Bible Reading in Schools

It is not new or unknown but it is not very popular to require the New Testament to be read in American schools. In some states Bible reading without comment is required or permitted, but in others it is forbidden. In Italy Bible reading and the memorizing of Bible passages is required by order of Mussolini. It is a most important forward step and has great possibilities for the Italian people. His edict is as follows:

"All professors and teachers shall read the New Testament, shall explain the Divine Book to the children, and see to it that they memorize the best passages. This Book shall not be missing in any school library, for it is ever new throughout all the centuries. It is the greatest of all books, the most necessary of all books,

because it is divine. The national government seeks by it to capture the children, and through them the soul of the Italian people, for it is the discovery of the true way which leads the Fatherland to the worthiest and truest greatness."

It is a truly noble purpose that the Italian dictator has set forth, statesmanlike in aim and method, and fraught with great potentialities. Certainly the religious instruction will have far-reaching influence. But we are wondering just how accessible the Bible will be to the children. The edict does not say that the children shall read the Bible, but that "professors and teachers shall read" and "explain." It would be very contrary to orthodox Catholic policy to put the Bible in the hands of the people. The Roman church has thrived on a peculiar type of interpretation and that interpretation can only be maintained as Bible reading and Bible teaching are confined to authorized Catholic instructors. The popular knowledge of the New Testament will likely be limited to properly selected portions. The placing of the Bible in the hands of the people themselves would be revolutionary to Catholic principles, and the church could not long control the liberalizing tendencies of such a movement. So after all, we may be grateful for the open Bible and the unrestricted use of it, rather than have even universal Bible instruction through the public schools but with the instruction required to support some peculiar church or political policy.

Show me the Christian who is true to his convictions and yet kind, who is just and yet generous, who is mindful of the truth and yet merciful, and I will show you a life in which Christ dwells as an ever present and vital reality, more dear and more intimately nigh than even the sweetest earthly tie.

EVERY MEMBER of the Evangelist family is a committee of one to help to extend the circulation of your church paper. Your field is right in your own community. Loan your paper to some one who may be interested and then point out the value of having it coming as a regular visitor into the home.

EDITORIAL REVIEW

REPORT OF FINANCIAL RECEIPTS for the Home Missionary Board is a continuation of the published report in the last Brethren Witness and will be continued in the next Brethren Evangelist.

SOME OF THE DEPARTMENTS that we plan to make regular do not appear this week, but will soon get organized so that readers may find the several departmental interests represented in each issue.

PLEASE DON'T write on both sides of your paper when writing for publication. Some of our scribes are forgetting. Also write double-spaced if you use typewriter, and if you write with a pen don't crowd your lines, write legibly and be careful about the spelling of proper names. And we thank you.

THE BENEVOLENCE OFFERINGS received up to April 1 are reported in this issue over the signature of the treasurer, Brother L. V. King, the total amount reported being \$1,648.38. There is an increase in the size of offerings in some respects, but the total is far from being adequate to meet the needs for the year. It is likely that many others will be coming in during the months to come.

BROTHER LOUIS D. ENGLE is pastor of the Sidwells Indiana, church. He tells us that his people are enthusiastic in missions; many are tithers; and there is much interest in prayer and Bible study. Still more encouraging is the fact that the pastor says this church has a large field. There is always hope of bigger things where there is vision.

BROTHER R. PAUL MILLER writes this week of his evangelistic campaign he recently conducted in the First church of South Bend, Indiana, where Dr. R. F. Porter is pastor, and whose report has been published. Brother Miller bears witness to the progress that has been realized in congregation through the ministry of the pastor and the splendid program he has been carrying forward.

EISTEDDFOD is the way Brother W. I. Duker spells it and he is the "Conductor." These Welsh bards of North Indiana held the second annual meeting of their association at Elkhart, Indiana, Friday and Saturday of March 29-30, when many and varied musical selections of merit were presented in contest.

BROTHER LESTER V. KING writes of a double celebration at the Mexico, Indiana, church on March 24th. On that day the forty-eighth anniversary of the ordination of Brother L. W. Ditch to the Christian ministry and the fifty-second anniversary of the organization of the Mexico church were observed by a combined program. When a man has been in the ministry for so long a period of time and has brought honor and faithful service to the calling, he deserves to be honored. And we wish to join our voice with those of the participants of that occasion in congratulating him on his attainment and in extending good wishes for yet more years of enjoyment and service. Brother Ditch has been one of those quiet, unassuming, unselfish, lovable men who has brought an honor to the ministry and has born a faithful witness for God. May God abundantly bless to the very close of his life's evening hours. We also congratulate the Mexico church congregation on their more than a half century of service and witness-bearing for the Lord Jesus. The older members, especially to be praised for their faithfulness and devotion through the years, and the younger people also are to be commended for their willingness to carry on. May the candle never grow dim.

"LORD, TEACH US TO PRAY"

FOURTH SUNDAY: April Twenty-Eighth.

"For as often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he come." 1 Cor. 11:26.

1. Pray that the communion services may be a real blessing to all who partake of the sacred rites.
2. Pray that the historic loyalty to Brethren ordinances and practises may be effectively and attractively presented to our churches.
3. Pray for divine guidance for the following Boards and Committee which will convene at Ashland during this week:
 - (1) The College and Seminary Board of Trustees.
 - (2) The Foreign Missionary Board.
 - (3) The Committee on Fraternal Relations between the Church of the Brethren and the Brethren Church.

From Atlantic to Pacific

Dr. Charles L. Anspach, President of the Home Mission Board.

"This article is a ringing challenge sufficient to make the blood leap in the veins of every true Brethren. It is written by a man whose own eye has been caught by a great vision, whose heart has been set aflame by a living fire. The great Brethren crusade in America has begun. Pastors, read it to your congregation. Fathers, read it to your children. Catch step, the line is forming!" —R. P. M.

BRETHREN ministers and laymen of yesterday were pioneers. They felt that Brethrenism was worth perpetuating and propagating, so they planted Churches from the Atlantic to the Pacific. A review of Brethren story is inspiring as it tells the story of hardships, struggles, failures, and successes. The influence of these pioneers is difficult to measure, but we do know that the Brethren group has had a great deal to do with molding the ethical and religious standards of this country. The emphasis we have placed on the fundamental virtues of Christianity has had a greater influence than we imagine.

There are still pioneers. There are persons who believe that new outposts need to be established. There are persons who insist on carrying our faith to new points. With the splendid help you are giving us by way of offerings, the slogan of "From the Atlantic to the Pacific" is being brought to the fore again. This year has been a good year for Home Missions in the Brethren Church. Your gifts are making it possible to actually extend our work from the Atlantic to the Pacific. There are faithful Brethren in Baltimore, Maryland; Covington, Virginia; Cleveland, Ohio, and other points who are grateful for your interest and support. Before long we hope to assist additional points in the East and West.

What of the future? We are certain of one thing: there is a future for us. When churches can be built—as they have been, and are now being built—we should not be pessimistic about the future. If we consider the possibilities for Home Missions we can not help but become enthused over the prospect. Last year about 33,000 persons were killed in automobile accidents. Automobile Associations all over the country are aroused to action. Safety campaigns are put on, printed materials are distributed; police and citizen patrols are established, all for the purpose of reducing accidents and protecting life. In contrast, consider the concern of many churches over the large number of persons who are in danger of losing their lives and of being damned for



Dr. C. L. Anspach

eternity. Instead of thousands, we have millions. In the United States we have about 125 millions of people with about 50 millions professing church membership. A great continent of possibilities and potentialities for Christ, yet many cry retrenchment! **We must not talk about retreat with 70 million people in our country without a church home and affiliation with Christ.**

If we think in terms of a certain section we get a different view of the situation. There are great states like New York with a population of about 10 million persons and only about 50 per cent holding membership in the church. There are great regions like the West

and Northwest with millions of people and a fair share of those millions without church membership. The total population of California, Oregon, Washington and Idaho is approximately eight and one-half millions. In the Southwest we have Texas with approximately five million people. If 40 to 50 per cent of these millions are without Church affiliation, it doesn't take much reasoning to see the great possibilities in these sections.

If we break these total population figures down in terms of cities of 20 thousand or more to the city we find that California has 25 such cities, Oregon 2 cities, Texas 18 cities, and Washington 7. For the sake of showing possibilities I add Ohio with 33 such cities, Missouri with 9, Minnesota with 6, Pennsylvania with 42 and Illinois with 28. If we restricted our work to cities of this class in the states mentioned above, and of course had the money and workers, we could start approximately 150 new points immediately. If we wanted to include the cities with a population of 10 to 20 thousand we could more than double this number. **NO FIELD? We have a tremendous opportunity, and a responsibility if we will but recognize it!**

Our field is further enlarged by the fact that there is a decided swing in religious thinking to our viewpoint. Those who have watched the trends are agreed that there is a distinct move back to the fundamentals. I have watched the movements in several of our cities and know that with the right

leadership and with a message similar to ours, great congregations have been built up. Within a few miles of our city several large congregations have been so established. **Now is the opportune time.**

Our work can be extended from the Atlantic to the Pacific and our field enlarged with continued evangelism. I recently noted the following in one of our religious papers:

"We have five convictions that we want to share with the last reader:

1. The average layman wants his pastor and his church to be evangelistic but is too timid

to lead the way. If he is suspicious of some methods, he may have good reason to be.

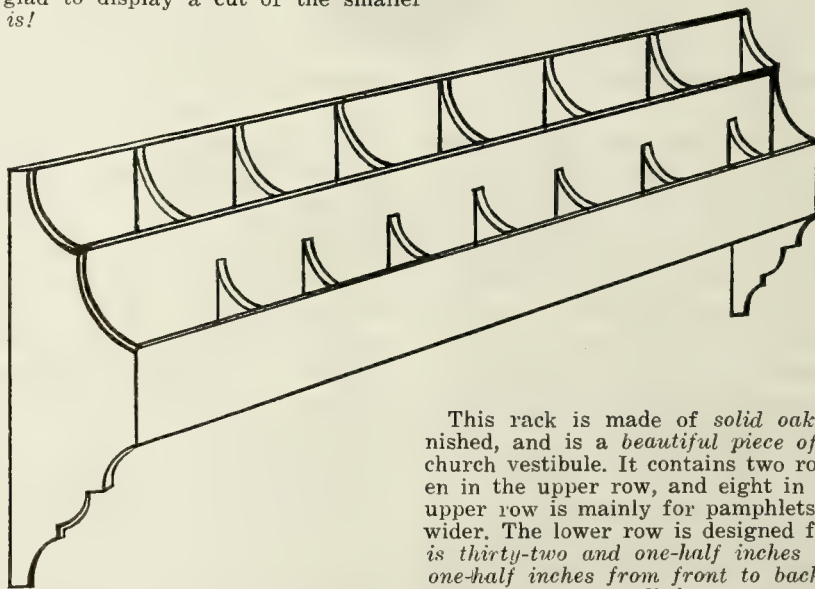
2. The average preacher wants to lead an evangelistic church in the real work of saving men but has become so enmeshed in 'extracurriculum' activities that he is next to being helpless.

3. In this crisis we can afford to cancel 1,000 secondary things for this one drive. But God will not cancel them for us. We have to have the brains and backbone to do this ourselves.

(Continued on page 17)

"PASS--THE--WORD"

We planned to display the tract rack that we mentioned in our last month's Brethren Witness, but found that we would be unable to do so too late to make note of it in that issue. Inquiries have been coming in about the racks and we are glad to display a cut of the smaller size racks. *Here it is!*



This rack is made of solid oak, stained and varnished, and is a beautiful piece of furniture for any church vestibule. It contains two rows of sections, seven in the upper row, and eight in the lower row. The upper row is mainly for pamphlets, the sections being wider. The lower row is designed for tracts. The rack is thirty-two and one-half inches long, and four and one-half inches from front to back. It is ready to be hung. Screws supplied.

Price, \$3.50, cash with order, shipping extra.

Another row of sections can be added if a larger rack is desired at an additional cost of \$2.00.

These racks are designed and made in the wood working plant operated by one of the members of the First Brethren Church of Philadelphia. Not a cent of profit is made on the racks. The price is barely enough for making.

This would be an ideal gift for some wide awake Brotherhood, Sunday school class, Sisterhood, or C. E. Society to present to the church, and see that it is kept full of REAL BRETHREN TRACTS.

Pastor, put the proposition up to your live wires, whoever they are. Start things moving for God in 1935!

SEND ALL ORDERS TO
Missionary Board of the Brethren Church,
 Peoples State Bank Building
 Berne, Indiana

Among Our New Churches



Cleveland folks with delegation from Middlebranch, March 3, 1935. Tom Hammers, pastor, first to left, kneeling.

CLEVELAND Ohio

More than one million people call Cleveland their home. It is truly a great city that stretches itself along no less than seventeen miles of shore on Lake Erie, upon whose waters vast ships of commerce to and from all points of the world. Great air liners drop from out of the clouds to settle momentarily upon the busiest airport in all the world, only to soar away again in the distance. Steel rails hum with the approaching trains of human cargo and fast express. Like canyon walls, buildings rise along a narrow gorge from which there issues the din of the maddening rush of humanity as it plunges along on swift moving cars and railways.

Here, no less than two hundred and fifty Protestant churches, to say nothing of the Catholic and Jewish places of worship, open their doors to men and women of different faiths. Far reaching is the influence of this great host of worshippers that meet from week to week, but competition is keen from the influences of the attractions offered by secular institutions. Thousands of souls still traverse its streets, unsaved and untaught.

Into this great city there has gone, through the years that have past, many who once held their faith in common with those who call themselves Brethren. Industry, and particularly those places where the wheels of the steel mills moved swiftly, attracted many from other places. There they moved in order to gain a livelihood. And as the city expanded, so did these persons scatter far and wide, yet always within its bounds. But like "orphaned" children they sought in vain for a "Brethren Church" to care for their spiritual needs as they had been accustomed to. After many weeks and even months of searching they were forced to but one conclusion,—there is no Brethren Church in Cleveland. Many times embarrassing to say the least and often requiring apologies, that there was a church which had not

claimed some territory in a city so large. Thus, homeless, these people gradually were absorbed into other denominations, some finding church homes but none that completely satisfied. Others found it difficult to worship in ways so uncommon to Brethren and gradually drifted apart from active participation in such work. Thus they became diffused among the countless thousands of others who have no church home.

It was for the purpose of attempting a beginning for a Brethren work in Cleveland that the writer was called to take the responsibilities of "pioneering upon a new frontier for Brethren."

Our first trip to Cleveland was made over the week-end of January 12-14, 1935. With a list of names representing thirty-three families either Brethren at one time or prospective Brethren, we set out upon the new work. The initial problem was that of studying the city and locating the various persons by means of the map and directory, eventually arriving at their homes and making their acquaintance. Though the first few weeks were much like that of a person trying to find the way about through a maze, nevertheless the majority of the

listed persons were soon contacted, though hundreds of miles were driven in doing this. This can be better appreciated when we realize that some of the Brethren live no less than twenty-two miles apart, and yet are within Cleveland.

The reception accorded our first visit was very gratifying. Considerable interest was shown by those visited. And so a place of meeting was the next item on the program.



Tom
Hammers

Location Of The First Place Of Meeting:

Through contacts made in securing the camp site for the Northeast Ohio Camp for the season of 1934, the writer had become acquainted with Dr. MacKenzie, Pastor of the Gospel Church in East Cleveland. This acquaintance was renewed by attending a worship service in his church on the first Sunday morn-

ing in Cleveland. From this contact and explanation of our needs, we were directed to the Hayden Avenue Gospel Church in East Cleveland. Here, after confirming the nature of our doctrinal teaching through a presentation of a copy of the Message of the Brethren Ministry, we were offered the facilities of this little church for at least one month, or until such a time as we could locate permanently. Immediately a letter was forwarded to all those upon the list presented, informing them of the first meeting.

The First Meeting

Thirty-three persons attended that service. This was the third week for the writer to be in Cleveland. It was decided at that time to hold services regularly each Sunday afternoon at 2:30. The accommodations afforded in this little church were sufficient for about seventy-five persons. And here this group had an enjoyable time in fellowship, some former acquaintances were renewed and a general desire for a Brethren Church prevailed. Thus began the series of meetings which have numbered ten, up to the time of this writing.



First Brethren service held in the city of Cleveland, January 27, 1935.

The First Meeting

The necessity for Sunday School was at once apparent. Therefore an election of officers, including teachers, was held and on Sunday February 10th, we held our first Sunday School. Fifty-five persons were present for this service. This was the third service and a gain of twenty-two persons.

Since that time, the Unified service has prevailed. It has been made up of a period of worship and praise, usually one half hour, followed by a sermon, and after that the study period for the Sunday School. Due to the time of meeting, we have endeavored to confine the services to a period not exceeding one hour and three quarters.

The Migration Days

It was not long until the pastors of the churches of Northeast Ohio began to take a very definite interest in this new field of Brethren endeavor. And to support their assertions of interest, they began a series of delegations from those churches within

reasonable traveling distance. And so, beginning on Sunday March 3rd, Pastor Norman Uphouse led a delegation from the church at Middlebranch, numbering 22 persons. In all 85 persons were in attendance at that service, a mark that holds the record to date. Since that time, delegations from Fairhaven, Ellet, Sterling, and Homerville have attended. There remains several others, including Rittman, Smithville, and Louisville. These delegations are to be commended for their loyalty, especially in view of the snow and ice and rain through which many had to travel distances up to 60 miles one way. The women of the Cleveland Brethren Church have made it a point to serve the visitors

with a light luncheon prior to their return to their homes.

This interest on the part of the churches from other churches has created great zeal on the part of the Cleveland Brethren and awakened interest on the part of outsiders. Furthermore, we believe the Church is having an opportunity rarely presented, in actual coming upon the field of a new endeavor and investigating the work to which they are giving financial support. Further interest of this kind

will be welcomed at any time by the Cleveland Brethren.

The New Location

The problem of locating a new church in the city of Cleveland, especially in view of the fact that it is to be the only Brethren Church for some time, presents a many sided problem.

Our first consideration was the location of the Brethren now in Cleveland. An inspection of the map revealed the fact that the greater density of Brethren population in Cleveland was on the East side. But this in itself constitutes a territory embracing nearly half of the city. Racial divisions once divide the city, at the same time impressing their attendant religious faith upon their community. Thus, there is the Jewish, the Catholic, and the Protestant division which automatically arises. Information along this line was presented to the writer by one who has for eighteen years engaged himself in church surveys. And his advice favor

district of the city in which we had temporarily located. Particularly is the community Protestant. In, it lies in a section of the city, easily accessible by street car, bus or auto. It is also a desirable residential section, though we are located close to the business street. These factors must be taken into consideration where worshippers are traveling from where from four miles to twenty-one miles each in order to attend services.

With these factors in mind, we have secured the use of the auditorium of the Mayfair School Building located within two blocks of the place in which we held our first services. Thus the present move would in no wise hinder the work due to the necessity of "finding the place." Our new location affords facilities quite essential to public services as we are to carry on. Again, it provides the need for a place in which to hold a morning service. This service shall begin on or about Easter Sunday. Our cost of lease will be slight, only \$4.00 as against \$2.50 for a service.

As we make the change we are conscious of the fact that we were accorded an unusually cordial welcome by the people in the Hayden Avenue Gospel Church, for which we are exceedingly grateful.

The Advertising

Primarily through a weekly news letter has the information relative to the work been carried about. It constitutes what we believe to be an important factor in maintaining the interest of the people. The expense is small as compared with the territory covered and the persons reached. The mailing list numbers sixty families, representing no less than 140 persons being contacted. This letter has conveyed copies of our most recent Brethren's, thereby finding their way into the homes and not being scattered about without care. Several weekly publications, being localized to their respective sections of the city, have carried our weekly announcements.

To date, but one article has appeared in the Daily Paper this being the Cleveland Plain Dealer.

With a more permanent location, at least for some months to come, we shall begin a more definite plan of advertising. Thus with the possible removal from the location of meeting, it was decided to make plans for this part of the work.

To date we have mailed approximately 500 letters and cards, in addition to the tracts sent in similar fashion.

Giving

An important factor in any

church work, and usually a barometer of the spirituality of the people as well as of their interest; this phase of the work has been quite good thus far. With some not working and others irregular, yet over the first five weeks with only Cleveland people attending, the offerings for the period amounted to \$35.40, or an average of 18c per person attending.

In all, the offerings and the attendance figures follow:

Date	Church		Sunday School	
	Att.	Off.	Att.	Off.
Jan. 27	33	3.87		
Feb. 3	30	5.39		
Feb. 10	55	4.76	53	2.33
Feb. 17	41	4.06	36	2.81
Feb. 24	37	3.38	37	2.90
Mar. 3	85	7.80	71	4.65
Mar. 10	41	3.02	41	2.50
Mar. 17	76	6.73	77	3.72
Mar. 24	80	7.62	74	5.72
Mar. 31	62	7.10	50	2.45

55.73

26.08

Special Offering carried over from meeting of four years ago—\$2.00.

A Total Of \$83.81

Gross attendance was 539 for 10 services: averaging 59. Average offerings for the period, \$8.38.

In addition to the above, there are about twenty-five Easter Offering barrels out among the members of the group.

Birthday offerings are received nearly every week, the total of which is not known at present.

The People

A representative group of the middle class are those attending the services. Particularly have they made themselves conspicuous for their fine spirit of fellowship. This has been an outstanding factor of every meeting.

In their homes, they have been very generous in their hospitality. Someone has said, "Isn't that a characteristic of Brethren people everywhere?" To that I cannot answer but I am convinced that it is a notable feature. It has been a great encouragement to the writer to be received so graciously in every home where he has gone thus far.

These people are reliable, capable, industrious, and mostly loyal Brethren.

Above all things they are a class of people who can be depended upon to take an active part in

(Continued on page 12)



Left to right—Albert Flory, pastor at Sterling; Harry Cole, first convert; Ray Phillippi, first rededication; Tom Hammers, pastor of new Cleveland work.

Fill Up Your Tract Rack

The following tracts and pamphlets are all written by Brethren in faith. No better literature for general distribution in your community to each person you shake hands with on the street; stir up your

THESE ARE TRACTS

"The Brethren Church—its origin, history and beliefs."

H. A. Kent

This is the finest kind of tract to put into the hands of those who are strange to the Brethren Church. Our Board plans to use it by the thousands in our new fields.

"Our Salvation in reality and symbol."

C. W. Mayes

No better tract to point the way of salvation and give an intelligent idea of what it means could be had.

"Biblical Baptism—What? Why? Who? How?"

M. A. Stuckey

As a compact treatise on Biblical Baptism, authoritative, convincing, and brief enough for anyone to read, this tract has no peer.

"If I wash thee not. . ."

C. W. Mayes

This is the finest tract on John Thirteen we have ever seen. No honest Christian heart can read it and not feel responsible for observing the ordinance of washing the saints' feet.

"Sunrise at Midnight."

K. M. Monroe

As a message to Christians on the doctrine of the Lord's return, this tract has already had a wide demand. No pastor can afford to neglect placing it in the hands of every member of his church at once.

"Is Healing in the Atonement?"

C. W. Mayes

This is a much needed tract in those communities which have been hurt by the distorted and unscriptural healing movements so active in America today.

"The Kingdom of Heaven and the Kingdom of God."

C. W. Mayes

A fine treatise of this troublesome question which bothers many Sunday School teachers and others.

"Mr. and Mrs. Lot."

R. I. Humbred

A good tract to put into the hands of folks who are trying to remain in the world and still serve the Lord.

These tracts are all printed on fine paper with high grade workmanship and are a credit to the writer and the distributor. ORDINARILY THEY WOULD COST MUCH MORE THAN THE ORDINARY TRACT, BUT THROUGH THE CHRISTIAN DEVOTION AND SACRIFICE OF A FAITHFUL SERVANT OF THE LORD WE ARE ABLE TO OFFER THEM ALL AT A FLAT PRICE OF FIFTY CENTS A HUNDRED, \$3.50 A THOUSAND, POSTPAID.

ONE TALK
AND GO



PASS

Real Brethren Literature!

are Scriptural, specific, and true to the emphases of the Brethren
d. Pastors, fill your pockets with them when you go visiting; hand
the same and it will bring a new day into your work!



BIBLE CLASS TEXT BOOK

"Bible Truths."

Alva J. McClain

A miniature systematic theology. Ideal for catechetical teaching in the converts' class after each revival. It will put backbone in any Summer Bible School, especially the older classes. This booklet will make theological history in the Brethren Church. Single copy, 15c—Fifty or more, 10c each, postpaid.

PAMPHLETS

By Dr. Louis S. Bauman

"The Tongues Movement."

There is hardly a community in America that has not been hurt by this movement. This work is a final answer. Single copy 25c; 5 for \$1.00.

"The World's Heart Failure." (Our Lord's own crystalline Prophecy of the imminency of His return.)

A booklet presenting a graphic picture of present world conditions as foretold by our Lord should exist prior to His return. Contains two striking cartoons. Splendid for distribution among both saved and unsaved. 15c each, 2 for 25c, \$1.25 per dozen.

N. R. A.—The Sign and Its Spiritual Significance.

This booklet sets forth in a most clear and concise manner, the spiritual significance of the N. R. A. in the light of the Prophetic Word. Every student of prophecy will welcome this sane Scriptural study on present day events. 10c each, \$1.00 per dozen.

"God and Gog," or, When the Russian Bear meets Judah's Lion.

No better message on the persons and purposes, involved in the great struggle at the windup of this age is obtainable. 15c each, 2 for 25c, \$1.25 per dozen.

"Shirts and Sheets," or, Anti-Semitism, a sign of the first magnitude.

This is a message on the meaning of the present hatred of the Jew that is now swiftly spreading over the world.

These above pamphlets are all written by Dr. Louis S. Bauman and not published by us, but we will be glad to supply them. They should be in the hands of every member of the Brethren Church.



Delegation from Sterling congregation

Among Our New Churches

(Continued from page 9)

the work and that is quite essential to success.

Some have already expressed the desire to soon acquire a location and begin to build a foundation, roofing it over for our needs until we will be able to build the upper structure of the church. They are not so enthusiastic about paying rent over a very long period of time.

They invite others. Their efforts have resulted in increasing the list of names on hand to almost twice its original size.

Some are displaying a sacrifice that many in other churches could well emulate. For instance, driving 21 miles each way in order to teach the Sunday School class, buying maps and other aids out of their personal money, to use in the class period. Others are using their cars, making two, three and more trips in order to bring in the people. Then too, their provisions of the lunch each week, with regularity is not to be forgotten.

Spiritually, there is a growing concern along these lines. It is evidenced by their interest in the messages, their questions, their return to Bible reading (some buying themselves Bibles and others getting theirs rebound) and they are using them. But the best indication is to be found in the **CONFESSIONS OF TWO YOUNG MEN** in the services on March 24th. They are the first, and we are praying for many more. True, a revival is necessary and we are praying that the Lord will give us that much needed spirit.

The Future

We cannot help being optimistic in view of what the Lord has already done for us in Cleveland. He opened the door very readily in providing us a place of meeting, and all along the way He has supplied our needs. He has given evidence of blessings increased in the lives of many, as they have testified to the writer.

Therefore, believing that it is the will of the Lord, that the Brethren Church heed her obligation to

preach the Gospel to the men and women of the city of Cleveland, we can be very much assured that there remains a great future for this church, yet the period of infancy.

Nor do we have any apologies for bearing our testimony as a Brethren Church. It has been the privilege of the writer to visit in many different churches when not preaching, and little can we realize the hunger of men and women for the Gospel, or realize the degree of unfaithfulness in preaching the Word, until we have gone in and heard of ourselves. Why should we falter with the great message which has been entrusted to us as ministers of the Word of God, for we preach not the doctrines of men, but the doctrines of God? Therefore we must accept the challenge and arise, cast aside the apologetic attitude held by many and go forth in the fields with the spirit of conquest. The Lord is honoring the preaching of His Word among Brethren churches everywhere, and why should we doubt His willingness to honor it in the large city of Cleveland?

Our chief anxiety for the future is to reach the field for full time service. Distances handicap the carrying on of the work and limit the service that can be rendered to those in need of visitation and other ministry.

Let us be mindful therefore of our obligation to those "Orphaned Brethren" in the City of Cleveland as we plan for the future, that were long, the Lord willing, they shall have the care they need and can serve.

Of Interest

That in twelve weeks, I have traveled 2280 miles through my trips back and forth to Cleveland, plus the visitation and other work necessary, is an item of interest, indicating the tremendously large area of the Cleveland "Brotherhood."

The accompanying pictures may help to convey the character of the New Church in Cleveland.

It has also been the privilege of the writer to supply the pulpit of Dr. MacKenzie on two different Sundays, while he was in Dallas, Texas filling teaching engagement at the Dallas Seminary. This presented an opportunity to get before a group

le who stand for the "Truth" and to represent our Church and Seminary as well as College rests. I consider this contact a very valuable as an aid to our work.

Conclusion

wish to Praise the Lord for the personal blessings that have already come to me through doing will in Cleveland. I Praise Him that the Board Home Missions has manifest their confidence in to be used in the field to which I was called. ntrusting that your confidence will not have a misplaced. Your suggestions, recommendations, and prayers, borne out of your years of experience will be welcomed at any and all times.

Faithfully yours in His service,
TOM HAMMERS.

BALTIMORE Maryland

Realizing the urgent need of establishing some definite Brethren work in the city of Baltimore to for the steady influx of members from their rches into that city, J. L. Bowman, Frank G. man and other ministers in the Southeastern rict petitioned the secretary of the Home Mis- Board to investigate the possibilities of the er project. On June 12th, 1934, Brother R. Paul er made a special trip into this field making sev- brief calls among the Brethren church members g there. Upon finding several interested pros- s for a nucleus to start a work, he referred names and addresses of the same to the Men's pel team of the Washington D. C. Church which hat time was beginning its ministry.

he Home Mission Board in its Winona Lake ses- s last summer authorized the Washington Gos- team to proceed as the way opened up before n with plans for a mission in Baltimore. An ropriation was made as a reserve for the team law upon in financing the work. The team sec- ry corresponded with several of the Brethren he list and on October 21, 1934 a series of visita- trips were made into the homes of all on the the men making the forty mile jaunt on Sunday rnoons. After three such extensive trips of tation the original contact with only seven fam- s had grown to that of forty adults and twelve dren. Thus the team composed of Richard nders, Frank Gardiner, Willis Wood, Preston pbell, Floyd Hartman, and their advisor, Rev. ner A. Kent, were prospered in the preliminary angements.

n Sunday afternoon, January 13, 1935, the home Walter Crimm was graciously opened for the in- l service, which was presided over by Richard nders, the team president. Rev. Kent preached initial sermon to an audience of thirty-two. thren literature was distributed and fellowship

among the Brethren was stressed. A second meet- ing was held on February 10, with 23 present, and a third and most promising one, on February 24 with 34 in attendance. In this short while interest has steadily increased and the future looms brighter on each occasion.

Contact has been made weekly with all prospects by the team secretary, and at intervals letters have been sent into the field from the office of R. Paul Miller. At present the leaders of the Baltimore group are undertaking a visiting campaign of their own. This also speaks well for future progress. A small Sunday School has been started under the supervision of Richard Saunders. Rev. J. L. Bowman has aided the work considerably and preached the sermon on February 24. Rev. Homer A. Kent, Preston Campbell and others on the team will do the gospel preaching until the work warrants a regular pastor on the field.

Let us pray without ceasing that the Lord of the harvest will thrust forth many tried and true laborers into this field, truly white unto the harvest.

"Behold I set before you an open door." Rev. 3:8.

FLOYDE HARTMAN, Secretary,
Washington Gospel Team.

GLENDALE California

The Lord has promised that His Word will not return unto Him void. That is the promise that we at Glendale are relying upon now. Until January of this year we had considered ourselves the newest church in the Brotherhood, but now we must give way and content ourselves with claiming a scant nine months' seniority to the new work at Cleveland, Ohio. In a few weeks we will observe the anniversary of the date when about fifteen Brethren met in a home and decided to launch out on the uncharted seas of church building. As we come to the close of the first year's efforts here it would seem that the most of the seed planted has been blown by the wind. We still cling, however, to the promise that the Word sown will not be void of its fruits.

The first eight months' efforts at Glendale were carried on under the leadership of Brother A. D. Cashman who proved himself a noble pioneer and foundation builder. It was through his untiring efforts of visitation and canvassing that the community has come to be acquainted with the Brethren Church and that the Bible School began to grow. There is scarcely a home in this section of Glendale that has not received at least a cordial invitation to attend our services.

Through the untiring efforts of the members and a friend, Mr. Lewis, a bare store room was made to assume the appearance of a cozy church auditorium and class rooms miraculously appeared through the use of wall board. A corps of seven teachers began its work and from nothing a fine Bible School began

to grow. The Lord has singularly blessed this Bible School for most of its pupils come from non Christian homes. It is a continual marvel to us that without home co-operation and without undue effort on the part of the teachers, the children attend and eagerly drink in the Word.

The work so far has necessarily been Foundation Building. We have as yet had little success in dealing with the older folks. Calls are made in the homes. The word is given out. A friendship is formed. An invitation to attend services is given. We must then wait for the Spirit to work. We must pray and be patient. It is only a lesson to us that it is only the Spirit who leads men to repentance.

Though it is difficult to touch the older folks, that discouragement is more than offset by the work with the young people. Through the Faithfulness of the teachers in preparing the children, we were able Sunday morning, March 10 to see fourteen children come down the aisle in response to the invitation and accept Christ. Our hearts were made glad at the clean cut decisions and the happy faces of those who were born again. Our prayer is that this may only be the beginning of the work of the Holy Spirit here.

It is only a matter of time until we shall outgrow our present building and seek larger quarters. Already with a Bible School of more than sixty, we are filled to capacity. We are situated in a needy field with almost an unchallenged influence over more than two square miles of thickly populated city territory. Surely the Lord has many choice Saints in this place waiting for the preaching of the Gospel to break the shackles of sin and guilt. Our prayer is that the Lord will lead us into an enlarged sphere of influence so that our testimony might really be felt here. A building and a rousing evangelistic campaign, we believe, will give the work here an impetus that cannot be stopped. We covet your prayers in this needy difficult field of Glendale.

DONALD F. CARTER.

RIVERSIDE Kentucky

It is with real joy that we write about the women and girls at Lost Creek and Clayhole for the Lord has done great things for us: whereof we are glad.

The W. M. S. under the leadership of Mrs. W. Ch. Strong is growing in grace and in the knowledge of the Lord Jesus Christ. At each meeting the members are urged to daily read their Bibles and pray. Several have already finished their required Bible reading for the year. The lady who finished first has twelve children at home, but she found time to read her Bible and pray. What a challenge to those who say they are too busy to read their Bible. This society has a true missionary spirit though only organized since September they have had one special meeting to sew for the needy. They have made one

quilt which was sold but the buyer gave it back to the society to be given to some Brethren work. It was sent to the Ashland Seminary. They are busy on another quilt at the present time. Money is scarce in the mountains as well as elsewhere. What to use for money presented a problem. Lost Creek merchant will exchange merchandise for eggs. Each member takes her quota of eggs to store and the material for the quilt is thus paid for.

The Senior Sisterhood has been somewhat low in attendance during the winter months due to weather and muddy roads. At our last meeting the girls were real happy to be able to come again. They too, like the W. M. S. want to do something for others. They made a quilt which is to be given to the Brethren Old People's Home at Flora. For most of the girls it was their first time to quilt. They worked steadily on it all day until it was finished. These girls have also rolled bandages and sent them in for shipment to Africa. They have their own special room which they gained by drawing it up after it had been painted by the help of the Board.

The Lost Creek Junior girls are a happy little bunch. They also have rolled bandages. Two or two pairs of hands soon exhausted the supply of cloth. In the winter we met during the noon hour at school. When school was out it was thought that the attendance would surely drop. School has been out for three meetings, but the attendance stays the same. Two of the girls walk three miles while many others walk two or more. These girls cannot do things that the older ones do, such as making quilts. They report each month on kind deeds done for others. They also asked for the privilege of supplying flowers for the church each Sunday. They are hiding away in their hearts Bible verses and Bible stories. Pray that each girl may grow up to be a true follower of the Lord.

During the summer months at Clayhole fifty little girls and sometimes two or three little boys gather in one of the homes for their meeting. Regardless of the feeling of the teacher when starting to Clayhole, she always returns full to overflowing with joy and gratitude. These boys and girls also report on kind deeds done, learn Bible verses and songs.

Please pray that we might be faithful in giving out the Word and winning many precious souls for Him.

MRS. SEWELL S. LANDRUM

He who doeth righteousness is not always righteous.

"No man has ever done his best until he has worked until he is tired, but not every man who is tired, has not done his best."



THIS
ISSUE

If you haven't read Dr. Anspach's gripping article on page five of this issue, turn back to it and do so at once. Brethren Church needs this message. We need realize that we have "acres of diamonds" right in America to be reached. Millions of souls have never heard the real gospel are right under our noses in this land where all understand the same language, and are willing to listen to those who preach. How often we feel that we must have enough people already Christians and able to start a church before our Mission Board should even think of sending a man to them! If our missionaries in foreign lands waited for such a situation, how far would they get? The Foreign Missionary must have years of special training, travel untold thousands of miles to reach his field, spend months and years learning a strange language, and face countless diseases and fevers, far from proper medical care, in order to START his work! But here in this land, with all these barriers removed, needing only the wit and sacrifice to go to work, we sit idle and wait for needy sections to partially evangelize themselves before we will so much as bestir ourselves to go to them. We must have a sure-shot proposition of a strong church before we enter a place at all! What is wrong with us? In the words of Dr. Anspach, "Retreat? Never! We just got here!" It seems truly that the Brethren Church is just getting a real conception of what we are here to do! Read that article again.

THE REPORT FROM CLEVELAND, OHIO

This report as found under our "New Church" department, was part of Brother Thomas Hammers' report to the Executive Committee of the Home Mission Board, April 1st. It was so thorough-going and illuminating that it was voted a place in this issue of the Evangelist. It is all to read. This Cleveland Church is bound to move swiftly. The Brethren people in the city are working loyally, they have a leader with a vision and passion to accomplish it, and the Brethren pastors and congregations of Northern Ohio are back of the project enthusiastically. Since this report was made, other steps in progress have been made which we have to wait till our next issue, May 17th.

HIGH LIGHTS OF THE EXECUTIVE MEETING

This was the regular mid-year session of our Executive Committee to care for matters deserving attention between annual sessions of our Board. The meeting was held April fourth and fifth in Dayton, Ohio, where the secretary was engaged in an evangelistic campaign with our Church in that City. The Dayton Church graciously provided a comfortable room for our use, and extended most generous hospitality to us all, for which we are very grateful.

After a thorough investigation of the field at Covington, Va. it was decided to place a full time pastor in charge as soon as possible. We hope to be able to report who this man will be, in our next issue.

The report of the progress being made in Baltimore by Brother Homer Kent and his gospel team was very encouraging. The request for a resident pastor had to be postponed till the annual session of the Board next August. It was decided to supply copies of the Evangelist to all families of Brethren now living in Baltimore who are not already receiving it, as a means of awakening and enlisting them in the new project.

It was also decided to continue the use of the block headings for the different departments in the merged magazine as previously used in the Brethren Witness.

It was further decided to aid the workers at Riverside and Krypton to attend National Conference this fall.

It was decided that the Secretary should make a trip completely covering all the newer points already approved and those in prospect that first hand information may be had for our Annual Board Meeting. The trip will cover Cleveland, Ohio, Arnold, Pa., Cumberland, Md., Baltimore, Md., Covington, Va. and Oak Hill, W. Va.

After a most encouraging report of our work in Kentucky, the annual trip of our secretary to that field was approved.

The Fort Scott evangelistic campaign was approved, and a trip through Kansas in the interest of isolated members was also advised.

Show the new life where the old one was lived! It will cost, but it will count.—Maltbie D. Babcock.

W. I. DUKER
President
Goshen, Ind.

NATIONAL SUNDAY SCHOOL ASSOCIATION

N. V. LEATHERMAN
General Secretary
Berlin, Pa.

E. L. MILLER
Vice President
Maurertown, Va.

M. A. STUCKEY, EDITOR
Ashland, Ohio

K. M. MONROE
Treasurer
Ashland, Ohio

Teacher Training--The Larger Course

(Continued from last week)

The Larger Course of Teacher Training Units which the National Sunday School Association of the Brethren Church is announcing and sponsoring, is a strictly Brethren set-up of study to meet the needs of Brethren people.

This Course is a combined one. The Shorter Course, consisting of five units, has been in existence for some time, and, because those Sunday Schools which are about to complete it and receive the diploma which it granted at its completion, it has been thought best to enlarge it sufficiently to meet the needs of our more progressive schools. The Shorter Course becomes in the Larger Course, therefore, the first five units or Required General Units or courses.

The additional required "Special" and "Elective" units, plus the substitute "Elective" units, constitute the curriculum in its entirety.

Where Taken?

The Shorter or Larger Courses may be taken in the local school or in connection with one of our Young People's Training Camps. In local schools it has been found best to meet for one hour during some evening of the week for class instruction. The same thing is true for combined school effort.

Wherever it is possible, students should endeavor to complete the twelve ten-lesson units or courses within a period of four years. If it can be done in three, so much the better.

*The Teacher

Teachers, of course, should have the highest and best educational background possible. They should know the Bible through definite Christian experience. It is unthinkable that an unregenerated Christian should endeavor to teach the potential pedagogues of our children, youth, and adults.

*Additional material for teachers will be furnished on ways of studying and conducting courses later.

In many, many cases the local pastor will be sufficiently prepared to teach the course at hand. Or, some consecrated day school teacher may serve well in the teaching capacity. Or, again, some highly successful Christian layman whose judgment and common sense are widely recognized, could aid materially in cases where teaching ability and experience are not immediately at hand.

However, College, Bible Institute or Seminary training will be found to be highly beneficial in instructing high school and college graduates in the Scriptures and work of the Sunday school and church.

All teachers should be approved by the Educational Director who resides at Ashland, Ohio.

The Pupils

Age. All students should be of high school age and above. Young people who have reached the age of sixteen and have had two full years in an accredited high school will do better work than those who are just fourteen. Its equivalent in experience will also do. Those over eighteen years of age are not excluded by the above regulation.

Study and Investigation. In order to complete a unit of credit each student should spend one to two hours in preparation for each fifty minute class session. All outside reading assignments should be carefully studied. While one to two hours is a minimum requirement for credit, it is assumed that many students will desire to read and reread their lessons and spend some time in reviewing class work notes.

Attendance. If the absence is unavoidable, one absence in a ten-lesson course is granted, or two from a twelve period course. The work thus missed should be satisfactorily made up by meeting whatever requirements—written or otherwise—which the teacher may impose.

Grades. 65 is a passing grade for an examination for credit. Those who have failed should be urged to try again. No student should be made to unduly fear an examination.

Getting Started

Teacher training classes do not grow on trees. They are the result of interest which is created by the pastor and the officers of a Sunday school. General discussion followed by personal solicitation of good prospective church leaders, etc., will bring results.

The selection of a suitable time for a regular class session must be left to the teacher and pupils. Week nights, Sunday mornings, etc., these are only suggestions.

It is necessary to order text-books. In cases where paper bindings are

available, they will be sent out to pupils for the reason that they are expensive. If books are too expensive two pupils or even three may share a single book. Or to aid some who cannot afford books, the local Sunday school may place copies in the library for the use of interested parties.

Order all teacher training books through our Ashland office. We will pay you postage and make a small discount on the books with which we pay diploma fees, postage, etc.

Teachers have the privilege of entering their own examination questions. Having done this, they should be sent to Ashland for inspection and approval.

(Continued on page 17)

NOTES ON THE SUNDAY SCHOOL LESSONS

BY GEORGE S. BAER

THE HOLY SCRIPTURES

(Lesson for April 28)

Scripture Lesson: Psa. 19:7-14; Tim. 3:14-17.

Additional Scriptures: Dt. 6:5; Josh. 1:8, 9; Kg. 22:8-20; Neh. 8:1; Psalms 19:7-14; Lk. 24:25-32; Acts 17:12; 2 Tim. 3:14-17; Heb. 1:1-4.

Golden Text: Oh how love I thy law. It is my meditation all the day.—Psa. 119:97.

God the Author: "All scripture is given by inspiration of God." The Bible is the word of God. "Holy men of old wrote as they were moved by the Holy Ghost." It is perfectly reliable, the perfect and complete revelation of God's will to and for man.

Acceptance of the Word. The will of God is to be accepted on faith and treated as authoritative in all matters pertaining to Christian faith and practice.

Live by the Word. The Bible is the guide book for daily life. We should live by it, live in it, and make it a part of our lives. Paul urged Timothy to "abide in the things which thou hast learned," which things were the teachings of the Gospel, which Paul taught him. The point is, Timothy was to abide in it, and make it a part of his thought and life.

What the Bible Does for Us. The Bible asserts that the Scriptures are "profitable for teaching, for reproof, for correction, for instruction in righteousness." The knowledge of the Bible helps to perfect and to equip life, builds character and furnishes for service.

Guide to Salvation. Above everything else the Bible is the guide to salvation. It points to Christ who is the way, the truth, and the life, the Lord and Savior of mankind. As the Psalmist said, It is "able to make thee perfect unto salvation," which is the highest wisdom.

TEACHER TRAINING—LARGER COURSE

(Continued from page 15)

nal suggestions. They will then be at back to the teacher who will give examination to the class. No time it is set for examinations. Teachers are asked to grade every ber for the reason that an absentee der does not know the capacities of rious pupils. Such grades should be it in on a separate sheet with the losed papers of the students. They l then be inspected, approved, and rds will be made of the work of h pupil.

Unless definite word to the contrary received back by the teacher from e Ashland office, the grades will nd as the teacher has given them. r she should give out the grades ore they are sent in, thereby mak- it unnecessary to send out recogni- n slips.

(To be continued)

OUR LAYMEN

Their Interests and Activities

A letter from Brother Lindower, retary of our National Conference mmittee, indicates that the Laymen e given several hours in the af- noons of Conference Week in addi- n to the usual morning periods in der that round table discussions of w various laymen solve church prob- ns may be scheduled. Most pastors, ile they lead in church activities, e glad for intelligent layman help h the plans. Such questions as arch financing, maintenance of arch property, drawing up church stitutions, organizing and conduct- the official work of the church— icial meetings of all kinds, church ctions, church discipline, calling a ator, Sunday school, activities, super- ing boys' activities, and many oth- can be quite perplexing at times l some of our laymen might be glad find how others solve these prob- ns. Your national officers will wel- ne any suggestions you have for king our coming General Conference rogram attractive and valuable.

M. P. PUTERBAUGH.

From Atlantic to Pacific

(Continued from page 6)

There has never been found a better way to conserve and sta- bilize our churches than to plunge into a real revival. Exercise is what a flabby church needs, not money.

Nor can we escape our oft- repeated conviction that world revival is in the offing, if only

we have the nerve to hang on five minutes longer."

We must have the same attitude of the captain who had just arrived at the front with his company, and was ordered to retreat. "Retreat," he said, "never, we just got here." Retreat brethren? Never? We are marching from the Atlantic to the Pacific. IF GOD BE FOR US WHO CAN BE AGAINST US? Retreat?? Never!! Ypsilanti, Michigan.

FINANCIAL REPORT

By R Paul Miller

REPORT OF RECEIPTS FOR THE MONTHS OF JANUARY AND FEBRUARY. (CONTINUED FROM THE APRIL "BRETHREN WITNESS")

(Note: All amounts are for General Fund, except those designated as follows: (L) Literature Fund, (E) Evangelism, (C) Church Erection, (K) Kentucky.)

First Brethren Church Washington, D. C.

Mrs. L. E. Anderson	5.00
Mrs. E. Cadarr	5.00
Mr. and Mrs. P. N. Brumbaugh	30.00
Mr. and Mrs. H. C. Dooley	10.00
Mr. and Mrs. H. R. Dooley	6.00
Mr. and Mrs. R. E. Donaldson	50.00
Elable E. Donaldson	25.00
Mr. and Mrs. R. Dyer	10.00
Mr. Samuel C. Fogle	5.00
Mr. and Mrs. Frank Gardner	5.00
Miriam P. Gilbert	10.50
Mr. and Mrs. O. D. Hale	5.00
Mr. and Mrs. M. C. Harrison	10.00
Mrs. Martha Keller	10.00
Rev. and Mrs. H. A. Kent	10.00
Rev. and Mrs. T. G. Lyon	25.00
Mr. and Mrs. S. H. May (C)	5.50
Mr. and Mrs. Robert L. Merrick	20.00
Mr. and Mrs. Ivan B. Munch	10.00
Mr. and Mrs. A. C. Munch	25.00
Mr. and Mrs. R. F. Myers	7.00
Mr. and Mrs. B. F. Newcomer	15.00
Mr. Wm. S. Porte	5.00
Mr. and Mrs. Lee Baum	20.00
Mrs. D. B. Sampson	16.00
Mr. and Mrs. J. M. Stillwell	10.00
Mr. and Mrs. F. E. Simmons	50.00
Mr. and Mrs. Guy Tamkin	8.00
Mr. and Mrs. O. H. Taylor	10.00
Mrs. James Tucker	5.00
Mr. and Mrs. H. Vickery	7.00
Mr. J. D. Boone	5.00
Mr. and Mrs. George I. Jones	10.00
Mr. and Mrs. Elmer Tamkin	25.00
Senior S. M. M.	5.00
W. M. S.	15.00
Senior C. E.	25.00
Miscellaneous	7.21

Total 527.21

First Brethren Church Whittier, Calif. Additional	
Congregation	37.00
Total	457.00

First Brethren Church La Verne, Calif. Additional	
Congregation (K)	11.75
Total	201.15

Second Brethren Church Los Angeles, Calif.

Mr. and Mrs. Charles Hay	17.50
Mr. and Mrs. William Fillion	10.00
Ida Minyard	5.00
Hazel Shively	10.00
Mr. and Mrs. J. U. Schlegel (Glendale)	10.00
M. E. Kelly	5.00
Mr. and Mrs. J. A. Leffingwell	5.00
Ruth McClain	10.00
Margaret Beard	5.00
Ida Morrison	5.00
Mrs. J. Roseborough	5.00
Dr. Blanchar	5.00
M. D. Early	5.00
Mary E. Miller	5.00
Joe Miller	5.00
Mary Wrightsman	5.00
W. E. McNeil	5.00
G. C. Caldwell	20.00
Mr. and Mrs. G. A. Frazier	5.00
Mr. and Mrs. McCall	10.00
Mrs. Iverna Beam	5.00
Mr. and Mrs. J. R. Hoffman	5.00
Violet Beilby	5.00
George and Leeta Baker	10.00
Rev. and Mrs. Paul Bauman	15.00
Ray and Pansy Runyon	5.00
Miscellaneous	85.43
Additional Church offering	5.00

Total 287.93

First Brethren Church Huntington, Ind.

Sunday School	10.40
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First Brethren Church Johnstown, Pa.

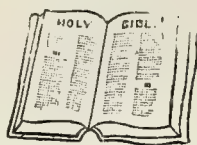
Harry Ringer	10.00
Mrs. Edna Moore	10.00
Mr. and Mrs. S. D. Struckman	5.00
Margaret Cook	5.00
Bess Wissinger	5.00
Mrs. J. C. Heilman and Lottie	5.00
Mr. and Mrs. R. V. Reddinger	5.00
J. L. Jones	5.00
Mr. and Mrs. Clarence Miller	5.00
Bernice Miller	5.00
Mildred Thomas	5.00
Lulu Gindelsberger	5.00
Gertrude Take	5.00
Mildred Furry	5.00
Dorcas Bible Class	25.00
Gleaner's Bible Class	25.00
Loyal Women's Bible Class	25.00
Sunday School	100.00
Adult C. E.	25.00
Y. P. C. E.	10.00
S. M. M.	10.00
Intermediate C. E.	3.50
Junior C. E.	3.00
W. M. S.	100.00
Gifts less than \$5.00	23.50
Additional F. B.	2.42

Total 432.42

First Brethren Church Conemaugh, Pa. (Additional)	
Foundation Builders	1.90
Church offering	10.00

Total 434.51

(To be continued.)



NEWS FROM THE FIELD



MEXICO, INDIANA

The Mexico church on March 24th held a special two-fold anniversary service. It was a celebration of the fifty-sixth anniversary of the organization of the church and the forty-eighth anniversary of the ordination of Brother L. W. Ditch to the Eldership. The part of the program for the honoring of Brother Ditch was a surprise to him, not revealed to him until the close of the noon, at which time about 150 people had enjoyed a basket dinner together. The special program was held in the afternoon, was about two hours in length and was greatly enjoyed by about 260 people.

The entire program consisted of musical numbers and greetings by many of those present. After the church history given by Miss Bernice Berkheiser, greetings were read from the following former pastors: Rev. C. C. Grisso, of Smithville, O.; L. G. Smith, from Stockholm, N. J.; A. T. Ronk from North Manchester, Ind.; and C. A. Stewart of Bryan, O. Rev. G. W. Rench and Rev. L. W. Ditch were the only former pastors present.

Greetings were read from former and present members including Mr. and Mrs. L. Beecher Skinner, of Washington State, who are the only charter members still living, besides Mrs. Howard Flora, of near Roann. Mrs. Flora was unable to be present because of illness.

These greetings in behalf of the church also included greetings in behalf of Elder Ditch's ordination. In addition to these, greetings were read from individuals representing the following churches, which Rev. Ditch served during these forty-eight years: South Bend, Ind.; Warsaw, Ind.; Oakville, Ind.; Roanoke, Ind.; Falls City, Neb.; Beaver City, Neb.; Berne, Ind.

Greetings were brought in person from the local churches, Methodist, Baptist, Church of Brethren, Mexico Welfare Home as well as surrounding Brethren churches, including Corinth, Denver, Roann, Center Chapel, Loree, Peru and New Paris.

Mrs. Daniel Baggs, of Peru, was the first member still living who was taken into the church after its organization and has therefore been a member of the church the longest in period of years. Mr. James Bair has served faithfully as a Deacon of the church for forty years. Brother Bair is the oldest member of the church, being eighty-six while Clinton Fisher, grandson of one of the charter members is the youngest.

A special offering was lifted which

went to Brother Ditch as a token of appreciation in behalf of his splendid services as a Minister to the church. At the close of this long program Brother Ditch responded with fitting remarks.

At the morning worship hour the sermon was delivered by Rev. D. A. C. Teeter, of Loree, and the evening message by one of the former pastors, Rev. G. W. Rench, of New Paris, Ind.; Rev. Rench has been associated with Elder Ditch as a minister for as long a number of years and as intimately as any of Rev. Ditch's contemporaries. Rev. Rench also celebrated his forty-eighth anniversary in the ministry a short time ago.

Brother Ditch spent three years in Ashland College graduating in the Teachers course in the spring of 1885. After his graduation he immediately went to teaching at Freeburg, O.

About this time he transferred his membership to the Brethren church at Louisville, O., when on Oct. 8, 1886 he was set apart to the ministry by Elders Josiah Keim and A. A. Cober. At the close of his college course he married Miss Jennie Stimmel. To this union were born ten children, five of whom are living. At present he is making his home with the two daughters, who reside in Mexico.

But two days elapsed from the time he was set apart to the Ministry until he accepted a call and preached his first sermon at the Dunlap's Brethren church, Elkhart Co., Ind. He was ordained to the Eldership of the Church by the request of this church on March 22, 1887. It was this ordination which was celebrated by the congregation at Mexico Sunday, March 24, 1935.

Brother Ditch served about thirty different churches during his active ministry, some of short duration, others of longer length. He served as State Evangelist for Indiana on several occasions and in that capacity organized and reorganized a number of churches. He served eight churches outside of Indiana, but most of his ministry was within that state.

Brother Ditch's ministry has always been characterized by soundness of preaching and sincerity of living. He has grown sweet in his Christian life and has been a very real benediction and blessing to all pastors who have served the Mexico church during his retirement from the active ministry. May the Lord bless his life and give him yet many added years of blessings in body, mind and spirit.

L. V. KING.

THE REVIVAL AT SOUTH BEND, INDIANA

After two weeks of meetings in let, Ohio, we opened a campaign the South Bend, Indiana Church. held a meeting in South Bend just little over a year ago, and we were pleased to see so much marked spiritual improvement in the entire church membership. We noted a greater degree of separation from the world than before. It was apparent that the keen conscience on these matters steadily developing, under the spiritual leadership of their pastor, Porte.

During the past year this church has enjoyed the splendid ministry of such men as Dr. Leander Keyser, Max Wertheimer, Dr. A. I. Brown, J. Hoffman Cohn. The ministry of these men has had a profound influence upon the entire membership of the Church. The Pastor has planned continued growth of the outstanding evangelistic appeal of our South Bend Church. At the present time the Church stands in the leadership of fundamental truths in this great country.

This revival was not as largely attended as the one last year, but we believe that as much genuine work was accomplished in the lives of the people as before. The real workers of the church showed a splendid spirit of operation and loyalty to all the meetings, for which we were very appreciative.

My home was with Brother Porte, his good wife and boys. We could have enjoyed a happier fellowship, more generous hospitality, than extended to us in their home.

We believe that the South Bend Church is at the threshold of a great era of growth and progress.

May God bless and strengthen Pastor in his splendid leadership of the work.

R. PAUL MILLER, Berne, Ind.

TITHING IN HARD TIMES

This is the title of a bulletin published by The Layman Company especially for these times. Layman bulletins on tithing, thirty-two in number, are printed in regular two page church bulletin size so they may be used in every church issuing a weekly calendar. The two blank pages of each bulletin provide room for the announcements of the local church. This arrangement not only affords valuable instruction, but also saves one-half the printing cost as well as the paper. Sample set, 20 cents. For further information communicate with THE LAYMAN COMPANY, 730 Rush Street. Please mention The Brethren Evangelist, also give your denomination. THE LAYMAN COMPANY, 730 Rush Street Chicago, Ill.

SIDNEY, INDIANA

This report is overdue, the delay being not because the church has nothing to report but because of

mon weakness of neglect. It has our privilege to enjoy a year with the people and the experience has a very much worth recording. The time we entered the church we had on the pulpit a missionary bar. This was two months before Easter and we quickly learned the attitude was strongly for missions. The year last year at Easter time was commendable and just last Sunday the church agreed to lay aside, temporarily, a heavy local program in effort to make the largest foreign mission offering in the history of the church. Two missionaries (Brother Hayward and Sister Byron) have helped us. The W. M. S. have a ban-society and are striving to meet their goal this year. Mrs. Gertrude Ly Briscoe, the National Secretary of the W. M. S., lives nearby and we are fortunate to have her in our service. Brother R. Paul Miller reported that the Home Mission offering increased 10% last Thanksgiving also. Besides the church has contributed to all of the offerings of the Conference program. The total of these offerings exceeded by many dollars the amount spent for local needs. It is indeed a pleasure to work with a group who have the Master's work at heart. Another joy is the fact that many of these people are tithers. The Lord has richly blessed them for how much easier and quicker the program could be carried out if everyone would take that attitude as a yardstick! While giving is far from everything, yet it is the outward evidence of their deepening spiritual growth. Another sign of spiritual growth is seen in the mid-week prayer services. The attendance has averaged about 20% of the congregation. These services have been conducted for a year and many answers to prayer have been visible. At present we are studying "Bible Truths" which we have found very valuable as we study precious doctrines. The church is handicapped somewhat in having only morning services. Possibly more could be reached if evening services were held. Our young people are not organized as yet, though the church plans to organize soon. The pastor lives in Warsaw, some 13 miles away, and working each day in the personal pastoral work that the field badly needs. There is a big church here, and a very nice church building and we hope to grow and we have the prayers of the Brethren that the little vine may grow stronger, bear more and bear more fruit. Three have been added to the number by baptism during the year.

LOUIS D. ENGLE, Pastor.

THE BENEVOLENCE OFFERING TO APRIL 1

We had hoped, of course, that the offering for the benevolences of the church might be asked for at the same time, though we knew that such

a thing was not possible everywhere, and then we hoped that such offering might be sent in promptly, so that we might know how much we would have to spend, and thus what repairs or improvements we could make. Of course we are pleased with the response which we have had to the annual appeal, but if the total gifts should prove to be only as below, we fear it would take wiser heads than ours to make them satisfy the demands upon us and our resources. If your congregation is not listed below, will you, dear reader, make inquiry as to why it is not, and do what you can to hasten such report? To date, offerings have been received as follows:

Scott Richael, Kittanning	.....\$ 2.00
Pittsburgh church	..... 22.46
Carleton, Neb.	..... 1.96
Nell Zetty, Roanoke, Va.	..... 5.00
Nappanee, Ind.	..... 49.46
Mrs. Fannie Millheiser	..... 10.00
Mr. and Mrs. D. B. Chum	..... 10.00
Rev. and Mrs. L. G. Wood	..... 1.00
G. B. Seibert family, Beaver City	..... 10.00
Mrs. E. G. Good	..... 2.00
County Line Sunday School	..... 6.12
Bryan, Ohio church	..... 78.55
Louisville, Ohio church	..... 35.00
Berlin, Pa. church	..... 21.50
New Lebanon, Ohio church	..... 27.99
Calvary, N. J. church	..... 9.00
Homerville, Ohio church	..... 10.80
Morrill, Kansas church	..... 10.65
Dayton, Ohio church	..... 72.10
Waterloo, Iowa church	..... 25.50
West Kittanning, Pa. church	..... 5.50
New Paris, Ind. Sunday School	..... 17.20
Fair Haven, Ohio church	..... 24.00
Fair Haven, Ohio W. M. S.	..... 10.00
Mrs. Amanda Hoover	..... 1.00
Portis, Kansas church	..... 11.69
South Bend, Ind. church	..... 7.00
Fairview-Washington C. H., Ohio W. M. S.	..... 10.00
Fairview-Washington C. H., Ohio church	..... 5.00
New Lebanon, Ohio W. M. S.	..... 10.00
Elizabeth Reichelt	..... 2.00
M. A. Kurtz, College Corner, Ind.	..... 5.00
Mrs. Ella Lichty, Los Angeles First church	..... 2.00
Ashland, Ohio church	..... 61.50
Clayton, Ohio church	..... 18.30
Geo. W. Good, Clayton church	..... 5.00
N. Manchester, Ind. church	..... 19.43
N. Manchester, Ind., Loyal Workers	..... 9.25
North Liberty, Ind. church	..... 11.00
Mrs. H. S. Enslow, Ft. Scott, Kansas	..... 1.00
Mr. and Mrs. R. B. King, Smithville, Ohio	..... 1.00
Mexico, Ind. church	..... 17.00
Meyersdale, Pa. Sunday School	..... 50.00
Conemaugh, Pa. church	..... 40.76
Elkhart, Ind. S. S. classes	..... 6.00
Elkhart, Ind. W. M. S.	..... 4.00
Dallas Center, Iowa church	..... 10.80
Bethel church, Berne, Ind.	..... 40.00
Uniontown, Pa. church	..... 14.55
Mrs. D. W. Campbell, Fremont church	..... 5.00

Gretna, Ohio church	..... 10.35
Louisville, Ohio W. M. S.	..... 5.00
St. James, Md. church	..... 7.25
Mrs. Mattie Klinsman	..... 5.00
Mrs. C. E. Sprague	..... 1.00
Elkhart, Ind. church	..... 11.00
A friend	..... 60.00
Smithville, Ohio church	..... 9.75
N. Vandergrift, Pa. church	..... 16.85
Hamlin, Kansas church	..... 34.00
Hagerstown, Md. church	..... 65.06
Fairview-Washington C. H., Ohio church	..... 30.00
Nappanee, Ind. church	..... 2.00
Washington, D. C. church	..... 106.35
Washington, D. C. Sunday School	..... 32.80
Loree, Ind. W. M. S.	..... 5.00
Roanoke, Va. church	..... 3.15
Warsaw, Ind. church	..... 11.25
Waynesboro, Pa. church	..... 48.50
Corinth, Ind. W. M. S.	..... 5.00
Sergeantsville, N. J. church	..... 16.00
Mr. and Mrs. Micah Hall, Carleton, Neb.	..... 3.00
Gratis, Ohio church	..... 7.00
Gratis, Ohio W. M. S.	..... 10.00
Canton, Ohio church	..... 25.76
Ardmore, Ind. church	..... 9.92
Corinth, Ind. church	..... 10.97
South Bend, Ind. church	..... 50.00
Middlebranch, Ohio church	..... 5.00
Dayton, Ohio church	..... 5.10
St. James, Md. church	..... 1.00
Pittsburgh, Pa. church	..... 100.00
Flora, Ind. church	..... 20.25
Mr. and Mrs. H. H. Merritt, Roann, Ind.	..... 5.00
Center Chapel, Ind. church	..... 2.17
Ashland, Ohio additional	..... 17.00
Lanark, Ill. church	..... 30.00
Center Chapel additional	..... 1.16
Johnstown, Pa. 2nd church	..... 3.67
Muncie, Ind. Sunday school	..... 10.00
Muncie, Ind. W. M. S.	..... 5.00
Muncie, Ind. C. E.	..... 5.00

Total to April 1\$1648.38

L. V. KING, Treasurer,
Mexico, Indiana.

The resurrection morning is the true sunrise, the inbursting of a cloudless sky on all the righteous dead. They wake transfigured, at the Master's call with the fashion of their countenance altered and shining like His own.—Horace Bushnell.

ANNOUNCEMENTS

LOREE, INDIANA

Due to the resignation of Rev. D. A. C. Teeter we will be without a pastor after October 1, at the Loree Church. We would like to get in touch with anyone whose services will be available at that time. Rev. Teeter is likewise seeking a location for the coming year. Anyone wishing further information may write to me at Bunker Hill, Indiana.

EDW. LIPPOLD, Secretary.

Our Badge

By Miss Estella Myers, Bassai, F. E. Africa

Love is the badge of Christ's disciples. "By this shall all men know that ye are my disciples." By this He knows them, by this they may know themselves, by this others may know them; and, for this He would have them noted.

Love is costly. Love of the Father is the original of our regeneration by the Spirit. He manifests His love to us by giving His Son; and, we know the love of God because He laid down His life for us. Are we capable of knowing what it cost the Father to give His only Son? Can we know the agony of soul of the one on the cross when He cried: "My God, my God why hast thou forsaken Me?" He bore our sins, and they broke His heart, and He died a ransom for us that we might be saved. "We love Him because He first loved us." We are asked to emulate His love and lay down our lives for the brethren. The Holy Spirit wants to shed this love abroad in our hearts. Just in proportion as we appreciate what His love has done for us so will we be willing to take this message of love to others.

Love is strong and will make the burden light. There is no jungle so dense, no desert so hot, no cold so piercing, no sea so rough, but that love will conquer and go where the heart leads it. No Gethsemane, no Calvary, no Marertine dungeon, no privation of Burma, no African fever will change its purpose!

Some of you show your badge by praying,

"In the heathen land they wondered what gave the simple word such power; At home, the Christians, two or three, had met to pray an hour."

While others "hold the ropes" for those who are "down in the pit." Your gifts make possible the sending forth of His soldiers into this warfare against the tide of evil.

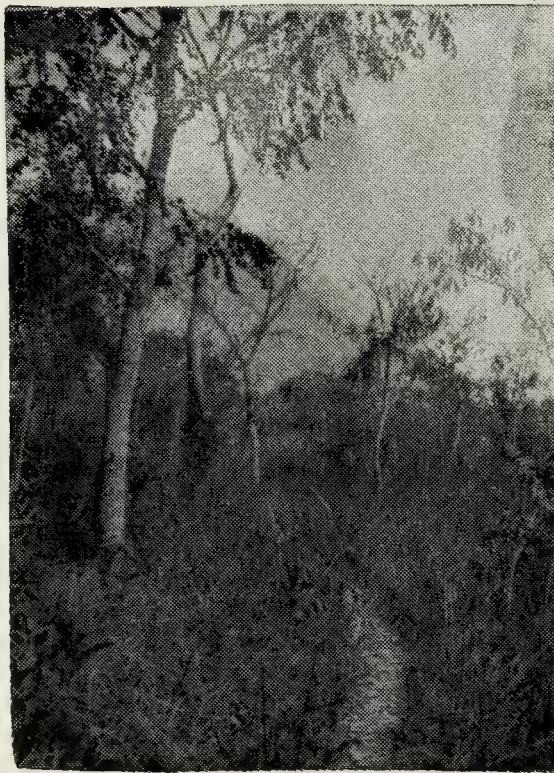
Love will not retreat. Now comes the cry for reinforcements, for we are falling in our ranks. This war knows no armistice and no truce. Although the cost is great, and one by one the soldiers are laying down

their dented armour, for their fight has been fought the battle is still on and we dare not retreat.

"Is it worth while?" you ask. Anything is worth while that is in harmony with the working of God. "The gospel is the power of God unto salvation." His blood can cleanse the blackest heart.

It is said that those who went to mock the early Christians, who were carried into the Coliseum to make a spectacle for spectators, returned after seeing them devoted, and said: "What is it that can enter into the heart of man and make him die as these die?" Equally here the heathen relatives look on the Christians and wonder as they mock them what has entered in the hearts of their children that causes them to renounce the superstitions of the tribe and be willing to suffer to take the gospel to villages beyond

Just recently, the old time devilish school has been revived, to teach the children to dance and observe the rites of the tribe. In one very wicked village, an evangelist was asked by some of the headmen in the village to stop beating his drum that called the people to services. They also asked that they omit the singing in the chapel in the evenings as long as the bush school was in session. The evangelist strong in purpose and love for God and his people replied: "We shall continue on in our services as we have done in the past. This is the work of the Almighty God and not ours." They



A NATIVE PATH

through an African jungle, such as our missionaries tread for many a weary mile as they visit the Chapels.

"There is no jungle so dense, no desert so hot, no cold so piercing, no sea so rough, but that love will conquer, and go where the heart leads it."

then threatened him even unto death. But he wore his badge saying, "Should you kill us, you can only take our body, but not our soul." They then ceased their threats.

Where is your badge, dear Brethren? Young people do you think, should you abandon the prizes of the homeland and come forth to help win these people to the Lord, you would regret it when the prize of the high calling of God is won? Would you not rather sacrifice advancement in your profession here on earth and have the hands that were pierced for your redemption, crown your brow with the crown of life?

The BRETHREN EVANGELIST

DR. J. ALLEN MILLER MEMORIAL NUMBER



J. ALLEN MILLER

For Forty Years a Teacher in Ashland College, an Outstanding
Church Leader and Pioneer Promoter and Executive of the
Foreign Missionary Society of the Brethren Church

Signs of the Times

By Alva J. McClain

This is being written at Clay City, Indiana, where we are conducting a Bible Conference in the First Brethren Church in fulfillment of a promise made to the former pastor, Brother Bertram King, nearly two years ago. Both the church and the newly elected pastor, Brother Paul Davis, have made us feel at home, and we have found a deep interest in the Word of God among the people of the city.

A Strange Mistake.

Sometimes you will hear preachers say that it is not necessary to have a Bible inspired in its very words. It is the thoughts, they argue, not the words, that really matter. They do not stop to think, apparently, that you cannot ascertain what the thoughts of the Bible are except through the words it contains. And if a word is wrong, then the idea it represents will be wrong also.

Yesterday I ran across a very interesting example of this. We were having dinner at the home of Brother and Sister Schepper, and afterwards were talking about a certain great doctrine of the Word of God. I picked up a Bible which was lying on a table to read the passage in First John 3:9. (And it was a Bible, by the way, that you could tell had been used. A well worn Bible is a compliment to any Christian home.) I had read the passage part way through when I came to the most startling typographical error I have ever seen in a Bible.

The passage read: "Whosoever is born of God does not commit sin; for His sin remaineth in him." It should read: "Whosoever is born of God doth not commit sin; for His seed remaineth in him." The linotypist had put "sin" in the place of "seed," and the proof-reader evidently missed the error.

Typographically it was not an extensive error, but theologically it was a calamitous blunder, for it made God the author of sin in the Christian; and if this were true, it would make Christianity an immoral religion. Thus the change of a single word of Scripture can work almost infinite damage.

SINLESS Perfection.

While I am on the subject of First John 3:9, it may be of interest to say something about the problem that a great number of Christians find in the passage. It seems to teach "sinless perfection," and is so used by the sects who believe in that sort of thing.

The explanation of the problem may be found in the tense of the Greek verb. The present tense in Greek carries the idea of **continued action**. Thus John is saying that "Whosoever is born

of God doth not **continue** in sin." Every day the Christian falls into acts of sin, but the mark of the true Christian is that he doth not lie down in sin and continue in it as a state or permanent condition.

The passage does not teach "sinless perfection." If it did, John would contradict himself, for in the very same epistle he writes, "If we say that we have not sinned, we make Him a liar, and His word is not in us" (1:10). But in this verse the Greek tense is an aorist which refers to a single, completed act, not a permanent state.

Thus the Apostle teaches that we as Christians do fall into acts of sin. To deny this is to make God a liar. But on the other hand the Christian who stumbles and falls does not continue permanently in that condition.

AND He Cannot Sin."

There is still something else in First John 3:9 that has bothered many Bible students. The entire verse reads: "Whosoever is born of God doth not commit sin; for His seed remaineth in him; and he cannot sin, because he is born of God."

Here again the Greek verb is in the present tense, so that the meaning is literally that the Christian "cannot go on sinning as a permanent condition." It does not say that he cannot fall into single acts of sin, for we all do that every day. The Christian may fall, but he does not stay there—this is the teaching of John.

But John goes still further. He says that the one who is born of God "cannot" continue in sin. And the Greek words indicate most clearly that the supposition is an utter impossibility.

This one passage, if we had no other, declares that salvation is safe. For the only thing that could ever lose the soul of any man is to continue in sin, and the Bible declares that the Christian CANNOT do this.

This one little verse in First John, therefore, teaches two great truths, neither of which should be slighted: First, it teaches the security of all who are born of God. Second, it also teaches that those who are born of God will not live a life of sin.

It is a mere quibble to say that a Christian can be unborn and somehow lose the life he received in the New Birth. John has something to say even on this point: "His (God's) seed remaineth in him." It is the presence of this Divine "seed" or new nature in the believer that makes it impossible for him to go on sinning.

These are great truths, almost too good to be true. But let us not stagger in unbelief. Without faith it is impossible to please God.

HE Claimed to be God.

The other day a negro preacher in New York with thousands of followers was arrested and brought into court

on the charge that he claimed to be "God" and thus duped his disciples.

Under examination by the court, the preacher said that he had not claimed to be "exactly" God, but that he was very much like God. The judge dismissed the case, and when the preacher left the court house several thousand excited adherents wept, shouted and danced, crying, "He is God."

Some of the shouters were not ordered either. Which proves that they believe easily. The trouble is that they believe the wrong things.

If the negro preacher had lost his case and had been thrown into jail, a smart lawyer could have created some excitement by demanding the arrest of all Christian Scientists, for they claim the same thing as the negro preacher did. And they do not qualify to claim, as the colored preacher is when haled into court. According to Mrs. Eddy, we are not merely like God but we are God. God is all, she taught, and there is no other reality.

The court was wise in dismissing the case against the colored preacher. Jails and prisons would not hold all the people who claim to be divine. Such matters, after all, are better left to God to settle. Some day He will demonstrate who is God and who is not. (Read 1 Tim. 6:14-16).

When I can neither see, nor hear, nor speak, still I can pray so that you can hear. When I finally pass through the valley of the shadow of death, I expect to pass through it in conversation with him.—Wilfred T. Grenfe

"Watch Us Grow" is a slogan by business and other organizations including Sunday schools and churches. But if you really are growing, folks will watch without being asked. The trouble is that some folks ask us to watch them grow, and they don't grow.

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Sisterhood Editor, Helen Garber
Woman's Outlook Business Manager, Mrs. I. D. Slotter
Send all matter for publication to the Editor, except that articles intended for any one of the merged papers should be sent to the proper editor above named.

EDITORIAL

Revealing Acts

What we do reveals what we are. Because out of our hearts proceed all our words and deeds, whether they be good or bad. A man may conceal his thoughts for a while, but not for long; eventually they will crop out in some way. By some word or act he will express the thoughts of his heart, which indicates the character of the individual. Every act is a fair indication of the quality of the heart, and it is possible for one to act in a way that does not represent him, but the acts that continually come forth from an individual unquestionably point the way that person is going. And any one act will reveal the disposition, or the state of mind possessed by that individual at the time the act was done. So we are continually making ourselves known to those who are observing and thoughtful, whether we be good or bad.

A man who is a true Christian will manifest his Christianity in what he does. His daily life will be a witness of saving and keeping power of the grace of God. His words and deeds will testify to the new nature that he possesses. He will be letting his light shine, and others seeing his good works will glorify God. There is something wrong with this if it is not so. Christianity is very practical, and requires that one's godly character and sincerity shall be manifest in conduct. That was the case with Paul. He said to the Corinthians, who had been led astray by false teachers which glory in appearance, and not in heart," that he was not defending or commending himself; he did not need that, for, said he, "We are made manifest unto God; our trust also are made manifest in your consciences" (1 Cor. 5:11, 12). The life he had lived, the witness he had given by the acts he had done—these revealed what he really was in heart and proved his worthiness as a messenger of God.

On the other hand, when a man's heart is wicked, that fact is revealed by what he does. As a man thinketh in his heart, so is he, declared the wise man of Hebrew history. Whatever he is will make itself known by what he does. If he is evil, his acts will proclaim it, and often against his own will. Daily news reports bear witness to this fact. For example, a man tried to steal copper by cutting down a tree but one day while thus engaged at the top of a high tree he came in touch with a "live" wire and was instantly

killed. There he hung gripped by the mighty current with his guilty intentions revealed to God and man.

Sin is like that; it leads men to do the things that betray them and trap them and bring them to disaster. No one can long indulge in sin, even secretly, without being found out. His acts will reveal him, both to God and man. God indeed knows the very thoughts of the heart, but a man's acts declare them openly. Be not deceived, therefore, you cannot live in sin, or allow sin to live in you without being found out.

It takes two to make a sermon a success—a good preacher and an attentive listener.

EDITORIAL REVIEW

THE LAYMEN, if they will follow the inspiring leadership of Prof. M. P. Puterbaugh, will find themselves occupying a very important place in the life of our church. He has caught a vision and that vision is growing.

IN THE "BROTHERHOOD" department this week Brother C. W. Mayes gives his monthly Bible study, this time dealing with the Resurrection, a most important theme. Every brotherhood class should make use of this splendid treatment.

CHRISTIAN ENDEAVORERS have a report this week from the First Church of Long Beach, California, where Christian Endeavor has grown to the largest proportions and is most thoroughly organized of any place we know of. They have eight societies, and a combined enrollment of 420 members. Other societies are invited to send in reports to this department.

BROTHER FRANK GEHMAN, pastor of the Ardmore church, South Bend, Indiana, reports seven ready for baptism on Easter Sunday as a result of a two weeks revival under the leadership of Brother W. F. Johnson. The general work of this church is moving forward; the financial condition is improving, the church interior has been redecorated, and the spiritual life of the people is encouraging.

BROTHER W. R. DEETER informs us that he has accepted a call to the pastorate of the Dallas Center, Iowa, church, effective some time in May, and therefore is compelled to cancel some of his eastern dates on his Bible Teaching Tour. We have not learned of the plans of Brother A. R. Staley, who is retiring from the Dallas Center charge, after an extended and faithful pastorate.

BROTHER WILLIAM OBERHOLSER, pastor of the church at Dutchtown, Indiana, is leading his people forward in a fine way. With the assistance of Brother Louis D. Engle, he recently conducted a revival meeting which resulted in thirteen being added to the church. During the three years of the present pastorate thirty-nine have been received into the church. Other evidences of progress are present, including plans for the remodelling of the church building.

DR. W. S. BELL writes of a successful evangelistic campaign at his Church of the Brethren pastorate at Lanark, Illinois, where the McCartneysmith Evangelistic party was in charge. There were twenty-three confessions and twenty had been baptized into the church. It will be remembered by the readers of The Evangelist that Dr. Bell has charge of the Brethren church and the Church of the Brethren congregation at that place, both churches cooperating in a fine way under one pastor. Brother Bell supplies evidence for his contention that cooperation between the two churches

might well be engaged in at many other points. After the Lanark meeting the McCartneysmiths went into New York state and other points in the East for evangelistic work.

DR. J. C. BEAL gives us a report of Publication Day offering receipts up to the present time. The total amount is \$629.34, all of which is being applied on the purchase of new equipment in accordance with the promise when the plea was made. Doubtless a goodly number of other churches will yet send in their offerings. All such will be greatly appreciated and will go to a good cause. Any one helping to provide funds with which to increase the equipment and consequent efficiency of the church's publishing house, is working for the larger interests of the church.

THE THIRD CHURCH OF PHILADELPHIA enjoyed the evangelistic leadership of Brother Charles H. Ashman in a meeting recently closed, with fourteen confessions. The pastor, Brother W. A. Steffler, says he had baptized ten into the church just before the meetings began, and that the field is kept gleaned constantly. One noteworthy feature of the campaign was the special Bible reading effort, resulting in 6,743 chapters being read. This church is a well-organized, praying, spiritual people, and that kind the Lord is able to lead into larger things.

BROTHER L. G. WOOD writes that he and his people of the Fort Scott, Kansas, church are engaged in a revival meeting under the leadership of Brother R. Paul Miller. During the two weeks preceding the special meetings five confessions were received at the regular services. He is right when he says that the secret of success in revival, or in any work for the Lord, is prayer—real, intelligent, persevering prayer. That will move God's hand and remove obstacles in any field for the accomplishment of the divine will.

WASHINGTON, D. C. revival, following upon the dedication of the new church, resulted in thirty-two confessions of Christ and three to unite with the church by letter. There were also a number of reconsecrations. The two weeks of evangelism were preceded by a week of special visitation on the part of the members, which plan is good not only for preparation for a revival but for keeping the spirit of evangelism alive and the field gleaned for Christ throughout the year. Brother W. C. Benshoff was the evangelist and dedication preacher and Brother Homer A. Kent is the pastor who has led these splendid people through so many victories in Christ Jesus.

BROTHER GRANT MCDONALD took charge of the Canton, Ohio, church the first of April and was welcomed by the people and installed by the retiring pastor, Dr. J. C. Beal at the morning service of the first Sunday in April. On that day, according to the church calendar for that date, Brother Beal preached his concluding sermon on the theme: "Looking Forward." As they look forward, they are encouraged because of what God has wrought under the leadership of their retiring pastor and the outlook is encouraging because of the confidence they have in the consecrated leadership of their new pastor.

WEST KITTANNING, PENNSYLVANIA, has recently enjoyed a season of refreshing and evangelism under the evangelistic leadership of Brother W. H. Schaffer, who was called into the program at that place at the last minute because of the illness of Brother Floyd Sibert of Mason-town. Brother R. D. Crees, the pastor, reports twenty-two confessions, sixteen of whom have been baptized into the church, along with three other members received. There were also fifty-four reconsecrations. The work at Kittanning

is going forward in a fine way under the aggressive leadership of Brother Crees.

TO DR. J. ALLEN MILLER we dedicate this issue "The Brethren Evangelist." We have never before in the memory of this editor given The Evangelist over largely to the honoring of any one person, but we never had another Dr. Miller. As our plans for this memorial issue began to be known to various leading brethren we found everywhere expressions of approval. We agreed that we have suffered a unique loss in the person of Dr. Miller and that a unique tribute is due to his memory and furthermore that it is good for us to have the memory of his life and the impressions of our hearts recorded fully as is possible in a single issue of this paper. We do not help being inspired and challenged by the noble characteristics of his life that are herein set forth, therefore we are doing our own hearts and the hearts of all our readers a service by calling them to contemplate this noble record of God and the great contribution he made to the church and to the kingdom of God.

IN THE UPPER ROOM our Lord met with a group of sad-hearted disciples, sad because of his approaching departure. A storm of hate raged outside that was to be their Master hung upon the cross. Naturally their hearts were fearful and full of doubts. Jesus admonished them not to be troubled about the outcome because he was returning to the Father and he would come back again to take them unto himself. He would prepare a place for every one of them. The future after all was not one of gloomy foreboding, but of joyful anticipation of life at home eternal in heaven with Christ. It is a glorious future to which we look forward, as certain and dependable as the integrity of God himself. And not only does he give us his promise, but he makes the way clear and plain, so that there need be no confusion nor uncertainty. Jesus is "the way, the truth, and the life," the only way to God. He is "the truth," the only revelation of God. And he is "the life," the only source of eternal life with God. To everything that is abiding and eternal, Christ is the way. Without him life is meaningless and the future hopeless.

"LORD, TEACH US TO PRAY"

FIRST SUNDAY: May Fifth.

"Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth."

1. Pray that Mother's Day may witness a renewed turning back to the faith on the part of many wayward backsliders; also that the mothers of our land who are Christian may increase their efforts in the direction of indoctrinating their own children in the Lord.
2. Pray that the fathers of our Christian homes may set a godly example of spiritual living before their children by establishing the family altar within the home.
3. Pray that the closing of the Seminary school year at Ashland will accomplish renewed victories for our Lord, and that more capable young men and women from our churches may be called into the labour of the Lord's white-clothed fields.

In Memoriam - - Dr. J. Allen Miller

Some Evaluations of his Exemplary Life and Invaluable Service

Dr. Miller as a Bible Teacher

By Dr. Charles A. Bame

I am not at all sure that I should undertake such a task as this subject implies. It is not easy to crowd into a small space all that could and should be said concerning this single phase of his life. We believe it was the main object of his life to be a true, sincere Bible teacher. That he succeeded in his ambition beyond any other of the denomination goes without saying. No man influenced so many of our active pastors in the past twenty-five years as he. No other so swayed our Conferences at critical times.

In a few statements, I hope to analyze the secret of his attainments and achievements:

1. Dr. Miller had a well-rounded education with which to balance all his thinking. It was that, in my opinion, that kept him to a sane, conservative course, free from the tangents on which many a good Bible Teacher has been side-tracked. He held to a system of interpretation that admitted to no vagaries and from which he did not need to retract. This was so because he clung to the strict meaning of the words which he knew so well. It is to his credit that almost the whole of the Brethren Fraternities have caught up with his sound teaching to which he gave himself in youth and remained faithful to the end. His was a well-balanced mind.

2. He was an omniverous reader. He had one of the largest and finest libraries I ever saw in a minister's study and he knew exactly where to go for confirmation of a belief on which he desired great authority. Walking to and from his garden only a square away, with a book in his hand was a common sight to us here.

3. He knew the Bible languages: Hebrew, Greek and Aramaic. In his college days at Hiram, he excelled as a translator of Aramaic. In his closing days when I visited him much, he delighted to tell how he had put some of his professors to rout on the true Biblical method in Baptism. He knew the languages.

4. He was devoted to an exact study of the words of the New Testament and said that he had critically studied every one! One of the great delights of his closing days when he went to classes weeks after others would have been in bed, was a restudy of the book of Hebrews with the theologs. I believe to keep his mind off the disease that was eating away

his vitality, he reveled in that study with the greater delight. Scarce did we meet him in those precious hours that he did not give a new meaning he had found to the delight of both himself and us. It will never be forgotten how carefully and eagerly he dug at the roots of the words in the original languages.

5. The outstanding thing, however, about Dr. Miller as I knew him as a Bible student and teacher was his consideration of the views of others. One will search in vain, I believe, to find dogmatism in his writings. He never made anyone less scholarly feel humble though they might have felt so. He interpreted in the light of 1 Corinthians 13, better than any I have ever known. For this, I thank God.

Learned without pomposity; keen without being cutting; good without being sanctimonious; strong despite handicaps; strict without being severe; different without being queer, he could love without palaver, disagree without bombast, oppose without quarreling. All this begat in him the great qualities of leadership we know he had.

Ashland, Ohio.

As a Church Leader

By Dr. G. W. Rench

Dr. Miller and I had just begun our first pastorates; he at Elkhart, Ind., and I at Milford, Ind., and only sixteen or twenty miles apart, when the General conference came on at Ashland, Ohio. This was in 1894. We both attended that Conference. The trustees of the College came to us, and with tears in their eyes placed before us a serious situation, and asked us to leave our pastorates at once and assist in opening the school. Students were already on the ground, but no faculty. We remained up most of the night trying to find a way out. Leave our pastorates, and that without notice to our people? Dr. Miller said to me, "The interest of the College is above the interest of any one congregation." His largeness of soul surmounted every other consideration, and we both said "yes" to the trustees. At the close of the year he remained; I went back to my pastorate.

No one will ever know the heart-aches of a faithful-few to put on the map a church school for Brethren young people. Some of God's heroes were discovered in that tremendous task. Some of these men with their families lived on half rations while

they poured out their lives raising money to build, equip and endow a college free from the blighting influence of human creeds. Dr. Miller was just such a leader. Whether in some ministers' meeting, district, or general gathering of church-people, his voice in those early years rang out in no uncertain tones—to avoid the tragedies which befell the mother-church in the 80's.

After he and his gifted wife returned from the graduating exercises at Hiram, Ohio, one of the first incidents related to me was how a few friends who had accompanied them to the old campus at Ashland, parted the weeds and kneeling before the God of all grace, implored the eternal Throne to open up a way by which religious life might once more possess those fine buildings, and the glee of youth might vibrate within those walls.

"When'er a noble work is wrought,
When'er a noble deed is thought,
Our hearts in glad surprise
To higher levels rise."

At this moment in our history, as we stand uncovered before this newly-made grave, let it be said, by faith Dr. Miller and his associates went to Ashland College toiling for the training of preachers and missionaries whose builder and maker is God. If they had been mindful of the good offers from which they turned away, they might have had opportunity to return to the flesh-pots of worldly-gain; but God is not ashamed to be called their God, for they seek a higher and a better reward. Heroes these, of which the world is not worthy.

As the recording angel inscribes such names as these on the scroll of His pages, white and fair, I think I see the names of many who have lived humbly, and have taught in our colleges and have sent out into the world, with their prayers and blessings, men and women adorned in the whole armor of God. And I have seen

"Men of faith and prayer,
Who stood in the dark, on the lowest stair,
And asserted of God, 'He is certainly there.'"

New Paris, Ind.

Dr. Miller as a Friend

By Dr. A. D. Gnagey

"There is a friend that sticketh closer than a brother." I do not think the writer of that sentence indulged in any prophetic vision when he wrote those words. He was speaking of the intimate, endearing and abiding fellowship of a real friend. He knew of no better way to express his thoughts than in this memorable sentence. Such a friend was Dr. Miller.

H. Clay Trumbull, of Sunday School Times fame, once wrote a book to which he gave the suggestive title, "The Master Passion." I purchased the book to satisfy my curiosity. From its title page I

learned that from the author's viewpoint the Master Passion was FRIENDSHIP. A close perusal of the book justified the title. The friendship that grew up between Dr. Miller and myself, ripened and enriched by years of close contact and acquaintanceship, was just that,—a master passion.

My first acquaintance with Dr. Miller dates back to the year 1887 when, on occasion of the third general gathering of the Brethren, at Ashland, Ohio, I heard him preach in the college chapel what that day was considered an eloquent sermon. I met him after the service, congratulated him, of course as was the custom. Then and there the seed of friendship was sown which grew into a "master passion," enriched by nearly fifty years of close acquaintanceship. That friendship was never broken though it was interrupted for a period of five years when, at the first National Conference of the Brethren church ever held at Winona Lake, Indiana, in 1892 it was renewed and continued through his lifetime, enriched by many years of most intimate acquaintanceship. He grew into my life as few others ever did.

It will be remembered that when Jesus, on the most solemn occasion in his earthly career, would speak in the most endearing terms of those who he had chosen and who journeyed with him for a period of nearly three years, he called them his **friends**. It was a most endearing term as he himself interpreted it. Jesus did not know and could not think of a term that more perfectly described the intimate and endearing relationship between himself and his disciples than just this,—**friends**. I like to think of Dr. Miller as a friend with just this interpretation of the term,—yes, one that "sticketh closer than a brother."

My life has been enriched by close and intimate relationship with Dr. Miller, during a period of nearly a half century. I shall forever be grateful for that "master passion." Dr. Miller was a man of profound religious convictions, and yet withal of liberal mind, charitable toward other faiths among whom he had many friends. I never heard him speak unkindly of anyone who believed in the Lord Jesus whatever his interpretation of the teaching of Jesus may have been. He believed that the world had many true and loyal Christians, even though unrecognized as such. He was a "friendly" friend of all them that love the Lord Jesus. His profound conviction in the final triumphs of the Christ whom he loved saved him from the destructive pessimism which robs so many of the real joy of life.

In his death the home has lost a devoted father, the church has lost a wise and a friendly counsellor, the community has lost a useful citizen, and I, have lost a friend. Have I? One who enters completely into your life does not pass out so suddenly. As I see it now he never will. Death c

rudely destroy so enriching and endearing a relationship,—such a friendship.

When A. J. Steiner, many years ago, was spending summer in Russia, he had a very peculiar experience. He was refused admittance through the gate to the realm of the Czar's dominion for the reason, to say, he had in his grip a paper bound with a title that suggested Communism or Socialism! Dr. Steiner called for his friend Tolstoy. When he arrived on the scene, with a wave of his hand he said to the gate-keeper, "this is my friend." The gate swung open and the realm of the kingdom was his. In some such way I can think of Dr. Miller going to the gate that opens into the eternal realm where he redeemed with Jesus standing there and saying, "This is my friend," and the gate opened wide to his entrance. "Though dead he yet liveth." Dr. Miller is still my friend, and shall be through eternity. Ashland, Ohio.

Contribution to the Development of Brethren Foreign Missions

By Dr. L. S. Bauman
Treasurer Foreign Board

"Dr. Miller is dead!" So the word came to us a few days ago. We didn't believe it then. We do believe it now! The Lord Jesus said: "Verily, verily, I say unto you, If a man keep My saying, he shall never see death" (John 8:51). J. Allen Miller kept His "saying." Therefore, J. Allen Miller, our life-long friend and companion in labor, is not dead. He has joined that glorified group of "just men made perfect," and in that fellowship rejoices with a joy that we who still dwell on the earth cannot know.

Great is his gain, and great seems our loss. Our National Conference can never again be to the same what it has been in the years gone by, simply because J. Allen Miller will not be there. He was a familiar figure in the activities of practically every national interest of the Brethren Church. His whole life was wrapped in these interests. But, it was within the circle of The Foreign Missionary Society that we knew him best. From the organization of that Society, he has been a directive power, and for over thirty years, the writer has sat with him within a little circle on that Board, and, for twenty-nine years, we have served together in official capacity. Dr. Miller, the President, and we, the Secretary or Treasurer. We have counselled together, worked together, prayed together, laughed together, and lived together. Need any wonder that we should say—Life and labor will not seem quite the same in the future?

J. Allen Miller may have had some faults. Let others say. We do not know. It seems to us we

have heard that he possessed a few. But, if so, as for us, we have completely lost sight of any of them in the multitude of his virtues. A finer, more sweet-spirited man, we have hardly known on this earth. And, if a refusal to think ill of his fellowmen; or, if to "offend not in word," is the mark of "a perfect man" (James 3:2), then J. Allen Miller came nearer to the coveted goal than most of us.

J. Allen Miller was a charter member of The Foreign Missionary Society of The Brethren Church from the date of its organization at Winona Lake, Indiana, September 1, 1900. He was immediately made a member of the "Executive Committee" (reorganized into "The Board of Trustees," September 1, 1915), and continued as a member to the day of his up-calling. He was elected **President** of the "Committee" (later the "Trustees") to succeed George W. Rench, in August, 1903, and thus has been the President of the Society for almost thirty-two years—all but three years of its existence. At the beginning of the publication of THE BRETHREN MISSIONARY, October, 1917, he was appointed the Managing Editor, with the writer as Editor-in-Chief. From January to July, 1923, Dr. Miller served also in the capacity of Editor-in-Chief. Always patient, kind, thoughtful, considerate, faithful in the work of The Foreign Missionary Society!

"Know ye not that there is a prince and a great man fallen this day?" Long Beach, California.

His Contribution to Education

By Dr. Edwin E. Jacobs
President of Ashland College

It is interesting to note as one examines the very old records of the school, that back in the year 1887 the name of a student, J. Allen Miller, appears. Of course there was not the slightest indication that this name would later be so intimately connected with Ashland College.

Already at the time of Dr. Miller's first appearance here, he had been ordained to the ministry and had been preaching in Indiana. Moreover, he had spent some time in Hillsdale College where he went to further his preparation for teaching, for he had been engaged in teaching in the public schools of his native state. After having spent some time here at the College he returned to Indiana where he engaged again in preaching. In the fall of 1894, the National Conference was held at Ashland. One reason for its being held here was to give the new President, Dr. Warren Garst, an opportunity to open the school under more than ordinary circumstances.

Among the delegates to this conference, were Rev. G. W. Rench and Rev. J. Allen Miller, both from Indiana. But the facts were that Dr. Garst was neither able to open, nor continue the college, so that those in charge prevailed upon Rev. Rench

and Rev. Miller to stay and attempt to conduct the school in place of Dr. Garst, which both consented to do.

So far as I can learn, this was the beginning of the long official connection which Dr. J. Allen Miller had with Ashland College. Later others became head of the school, among them Dr. J. M. Tombaugh, while Rev. Miller continued on as a student. He completed what was then known as the scientific course and was graduated. Later he entered Hiram College where he took the degree of bachelor of divinity. In the fall of 1898, the Board of Trustees asked him to open the school, which he did and continued as its active head until 1906, when Dr. J. L. Gillin was elected president and Dr. Miller became dean of the theological seminary. In the spring of 1904, the Board voted him the honorary degree of Doctor of Divinity and about the same time he spent one summer term in the University of Chicago. In the late 1920's he went abroad, visiting the Holy Land, Egypt, and Europe.

While Dr. Miller was always regarded as a teacher of religion and while he continued as Dean of the Seminary up to about a year ago, he always taught some classes in the Arts college, in which he was always deeply interested. In the Arts college, he taught in the field of Philosophy. Anyone who knows anything at all about this field, realizes its great importance, for in it the great problems of life are discussed. I feel as if one of the greatest contributions of Dr. Miller is to be found right here, for his influence over his pupils was always right and stimulating.

He was well read, open minded to the truth, fair to contrary belief, and quick to see all sides of the question involved. But more than this, his counsels in the affairs of administration, were always tempered with mercy. He never lost interest in the College and shortly before he passed away, he expressed the hope that it would pass successfully every crisis.

It is to be regretted that he left no permanent record of his experiences with Ashland College for if he had, it would have approached a complete history of that institution. His influence in the church will be lasting, but I am of the opinion that his greatest contribution is rather in the field of education for hundreds of men and women can trace to his intellectual influence, the awakening which they have experienced in learning. No man could have taught for over forty years and not have awakened in many a heart a genuine desire to learn,—a pressing need of this and every generation.

Ashland, Ohio.

The Holy Spirit is a fine teacher for a Bible class, for "He will take the things of God, and make them known to us."

An Early Student's Estimate of Dr. Miller as a Teacher

By Dr. W. H. Beachler

It would be impossible for me to think of Dr. Miller other than as a college man and a teacher. It was amid these relations that I first came to know him, and have known him in all the years since. Few men have given their lives more untiringly and undividedly to the cause of teaching than did Dr. Miller, or yielded a more genuine, and more loyal support to an institution of learning than did he. Perhaps even beyond my happy memories of him as a teacher, are my memories of his interest in and his attitude toward the endowment campaign I executed to save the college from closing its doors. Few men among us understood more clearly than he how grave was the issue, and what it meant to me by way of personal sacrifice and endless hard work to do the task. And few men among us viewed with greater concern the progress of the campaign, or were more grateful and appreciative when it had been brought to a successful conclusion. During the hard, difficult months of getting that campaign under way Dr. Miller's words of encouragement to me as I returned weary from long absences, and as I started out again on new trips, mean more to me than I can possibly tell. And it was all indicative of his deep, abiding loyalty to his college and his denomination.

But I am to speak of Dr. Miller as a teacher. To approach the task with a consciousness of my limitations. To me it seems there are two places above all others where all words are mere impotent things. First, when we attempt to summarize the worth and influence of a true mother; and again when we attempt to summarize the worth and influence of a true, conscientious teacher, words are all we have at our disposal, but how empty and inadequate they are. The results that follow a life time of sincere, deserving teaching cannot be measured. The teacher works upon immortal minds. The ravages of time cannot imperil what he has wrought. The conviction grows upon me that to be remembered as a true, devoted, sacrificing teacher is not only a most enviable and creditable way to be remembered, but that it also represents one of life's grandest, most unfading achievements. The thought thrills me as I recount how large is the circle of those who will remember Dr. Miller as a great teacher.

As a teacher, Dr. Miller was human. By which I mean that his fine and broad learning never isolated him from the common run of us. Dr. Miller's life and bearing lent convincing proof that the highly educated can be simple, and at home, among the simple and common people. I shall remember Dr. Miller as a man who lived on earth among folks, and who kept his feet securely on the earth. A man

and good sense, I cannot remember him as an "the air" teacher, given to flightiness, hobs, and fine spun, impractical theories—not at

was not a "know it all" teacher. His fine ty was always outstanding in his life and as a teacher. I cannot recall that Dr. Miller impressed me as a man who had complete command and possession of all truth. Dr. Miller could not tell those who even differed with him, some and it seemed possible for him to conceive of others being sincere even if they differed with him. I like to remember just this about him. It was a proof of his broadmindedness, fairness, and sympathy, just as it was proof that in the presence of endless fields to be explored he considered not one of us is more than a child. He was a simple, modest, unassuming teacher. I think Jesus would.

Dr. Miller was kind and considerate as a teacher. I cannot think of him as ever disparaging or belittling a member of his class. He was patient with even the slowest of us when I was in his classes. And any member of his classes found him sympathetic, approachable and helpful. He was the student's

Finally, thinking of him as a teacher, makes me think of the slogan once coined by a great Sun-school leader, viz., "Back of the teaching must be the life of the teacher." Back of all Dr. Miller's teaching to teach me out of books, or out of his own experience, is my memory of the life he lived day after day. It was that afterglow that gave weight, and meaning and point to his teaching. I am sure I would have missed much not to have been for a number of years of my life a member of his classes. Dr. Allen Miller—one of my teachers whom I have long respected as such, and will never forget. Lebanon, Ohio.

His Last Students Estimates Dr. Miller as a Teacher

By Herman A. Hoyt

A peculiar relationship exists between a student and his teacher. It cannot be compared with the relationship which exists between the employer and employee, for that is economic; nor with the master and his slave, for that is official; nor with a father and his friend, for that is social; nor with a father and his child, for that is vital; nor with a father and the Christian, for that is spiritual. Yet none respects the relationship between teacher and pupil comprises all of these. It is economic for the efficiency of the teacher enlarges the capacity of the student for service. It is official for the teacher exercises a certain authority over the pupil.

It is social for there is constant association. It is vital for it is the impact of life upon life. It is spiritual for it moulds and shapes the spirit in its disposition and delights. Dr. Miller qualified in everyone of these points.

As a man, Dr. Miller displayed unusual virility. He was a man among men. He was intensely masculine. His students were never able to detect the slightest trace of effeminacy in him. Yet, on the other hand, he was cultured and refined. He displayed the gentle traits of character which become any man, nor rob him of his masculinity. He had a nobility of soul whose courage, heroism and generosity may be aptly described as magnanimous. Dr. Miller's students admired him because he was a man.

As a teacher, Dr. Miller manifested a striking capability. He was intellectually alert. His teaching was energized with the fervor and freshness of original research. A face beaming with the glow of discovery animated his classroom. But Dr. Miller did not allow his intellect to go to seed. On the contrary, he had a practical monitor and a kindly human interest which prevented aerial flights in the realm of speculation and absurdities ad infinitum. He was interested in his students and their progress, and felt deep personal grief over their failures. Dr. Miller's students loved him because he was a teacher.

As a scholar, Dr. Miller holds a preeminent place. He had the mind and disposition of a scholar. He was always searching for something new, a deeper insight into the already known, a better explanation for the great problems. Over and above his daily classroom preparation, he was constantly reading. There is scarcely any field of which he had not read something, although he confined himself largely to the field of philosophy and found his keenest interest in the field of Greek and especially the "koine" of the Greek New Testament. Its treasures were a source of perennial pleasure to him. He counted no effort too great, he reckoned no time too long to spend in the search of knowledge. Dr. Miller's students had confidence in him because he was a scholar.

As a Christian, Dr. Miller was a light in this age of darkness. In early life the Lord Jesus Christ claimed his life for service, and in his declining years there was every evidence that that service had grown sweeter and more fruitful with the circuit of every sun. In the classroom, on the street, at the church, everywhere, he made Christ preeminent in all things. To him Christ was Lord, the Bible was the unerring standard, and the church the blood-bought-bride of Christ. He regarded himself as the obedient servant. Dr. Miller's students respected him because he was a Christian.

Ashland, Ohio.

Chapel Memorial Address on Dr. J. A. Miller

Delivered by his Life-long Friend and Co-Worker,
Dr. L. L. Garber, of the Faculty of Ashland College

It seems fitting that some words be said today in commemoration of our departed teacher and friend to whose voice, as student, minister, and teacher, these chapel walls have echoed upon various and numerous occasions for more than forty years.

In the passing of Dr. Miller, Ashland loses one of her most illustrious sons. To this College and to the church that sponsors it, he gave most of his long and useful life. But the loss is not ours alone: it is the loss of mankind in general; for his work was conceived and carried on in harmony with principles so noble, with purposes so elevated, with aims so lofty that all men share in the benefits bequeathed to us and to posterity by the precepts and example of his life.

In common with many of the great in our civilization, Dr. Miller's birth and parentage held no high promise of distinguished achievement. He was born in an average simple country home in the state of Indiana. No famous aristocratic family held before him the glittering prize of fame and fortune as a lure and inspiration to unusual effort. In early boyhood he was bereft of his maternal parent and thus denied the kindly ministry of a mother's tender solicitude. No doting father lavishly furnished his exchequer or library, or excused his derelictions and condoned his failures. The country home in which he was born was scantily supplied with necessities, and of luxuries there were none. It was such a home as that in which countless thousands of the underprivileged are born, and die, and depart, "unwept, unhonored, and unsung." All outward circumstances prophesied that the biography of this boy so environed would be written on some tiny memorial, in some sequestered spot, in the laconic phrases, "He was born; he died."

Somewhere he caught the Promethan fire of ambition, determined to achieve, to live life to the full; and perhaps to make some worthwhile contribution to human welfare.

By dint of painstaking industry and tireless effort, he acquired sufficient knowledge to secure a license to teach school, and in his sixteenth year he began his career as a teacher in his native state. A call to the ministry by the local church, and these several years at school teaching doubtless intensified his flaming passion to explore the fields of knowledge, to woo the Goddess of Wisdom, "to seek for treasure in the jeweled skies," and to gather imperishable gems of erudition from all lands and all ages. To realize his ambition he must attend col-

lege. Consequently, in the fall of 1887, he made his way to Ashland and enrolled himself among the handful of faculty and students then there, to embark upon the high adventure of college education. Of this little group, your speaker was a student. Between Dr. Miller and myself there developed friendship and a cooperative association, which has continued to the present.

Dr. Miller belonged to the type of real student. The limitations of circumstances did not daunt him. He had come for an education, and no superficial lack of faculty, or curriculum, or collegiate side shows, dampened the passion of his consuming purpose. Here was Mark Hopkins on one end of the educational log, and he the student on the other end.

In the spring of 1888, there was graduated from the College in a kind of Junior college course, a class of ten young men with Dr. Miller as valedictorian and myself as one of the other speakers. How characteristic was the title of his graduating effort: "Vestigia nulla retrorsum,"—No Footsteps Backwards! The speaker of the evening, in commenting upon the graduating exercises in somewhat prophetic strain, remarked that a College which could graduate a class like that has a future. Later, we two completed the arts course here, after which our paths diverged for some years, each doing some teaching and some graduate work in universities.

As a student, Dr. Miller had characteristics worthy of modern emulation. He was delightful, thorough, painstaking, and efficient, in his daily work. His efforts were nearly always some shade superior to the best of others, and he was early ranked as a superior student. His passion for accuracy, for correctness and fulness of detail, laid the foundation for that solid and enduring scholarship, which won him wide renown and made his name almost a household word as a leader in the church in which he labored.

In 1898, Dr. Miller was called to the presidency of the newly organized Ashland College, with your speaker as an associate, and a few other faculty members. This little faculty, with little substantial resources of any sort, buffeted the allotments of fate, pushed forward to larger and larger accomplishments, and laid foundations for the future growth of the Church and College. For the accomplishments of these earlier years, I have neither apologies nor regrets. If their number was small, they were great in zeal. If their resources were slender, they accomplished much with little. If the

needed extensive equipment, they had something of equal or greater value: a great purpose, a great type, great ideals.

After some eight years, to Dr. Gillin, now of the University of Wisconsin, Dr. Miller relinquished the presidency of the College, in order to devote himself more fully to the Theological Seminary. Of his long and important work in this position, as a writer of Sunday School literature, and as a leader in the church, details must be left to other hands than mine. It remains for me to speak briefly of some of his characteristics as a scholar and teacher.

Like all great teachers, Socrates, Pestalozzi, Horace Mann, he was simple in manners and taste. Like Lincoln's,

"His was no mountain peak of mind;
Broad prairie rather, genial level-lined,
Fruitful and friendly for all human kind."

Like Milton, "He traveled on life's common way in cheerful godliness, and yet his heart the lowliest ties on herself did lay." To simple tasks as well as to great ones, he brought such an energy of will, such nobleness of industry, and such uprightness of purpose as enriches the imagination and enlists the admiration and faith of mankind.

He was a man of large faith and rugged optimism. When the College needed a man of unquenchable optimism, one who would neither turn back nor retreat when he had set his foot upon a path in a critical time, that need was supplied in Dr. Miller. By his energy, by his industry, by his loyalty, by his absoluteness of purpose, by an optimistic faith that never "marched breast-forward, never doubting clouds would break," he has made all students as well as all humanity his debtor.

In the social necessity of universal Christian education, Dr. Miller believed immensely. He knew that progress that does not lift all, does not lift any to a place of safety. He knew that if we permit the poisons of filthy disease to percolate through the levels of the lowly, death will knock at the palace door. He knew that if we leave any part of the human race under the bondage of ignorance and religion,

"thrice again
The red fool-fury of the Seine
Will pile her barricades of dead,"

and all will share in the common calamity and irretrievable loss. For these reasons every advancement in education, religious or general, and every movement that pushed back the borders of ignorance and enlarged the domain of light, truth, and social justice, received his continuous and enthusiastic support.

He believed that helpful service is one of the highest expressions of Christian character and exemplified his belief by action in both the higher and lesser activities of life. He nurtured enthusiasm for great causes as the embodiment of great ideals, and regarded himself as their servant. Peer-

ing deep into life, he saw that ideals conquer souls, create the immortal great, and establish

"the faith that leaps life's narrow bars

To claim its birthright with the host of heaven;"

He loved to help and to serve his students. For him in his inner heart no student was ever completely lost or "cast as rubbish to the void." He upheld, counselled, served, without money or price out of the mere joy of serving, and thus touched them to finer issues and raised them to more Christ-like personalities.

Versatile in his intellectual taste, Dr. Miller, even in youth, had a way of moving among the things of the mind and of demeaning himself among great ideas as though they were his friends. Every great discovery and every intellectual triumph was to him a personal triumph and a personal satisfaction. The new book, especially if it discussed a great problem in religion, in science, or in his "dear philosophy," enlisted him as an eager and understanding reader. It was perfection and progress, not renown and place that lured him.

Of youth, he was the friend, the admirer, the apologist. His heart throbbed with exaltation and high excitement as he watched the new generation on the march, unfurling its banners on the heights of ambition, lighting its torches at the flaming fire of high purpose, and exemplifying anew his oft-quoted couplet from Tennyson:

"Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widening with the processes of the sun."

If one could envision the cumulating effects of such a life as Dr. Miller's as its influences spread, increase, and transmute themselves during the enrolling centuries, what a picture might delight his astonished vision. What multiplied thousands of men and women inspired by his passion for perfection might be observed disporting themselves among the higher joys of a better and happier world! What augmented volume of human tenderness and sacrificial love might be observed ministering to the needs of all races, kindred, tongues, and peoples! What numerous schools, colleges, hospitals, and other uplifting institutions might be perceived carrying forward their beneficent work, spreading truth, dispelling darkness, abolishing ignorance, and effacing crime! What missionaries and other emissaries of religion might be seen laboring and witnessing in every clime, and under every flag in carrying out the great commission of the Master Teacher!

Surely, if the immortal dead are not immune from the pride and joy of mortals, Dr. Miller must feel a thrill of high satisfaction to know that no mariner or merchant ever sent forth a venture upon unknown seas which has come back freighted with richer cargo or in statelier ships than the cumulative

(Continued on page 13)

The Appearances of Jesus

Some Post Easter Observations

By Dr. R. F. Porte

The appearances of God in His world have been made for a certain purpose. The mere historic reference to these appearances is to miss the meaning of their importance. The appearances of Jehovah to the Old Testament fathers were marked by altars or places of worship. This fact of itself is significant although it does not explain the importance of these appearances. It might be said here that the appearances of God to His people have been the occasion of worship, that is, without realizing the presence of God the people do not worship Him. This truth is confirmed in the New Testament when we recall that after our Lord had given every command to His disciples he said, "Tarry ye . . . until ye be endued with power." This appearance of all appearances resulted in the opening of the eyes of the disciples to the real presence of God. As further evidence of my thought I would refer to John 14:8, where the disciples looked on Deity without any apparent understanding. Pentecost and the evangelistic church was the confirmed realization of the presence of God with His people. Without this real presence of God there could be no church and there can be no evangelistic church to-day without it.

The appearances of Jehovah to the patriarchs was to confirm the fact that their God was a Living God. The appearance of Jesus was not to prove that no tomb could hold him but rather that He was the "Lord of Life" and the "Lord of both the living and the dead." The whole background of Abram's life in Ur was idolatry. Jehovah appeared to him. Terah died in Haran and so did the rest of the clan, except Lot who seems to have had a certain attachment to Abram. The journeys of Abram were pure ventures of faith without any show of natural success. Abram lived in hostile, desert country. He was childless but Jehovah said, "I will make of thee a great nation." One article of faith explains it all,

Abram met the living God and believed in Him. In the New Testament we see the crucified Christ buried, the disciples discouraged and returned to their old occupation until Mary came with the news, "He is risen, and goeth before you into Galilee and there ye shall see him" (Matt. 28:7). What changed the whole attitude of every disciple? They saw the living Lord. What changed Saul of Tarsus into an ardent preacher of Christ? He said, "I saw the Lord" (See 1 Cor. 9:1). A living God is a powerful God.

The appearances of God on the stage of history were to confirm His Word as a Living Word. In Genesis 18 we are told that "the Lord appeared to him (Abraham)." What was the purpose of this appearance? The purpose was to acquaint Abraham with the coming doom of Sodom. Nothing but an assurance that the living God had spoken would cause concern in Abraham for Lot and Sodom. There is never any power in a mere dream. The great prophet spake the Word of the Living God and like Isaiah they heard the voice of the Lord saying, "Whom shall I send and who will go for us? Then I said, here am I send me" (Isaiah 6:8). Can you not see Peter and John running to the tomb when Mary testified that she saw the Living Lord? Ideas do not move people but the living truth moves people and nations. Pharaoh and Nebu-

chadnezzar discovered the power of the Word of the Living God as have many other people and nations.

The appearances of Jehovah in the Old Testament and the Lord in the New Testament teach us that there is no impassable gulf between the believer and the Lord. Abraham was called the "Friend of God." The Scripture tells us that "God spake to Moses as a man speaketh to his friend" (Ex. 33:11). The two disciples at Emmaus testified how their hearts burned within them while he talked with them by the way (Lk. 24:32). The visible presence of the

Rabboni

By Clyde Edwin Tuck

*We hail Thee, Master! bringing lilies white
To deck Love's altar, knowing that Thy light
Of truth has banished from each grave the night:
All live in Thee.*

*Reveal Thyself to us, for we believe,
We who have seen Thee not, we would receive
The light that would our minds of doubt relieve,—
We look to Thee.*

*Be Thou to us our risen Christ, indeed;
We know that from death's fetters we were freed
When from the tomb you came, mankind to lead
To life through Thee.*

*"Come, follow Me," we hear Thee pleading still,
"Your fears I would destroy, your hopes fulfill."
We seek Thy face, to know Thy holy will;
We trust in Thee.*

*Oh, whether to the mount of high emprise,
Or through dark valleys life's rough pathway lies—
And even to the last lone bridge of sighs,
We follow Thee!*

did not mean that He would no longer fellow with the disciples. "Lo, I am with you always, unto the end of the age" (Matt. 28:20). The se was again certified in the words, "I will not you comfortless: I will come unto you" (Jno.). This promise finds its greatest historic fulfillment at Pentecost when the Divine Presence fell ch mighty power that the timid disciples be valiant apostles of their Lord. There is no for the Christian faith until again the clouds part and the Son of God, the Lord of Life, the of Glory shall appear again to those who look im. Then all the promises and all the faith ery saint shall become complete and glorious ternal reality.

e appearances of Jesus confirmed every word oke while on earth and every hope that he to his disciples concerning himself. Mary at the tomb seeking a dead Christ but she ned with a message from a living Lord. A group of disciples found their comfort in the of Thomas, "My Lord and my God." A self-eous Peter met Christ on the shore of the sea kneeling said, "Depart from me for I am a man." The proud Saul of Tarsus saw a light eard a voice saying, "I am Jesus whom thou eutest." Saul of Tarsus said, "What wilt thou me to do?" Saul of Tarsus became the Apostle and usually referred to himself as the "slave us Christ." The Lord of life has met other es and changed them into saints. He has met inactive church members and changed them o apostles of the Gospel of Grace. No individual as not met the Living Lord knows the joy of e for him. The giving of talent, of money, of s always done grudgingly until the individual e the Lord face to face. Like the disciples at aus, our hearts strangely burn but we do not and let the Scriptures unfold until we see ord face to face. This is the appearance of the that means most to-day.

South Bend, Indiana.

Memorial Address on Dr. J. A. Miller

(Continued from page 11)

results of this life of preaching, teaching and ng.

Miller lives on. His life and work will flow the channel of the years in an ever broaden-ream which will quicken and enrich humanity, t time dissolves into eternity. and, Ohio.

our holy battlefield is as wide as the world. The are clamant. The opportunities of victory are ery side. Our Captain is calling! What, then, it be? Advance, or retreat?—J. H. Jowett.

PRAYER

of Dr. Charles A. Bame

At the Funeral of Dr. J. Allen Miller

O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens; out of the mouths of babes and sucklings hast thou ordained strength, because of thine enemies; that Thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that Thou art mindful of him or the son of man that Thou visitest him?

Yea, Lord, what is man? He is like the grass that cometh forth. In the morning it cometh forth and groweth up and in the evening it is cut down and withereth. He is like a flower that bloometh in beauty and then quickly fadeth away.

The days of a man's years are three score and ten; and then, he goeth to his long home and we who remain lament his passing and mourn the loss of his fellowship and presence. He goeth to Thee and we remain to fight the battles of life separated from his presence and fellowship.

In the midst of our sorrow and tears, today, we pray that Thou wilt so teach us to number our days that we may apply our hearts unto wisdom and make ready for the change that will come all too soon and so be ready for the day of our reckoning with Thee. Let us know how frail we are.

We praise Thee for the life of a man like Dr. Miller; for the good that was in him, for the wisdom he possessed, for the grace of love abounding in his heart, for the salvation which he exemplified. One who was learned without ostentation, keen without being cutting, good without being sanctimonious, strong despite handicaps, strict without severity, different without being queer; Christian without guile. One who could love without palaver, disagree and yet be friendly, oppose and not quarrel—who could live so much like Christ that many others would desire to be like him.

May all men find the secret of his life in the Book he loved and the Christ who saved him and may we all attempt to repeat his life in the measure of our possibility; through Jesus Christ our Lord, Amen.

The prayer of Dr. Bame at the funeral of Dr. Miller received so many commendations that request has been made for it. As nearly as it was possible, he has reproduced it as a part of the memorial message for this number.

"No aim is too high, no task too great, no sin too strong, no trial too hard, for those who patiently and humbly rest upon God's grace; who wait on him that he may renew their strength."

When love speaks its words are as balm to a wound, and at the end of the day it returns to the speaker dripping honey in his heart, and healing all his pain.

Our daily work, the constant occupation of our life, needs to be done in God's presence, and to be shown through and through by him. Often it is the hardest part of our religion.—Phillips Brooks,

W. I. DUKER
President
Goshen, Ind.

NATIONAL SUNDAY SCHOOL ASSOCIATION

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Teacher Training--The Larger Course

(Continued from last week)

(Additional Summarized Instructions)

1. Fold manuscripts from top to bottom.
2. Write with pen or pencil on reasonably good paper in a legible hand.
3. Write subject, name of text and author, and your name at the top of the page.
4. Leave margin and skip a line between numbered questions.
5. All papers should be carefully graded by the teacher.
6. Examination questions should be sent in with the students' papers.
7. Arrange for graduation exercises upon the completion of the Shorter and the Larger Courses.
8. Diplomas are furnished free by the Association.
9. Manuscripts should be mailed as first class matter.
10. Let the teacher's name, as well as those of the pupils, be spelled out in full. For instance, do not say Sam Jones one time, Mr. Jones the next time; or Mary Jones one time, and Mrs. S. B. Jones the next time. We must know which Jones is meant.
11. Manuscripts will be returned upon request, provided the necessary postage is sent. Otherwise they will be destroyed shortly after they are received and the grades are recorded.

Credits

All credits are recognized only by the National Sunday School Association of our denomination. The courses are designed to aid Brethren teachers and officers in doing the work which their church calls them to do.

If the examination is successfully passed and the work is satisfactorily completed, each ten-lesson course earns one unit of credit.

Local Records

It is highly essential that local records be kept of the texts used, name of teachers, grades, absences, and time spent by each pupil in preparation. The Sunday school secretary should be given this record. Then he may file it away with the permanent records of the Sunday school.

Diplomas

Diplomas are provided by the Ashland office free of charge to the student. There is one for the Shorter

Course and also one for the Larger Course.

Recognition Services

A recognition service or commencement should be held when a class completes a full course. Students who are ready to receive diplomas should notify the Ashland office. At the close of each year's class, a public service might be held to recognize the meritorious work done by those who are teachers and officers, or prospective ones. If diplomas are to be granted, of course a commencement occasion is in order.

NOTES ON THE SUNDAY SCHOOL LESSON BY GEORGE S. BAER

SIN, REPENTANCE AND FAITH

(Lesson for May 5)

Scripture Lesson—Luke 15:11-24.

Additional Scriptures—Gen. 8:1-24; Isa. 1:10-20; Mark 2:1-12; Luke 15:11-24; Acts 2:32-39; Rom. 1:18-32; Rom. 3:10-18; Rom. 5:1-11.

Golden Text—"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9).

The Prodigal Discontent in Luxury. In the midst of the luxury of a prosperous oriental home the younger of these sons is discontented. Sin is like that, it causes dissatisfaction and unhappiness regardless of the many advantages with which the individual may be surrounded. Sin makes restraint irksome and obedience distasteful. It viciates judgment and destroys the taste for things worthwhile. It takes away appreciation of home and companionship and the spiritual realities.

The Prodigal goes out into the world. It was sin that lured him forth. Selfishness in his heart caused him to insist on his portion of the inheritance (one-third—the older brother being entitled to a double portion) and to take his leave of home, loved ones and all his old associates and environments and to go out into the world seeking some easy and quick road to wealth and desiring to mingle with the fast

social sets and to feed his life on superficial and sinful pleasures.

The Prodigal Comes to Grief.

men do, sooner or later, when they get into sin. The young man for a while enjoyed his high life with his friends and he had a high life with them as long as his money lasted, but it was no longer. When that was gone, he turned him down cold, and he was driven to the lowest depths of poverty and want. Sin leads to ends like that. He who thinks he can forever escape it deceives himself.

The Prodigal Turns Homeward.

In the depths of despair he came to himself and turned his thoughts homeward and to things of real value. He realized what a fool he had made of himself and was ready to quit it all and to return to his father. From that time on there was hope for the young man. There is hope for the sinner when he is ready to turn from his life of sin and go to the Father for life and health and happiness, but before.

The Prodigal's Reception. He found his father running to meet him as he approached home, for though he did not realize it, that father's loving heart had been following after him, yearning for his return all the time. There is always a welcome home to the sinner when he turns to God by faith and is ready to give up the world and all its sinful attractions.

MCHEYNE SAID

Go on, dear brother, only an inch of time remains, and then eternal ages roll on forever,—only an inch on which we can stand and preach the way of salvation to perishing souls!

OUR LAYMEN

Their Interests and Activities

Recently I had occasion to discuss some community enterprises with a man who has always been away from his fellows in planning and achieving community betterment. At last it has been necessary for him to slow down. So he has given his tasks over to others but he has retained an active participation in one endeavor. Ten years ago he and a friend conceived the idea of interesting other brethren in a great need of their denomination. They went from Maine to California and sold this idea so well that in the past year they had fifty thousand dollars to send fifty-five wonderful young men and women to school to train for the ministry of their church. And it has gone on year after year. I wish you could have seen the light in his eyes and the happy smile on his face as he opened his "jewel box" and showed me his "jewels"—photographs after photograph (and there were literally hundreds of them) of young people now serving their church.

se of this Laymen's Movement. As
t and listened to this story of won-
ful service and achievement I had
vision of another group of Laymen
the Brethren Church who have
ted something of this sort and who
again awakening to the possibil-
s ahead. We wait for other con-
ated gifts to swell our Student
n Fund and give our Church the
ng trained workers so badly need-
This is an activity for our LAY-
N.
M. P. PUTERBAUH, President.

CHRISTIAN ENDEAVOR

C. D. WHITMER, Editor,
South Bend, Ind.

BRETHREN BRINGING
Y C HRISTIAN HURCH
ONSECRATED E NDEAVOR
XTENSION VANGELISM

CHRISTIAN ENDEAVOR SOCIETIES OF FIRST BRETHREN CHURCH, LONG BEACH, CALIFORNIA

At six o'clock each Sunday night the
Church is a veritable bee hive of Chris-
tian Endeavorers as we have eight so-
cieties with an enrollment of 420 mem-
bers. It is really a good sized conven-
tion, since we have had an average at-
tendance of 381 throughout 1934.
Last year, and this writing is largely
taken from last year's reports given at
our annual church business meeting,
\$22.44 was raised by the combined
societies and spent in various activities
for the church and missions and for En-
deavor needs.

Many and varied are the activities
of our societies, each of them holding
socials monthly, giving members fel-
lowship and pleasure and providing so-
cial activities within the church.

The Adults, besides holding their own
C. E. meetings each Sunday night, for
many years have sponsored a monthly
prayer meeting. They also
held a service at the Sailors' Rest Mis-
sion at San Pedro one night each
month.

The Seniors are a very active society
and hold splendid spiritual meetings
each Sunday evening. They have a
regular night at San Pedro Mission
where they not only feed the soul the
Word of Life but furnish a meal for
hungry men who are homeless.

The Senior Young People also held
meetings at the Mission last year,
and several decisions were made for Christ.
471 men were fed; a miscellaneous
answer was made to the Lucille Me-
morial Home for Girls; two quilts were
made and presented Miss Tyson and
Mrs. Morrill our missionaries;
a Christmas box was sent to Lyda Car-
ter, our missionary to Kentucky, and
clothes and jellies given to the poor farm
in the county.

The Young People's Society is the
largest one with an enrollment of 76
members. They edit a monthly society
paper. They held evangelistic meetings

at Los Alamitos, a near-by town, last
year; a box of clothing was sent to
Lyda Carter for the poor people of
Kentucky. They delivered at Christ-
mas baskets of fruit besides three sacks
of toys. The young men have a basket
ball team in which all take a great in-
terest, especially our pastor, Dr. Bau-
man.

The Senior-Intermediate hold a meet-
ing at the County Poor Farm each
month; they gave a shower of canned
milk to the Sailors Rest Mission last
year.

The Junior-Intermediates had an av-
erage weekly attendance of 70 last
year; they visit the County Poor Farm
once a month and sing and play for the
old people who receive a great bless-
ing, in turn the young people find their
own spiritual lives deepened.

The Juniors are great in reading the
Bible and memorizing verses. Last
year the little folks read 6,848 chapters
and memorized 575 verses and took 557
bouquets of flowers to the sick.

The Primary-Juniors, our new baby
society just organized, is the eighth C.
E. in our church and includes all chil-
dren up to and including seven years
of age. They promise to be a live
bunch very soon.

A new Intermediate society has been
authorized by the C. E. Council and
will be functioning the first of July.

Our C. E. Council is composed of all
Superintendents and Presidents of so-
cieties and meets once a month to take
up all problems that arise in the so-
cieties and select the Superintendents.
It is proving itself to be a very help-
ful organization.

The Brown Brothers, general secre-
tary and field secretary of the Cali-
fornia State C. E. Union, say we have
the best organized Christian Endeavor
church in the United States and prob-
ably the largest number of societies.
We pass this on to you if perchance it
might provoke some of our churches to
a desire for a better organized C. E.
program and more profitable activities.

The Los Angeles County C. E. Union
for the past two years have elected a
Brethren young man as president of
the greatest C. E. County Union in ex-
istence, so admitted, and it is quite
possible and very probable this year's
president will be a Brethren.

This year the president of the Cali-
fornia State C. E. Union is our own
Ada Mae Visick, who grew up in our
church and societies. Her picture and
write-up were recently in the Evange-
list. We are proud of her and her
stand for the truth and the best things
for the youth of our great state.

A. H. KENT, Supervisor.

Our Lord has written the promise of
the resurrection, not in books alone, but
in every leaf in the springtime.—Mar-
tin Luther.

"If we blow the coals of other folks'
strife, the sparks may fly into our own
faces."

Y. M. AND B. BROTHERHOOD

W. H. SCHAFER, EDITOR
Conemaugh, Pa.

THE RESURRECTION OF CHRIST

By C. W. Mayes

It is impossible to overemphasize the
importance of the resurrection of
Christ. It is the truth which gives
reality to the Christian faith. It is
the truth which always has and does
make Christianity move and live. It is
the message of all the Apostles and of
every other true servant of God from
that day to this.

I. To all classes of hearers the
Resurrection of Christ is asserted to be
the foundation of Christianity.

Notice Acts 2:24; Acts 10:40; Acts
17:30; Acts 26:23; 1 Cor. 15:3-4.

II. It was actually the physical body
of Christ which arose from the dead.

1. After his resurrection he ap-
peared to his disciples. Lk. 24:36-49.

2. He also appeared to many oth-
ers including 500 people at one time.
Read 1 Cor. 15:5-9.

III. The power in the message of
Christianity today is the result of a
risen and living Christ. Read Col. 3:
1-4 and Phil. 4:13.

Note—This is the reason why faith
from the heart expresses belief in the
death and the resurrection of Christ.
Such faith is essential to salvation.
Read Rom. 10:9-10.

Speaking of the power of the risen
Christ to transform the lives of men,
Dr. W. E. Biederwolf said.

"He takes a poor, staggering drunken
river-thief and transforms him into a
man . . . who had more power for
God over the people of New York than
all the pastors combined." Such was
Jerry McAuley.

"He takes a rough and godless safe-
blower with a kit of burglar tools
wrapped up in a piece of carpet and
transforms him into a Henry Monroe.

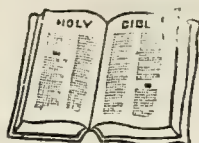
"He takes a poor drunken barber
who had left his wife with her dead
baby in the hovel he had made for
them while he rolled in the gutter,
beastly drunk, and by the working of
His mighty Spirit He makes him over
into an Evangelist like Mel Trotter.

"He took Saul the murderer and the
blatant bigot and made him into Paul
the mighty Apostle and the greatest
preacher the world has ever known.

"He took Augustine, a young liber-
tine and sport of Rome and made him
St. Augustine, the great theologian.

"He took John Bunyan, the drunken,
swearing tinker, touched his heart and
mind and John Bunyan wrote for us
the Pilgrim's Progress."

These things are the workings of the
mighty risen living Christ. This is the
Christ whom we know. Have you
placed yourself in His care and found
His power in your life?



NEWS FROM THE FIELD



FORT SCOTT, KANSAS

By the time this gets to the readers, we expect to be in the midst of a revival, under the leadership of our Brother R. Paul Miller. We ask the prayers of the brotherhood in this effort. In the last two weeks we have had five confessions at regular services, and we are hoping to be ready for a real revival, from the very beginning of the special services. Brother Miller has been here before and many that know him are anxious for his coming.

But I am telling my people that the secret of success, in any revival is prayer. When a people will actually live in communication with God, his blessings are assured.

We have a number of new people attending our services and a very good fellowship prevails. Brother Miller is to be with us April 16th and we will continue the special services from Sunday 14th. Again we ask all who are interested in the Brethren church and especially this group at Fort Scott, Kansas, to remember this special effort at the throne of grace.

L. G. WOOD.

P. S.: I appreciate the new Evangelist and think it fine.—L. G. W.

WEST KITTANNING REVIVAL

In answer to an emergency call from the pastor of the West Kittanning Brethren Church we consented to come on a few hours notice to conduct the last two weeks of their already planned three weeks of special effort in revival and evangelism.

We found the people eager to hear the Word of God with an evangelistic appeal to which they heartily responded. Splendid attendance and attention were manifest throughout the whole of the meeting. On several occasions every seat was filled.

At every service the special music was inspirational and worshipful. The last Friday night we were pleased to hear special numbers in song from Masontown and Conemaugh delegations.

We were royally entertained in the home of the pastor where both he and his capable wife spared nothing to make our visit pleasant. Many of the members graciously invited us into their homes for meals where we fared sumptuously.

Our church stands alone in the West Kittanning community and has no competition but the Devil! An intensive visitation program by Pastor and Evangelist revealed a host of prospects. Although many did not respond as we had anticipated, we feel certain that

with the straightforward preaching of the Gospel as presented by Brother Crees, many more will come later.

May the Lord continue to bless richly the testimony of the West Kittanning, Pa., Brethren Church and their faithful Pastor is our prayer.

WM. H. SCHAFFER, Evangelist,
Conemaugh, Pennsylvania.

WEST KITTANNING MEETING, PENNSYLVANIA

Coming home from a fruitful evangelistic effort in Masontown, Pa., with Brother Floyd Sibert as the pastor, we made preparations for our own church in West Kittanning to have a meeting with Brother Sibert as evangelist. However, Brother Sibert was ill at the date set for the beginning of the meeting (March 17), and we had to take care of the first week by the use of visiting local ministers. When, at the end of the first week, the evangelist still was not physically able to come, we asked Brother Wm. H. Schaffer of Conemaugh, to conduct the remaining two weeks of services.

The evangelist preached the gospel in a fearless and straightforward manner, and the Lord blessed his efforts. The visible results were 22 confessions of Christ, three for church membership and 54 reconsecrations, making a total of 79 public decisions. To date 16 have been baptized and received into the church. The evangelist remained over for a communion service the Monday night following the meeting, when 114 members partook of the sacred emblems, that being the largest attendance in the history of the church.

The Bible Reading Contest and the Question Box were features which added interest to the program. Brother Sibert regained his health, and drove a round trip of 200 miles the last Friday night of the services to bring a delegation there. Our prayer is that every church in the entire brotherhood may this year have a soul-stirring revival, thus hastening the day when the Lord will come back for His own.

R. D. CREES, Pastor,
Kittanning, Pennsylvania.

THREE-WEEK REVIVAL IN PHILADELPHIA, PENNSYLVANIA

A three-week revival just closed at the Third Church in Philadelphia, Pa. Brother Charles H. Ashman was the evangelist. Every night the evangelist proclaimed the unsearchable riches of God's Word and we believe that God's Word will always bear fruit. We cannot report a great number of souls

saved during this meeting, but one takes into account that this Church is an Evangelistic Church, always after the lost, they will realize it is a rather difficult task to have an abundance of souls at any one season. The night before Brother Ashman began the meeting we baptized 10 people, and the revival began long before our brethren arrived on the field.

The evangelist did all that one can possibly expect an evangelist to do, and only eternity will reveal how far this meeting really was.

Fourteen, all told came forward, most of these to confess Christ as saviour for the first time. At one service practically the entire Church came forward to give themselves heartily for work or consecration to the Lord. If one would include all in the report, it would total in three figures.

No previous revival was backed by more prayer, Bible reading and personal work than this one. We find people in this community just waiting to be reached for the Lord.

The parsonage enjoyed the stay of Brother Ashman who made himself at home. He truly is a splendid man, God to work with.

We enjoyed the presence of the Brethren of the First Church and their faithful pastor and choir.

We wish to take this opportunity of thanking the First Church of Philadelphia, Pa., for loaning us their services for these three weeks.

We praise God for the many manifestations of His love upon us, church and trust that we will be the center of His will, so that many precious souls will find Christ as saviour. Brethren, pray for us.

WM. A. STEFFLER, Pastor.

THIRD CHURCH REVIVAL PHILADELPHIA, PENNSYLVANIA

We have enjoyed three weeks of Christian fellowship with the Third Church of Philadelphia, Pennsylvania. The church is in excellent spiritual condition for these days. The "Unity of the Spirit" is maintained. The love of the Written Word, and also the love of the Word. They believe in and practice prayer. They are willing to bear witness of the Lord in witnessing. Pastors and people are working together in harmony in steadily building up a Christian Gospel church. The church is well organized to care for all the denominational interests. We mean it when we write, "we enjoyed three weeks of Christian fellowship" with this church and church.

But, we found "many adversaries" to evangelism in the community. The immediate constituency of the church was well gleaned. Brother Ashman preaches either an evangelistic or prophetic sermon every Sunday evening and thus wins souls that way around. There were very few converts in the Sunday School. There were unusual, unsaved husbands and fathers

very hard to win for Christ. We found it very difficult to secure the attendance of the general public to the services. The advertising was thorough,—the personal invitations were many, but the general community around the church just would not be interested. This is no fault of the church for this church has gradually built up a fine standing and is respected for its testimony. This attitude of non-interest is becoming general everywhere and very strong in particular in the city of Philadelphia. However, facing all these and other adversaries, a spirit of faith, and perseverance prevailed among the members even to the last minute of the last service. There were disappointments, but not discouragement.

There were victories. The Word of God was read as never before. 6,743 chapters were reported, the equivalent of reading the entire Bible nearly six times. On the night we preached on "The Old Rugged Cross," over 150 of the Christians came forward for a "Surrender Service." It was clean-cut and out-and-out. They came for an absolute and unconditional surrender" to the Lord. They came, actually came, not just raised the hand or stood, but came upon the platform and around it. We are not counting these among the confessions for they were members, but this was made to mean as much in surrender as any public confession at other times. The pastor will report the other confessions.

Our home was with the Stefflers and it was a real home. Other invitations were received for "eats," among which were four turkey dinners. This pastor and church know how to treat an evangelist in every way. May the Lord continue to bless and use the Third Brethren Church.

CHARLES H. ASHMAN, Evangelist,
Johnstown, Pennsylvania.

WASHINGTON, D. C. REVIVAL

Our revival began under the most auspicious circumstances. The date was March 24th, the day toward which the church had been looking and praying for many months, yes, for many years. It was the day of the dedication of the completed church building. The Lord was very gracious unto us on that day, giving us perfect weather, a record attendance, large numbers of visiting Brethren and friends, and a very splendid Dedication Day program.

The revival really got under way on the evening of this day when a very impressive service for the dedication of self was led by our dedication speaker and evangelist, Rev. W. C. Benshoff. Quite a number responded to the evangelist's invitation for a rededication of life to Christ. This brought to a close a day never to be forgotten by Washington Brethren.

The two weeks of revival effort were preceded by a week of personal visitation directed by the pastor. During this time a large number of calls were

made which had no little to do with the results which were to follow in the public services. We are confident that the church must engage in more personal evangelism if great victories are to be won for Christ.

Space forbids speaking in detail concerning the various services held during the two weeks. The attendance kept up very well. Prospects attended every service. Special features such as Bible Night, Family Night, Young People's Night, and Sunday School served to vary the program and make it interesting. One night the baptistry was used for the first time in the new auditorium. Those who witnessed the rite were impressed with the new facilities which the church has provided for such a service. Each night Brother Benshoff preached the Gospel clearly, convincingly, and with conviction. Each service was preceded by a service of prayer in a room downstairs provided for the same. Thus the revival was bathed in prayer and results were confidently expected.

The meetings were supported by a number of delegations. Hagerstown came twice with their pastor, Brother Coleman. Winchester also was represented with their pastor on two occasions. Cumberland, with Pastor Charles Wakeman, came. Then Waynesboro was represented in the revival. They came to support their pastor, Brother Benshoff. Other churches represented were Maurertown, Linwood, Mount Olive and Bethlehem with their pastor, Brother John F. Locke. Ashland College was represented by the presence of Mrs. Marie Lichty Shaver. Besides these, and doubtless others of our own faith which memory does not recall, there were delegations of local believers who visited the meetings.

Only the God above who keeps the true records knows what have been the complete results of these meetings. We are confident that the word which was faithfully proclaimed by Evangelist Benshoff for the two weeks of his ministry here cannot return void. It shall bear fruit. We know that there were 32 souls who took a definite stand for Christ during the meetings in addition to those who consecrated themselves to a more faithful service on the first night of the meetings. There were also three church letters written for. All told there were approximately 50 people who took some stand for Christ during the meeting. This includes, of course, the reconsecrations of the first night. Fourteen have been baptized with a number waiting to receive the rite Easter Sunday night.

Washington Church has appreciated the earnest efforts of Brother Benshoff during the meeting. He is a workman that needeth not to be ashamed. I, as pastor, found great pleasure in working with him. He is a fearless exponent of the Word and congenial as a fellow-worker in a revival campaign. The fact that the church has had him on two occasions for such meetings should

speak for itself the esteem the church holds for him.

We rejoice in every victory we hear about in all of the churches.

HOMER A. KENT, pastor.

WASHINGTON, D. C.

Just a few comments on recent happenings in the Capital City. It was my privilege to participate in the dedicatory services and to fellowship with the Brethren there in a series of revival and evangelistic meetings. I speak as one who has had opportunity to see this church at work.

THE BUILDING

"Beautiful for situation." Perhaps no more advantageous location in the entire city could have been found for a Brethren church. Easily found, easily accessible and of such appearance as to invite those who desire, to worship. The interior is beautiful, comfortable and home-like. It is all that it is meant to be, a **place of worship**. Here it is easy to draw near to the Lord, receive His blessing, and enjoy true Christian fellowship. This beautiful and adequate church building so well located in this great city is one in which our people here may take a just pride. This building is a credit to our denomination, and to those, who have made it possible, we shall ever feel indebted.

DEDICATION

It was a day ever to be remembered by all present, but especially by a loyal and self-sacrificing people. Much thought had been put into the preparations for this day. The Dedication Committee, of which Brother F. E. Simmons was the efficient chairman, had planned well, every detail had been foreseen and provided for. This excellent program, from the opening of the Sunday school till the close of the evening service, was carried out as arranged. The expectation of this people was fully realized. It was a special privilege and a high honor to have a part in the events of this day.

THE PEOPLE

It is not too much to say that the Lord has here a people after His own heart. The accomplishment here is the proof. A miracle has been performed. Men from the outside who looked upon the work of the Holy Spirit on the day of Pentecost raised the question, "What meaneth this?" Members of this church have been asked, "How did you do it?" To the praise of God and to the credit of this people, it has not only been done but well done. Nothing questionable was resorted to, no schemes for the raising of money were entered into. Earnest prayer, faith in the living God, freewill contributions—in these things we have the answer. "Except the Lord build the house, they labour in vain that build it" (Ps. 127: 1).

The membership of this church has been gathered from two sources. Many congregations of our beloved Brother-

hood have contributed. Brethren people after moving to Washington have cast their lot here. Not all have done so. May I be allowed to say this word to Brethren living in the city who have not yet placed their membership here. You are under a three-fold obligation—to your Lord, yourself and the cause here. May I assure you that you will be given a cordial welcome and be faithfully and fully instructed in the Word. A second source from which the membership has been gathered is from the city. People who have been led to Christ and to a Whole Gospel Program. We have a people truly Brethren, united in a common cause and faithful in the work of their Master.

THE PASTOR

The pastor of this group of Christian folks is Brother Homer A. Kent. Over a period of nearly ten years Brother Kent had led this people from one victory to another. He is a young man well trained, deeply consecrated and fully committed to the Lord's work. Brother Kent is widely known. He is recognized as one of the outstanding preachers of the city. Faithfully working by the pastor's side is his capable wife. Ever ready to help, Sister Kent is a real factor in the carrying on of this work. These servants of the Lord with their two boys are much loved by the people whom they serve.

THE MEETING

The details are being reported by the pastor. Naturally this was a time of praise and thanksgiving to the heavenly Father. This people was made to rejoice. They recognized that this building which they now have is a gift from the hand of the Lord. There was evidence of a true appreciation of this beautiful church home. It was interesting to see these people adjust themselves to their new surroundings. If the building is fitting and adequate, and it is, it is equally true that the congregation fits the building. A God-fearing, soul-loving people in a beautiful and adequate place of worship,—well, from such a combination we may expect great results in the Lord's work.

Entertainment while here was in the hospitable home of R. E. Donaldson. Too much cannot be said in praise of Brother and Sister Donaldson and their capable daughter Mabel. Locally these folks serve in a very large way. But they are also serving the church at large. It may not be generally known but it is in this house that the many thousands of tracts distributed by the Home Mission Board are printed. Much other printing is done for the promotion of the Lord's work and all without cost for labor. Surely a great service is being rendered. The writer will ever remember with pleasure the hospitality and Christian fellowshipship of this home. Many other homes were opened to us, more than we could enter. Thanks to all who

made my sojourn pleasant and thanks for the generous financial gift. It was a privilege to be with these people during their special services. A very high honor was being conferred upon me. We were encouraged by the presence from time to time of Brethren ministers and laity. May the Lord continue to bless our beloved church.

W. C. BENSHOFF.

ARDMORE BRETHREN CHURCH SOUTH BEND, INDIANA

April 1 we had the privilege of having Brother W. F. Johnson, pastor of the church at Denver, Indiana, with us to begin two weeks of special services. The time was short. And, as always where the Gospel is preached, the Adversary saw that there were handicaps. Nevertheless, we had a season of refreshing from the Lord and souls were saved. Part of the time the attendance was not large; at others, the house was well filled.

A fine group of people came over from Osceola one night with their pastor, Brother Witter of North Liberty. One Sunday night we had with us the Twin Branch Male Quartet from Mishawaka whose president is Brother Russel Hofmann of the Osceola church. Another night Brethren R. F. Porte and Edgar Duker of South Bend, with Brother Duker's family, were present. Twice groups were out from the Second Church of the Brethren, each time bringing with them some special treats in music.

The Gospel was preached in a plain, simple way that disturbs the forces of evil and delights the hearts of seekers after truth. Seven souls are being baptized Easter Sunday morning, the Lord willing. One of these, a young lady, having taken her stand for her Lord just the night before the special meetings began. Though no special stress was laid upon it, numerous people reconsecrated themselves in service to their Lord and Master, the exact number of which I do not now have.

The spiritual strengthening of the church is an important feature of such a campaign and we are sure this was accomplished. Many people were wonderfully loyal through sickness and storms. What encouragement to see men and women standing firmly on the promises of God through all that may befall. God is surely to be praised.

The general work of the church is shaping up nicely despite all the hard and difficult times. All debts are paid. The interior of the building (up-stairs) has been redecorated. New curtains and hangings have been provided for the side rooms by the W. M. S. on which a nominal sum is yet due. This has greatly changed the appearance of the interior of the building. The Women's group has also furnished a series of tithing literature which has had not only a good reception but seems to have borne good fruit without being obnoxious to people.

The spiritual life of the people en-

courages. Not that we are perfect, but that all have grown as we should have but the general trend is distinctly encouraging. Not a trial has been faced not a test met, not a burden borne of a vicissitude encountered but that the Lord has given something splendid in return. The Glory and the Victory are His.

FRANK GEHMAN.

DR. BAUMAN WILL ADDRESS FUNDAMENTALISTS APRIL 29

Dr. L. S. Bauman, of Long Beach, Calif., will address a meeting of the Wayne County Fundamentalists Association in Wooster in the City Hall on Monday evening, April 29, the meeting having been postponed one week. Dr. Bauman is making a lecture tour of the east, and the Rev. S. Delno Lever, president of the organization, said the officers decided to postpone the date in order to hear this outstanding lecturer.

C. C. GRISSO, Vice President
Wayne Co. Fundamental Assn

DUTCHTOWN, INDIANA

While this is the church home of the writer, yet because of the work in other fields there has not been the close contact as otherwise there would have been. It was my privilege to assist Rev. Wm. Oberholser, the pastor, in a revival campaign in November. The revival did a great good in that thirteen were added to the church, making a total of thirty-nine since Rev. Oberholser took charge three years ago.

The church has full time service and is blessed with a large number of young people who conduct a prayer service each Sunday evening. The young people put on a special program at Milford recently which was very much appreciated by that group. At the last business meeting a report showed seven active organizations in the church. All debts were paid and surplus in the various treasuries amounted to nearly \$100. This is due to a very efficient Finance Board which relieves both pastor and moderator of all these tasks and permits us to spend our time with the Word of God rather than with serving tables (Acts 6:2).

The group plans to remodel the church building soon. The repairs include lowering of a very high ceiling and the making of much needed classrooms. The average attendance of the Sunday School is 65 and the worship services 75 to 100. Rev. Oberholser has been a very fine leader, much loved by the congregation which shows its appreciation by its response. It is surprising to note that in the course of a year almost every person has participated in some special way to promote the work.

The church is enjoying a music and singing class conducted by a very talented professor who comes once a week to give instruction. The climax of this work will be an Easter Cantata.

It will be encouraging to the old Brethren who know Rev. T. H. Ple

that while he has been in poor health and has submitted to an operation, he is now rapidly improving. It was the happy privilege of pastor and writer to anoint Brother Plew before going to the hospital.

The greatest need of this group is clearer missionary vision. While we were visited by three missionaries (Nickel, Hathaway and Byron), yet we have not caught the full vision though we are beginning to respond due to the efforts of the newly organized W. M. and other instruction.

Another activity much needed is a four-week prayer service and Bible study which we have not as yet been successful in establishing.

The communion service will be held on Wednesday evening, April 17, to which we invite all who can to attend. REV. LOUIS D. ENGLE, Moderator.

FINANCIAL REPORT

By R Paul Miller

REPORT OF RECEIPTS FOR THE MONTHS OF JANUARY AND FEBRUARY. (CONTINUED FROM THE APRIL "BRETHREN WITNESS")

Note: All amounts are for General Fund, except those designated as follows: (L) Literature Fund, (E) Evangelism, (C) Church Erection, (K) Kentucky.)

(Continued from last week)

First Brethren Church Turlock, Calif.

Mr. and Mrs. Nelson Buckland ..	10.00
Mr. and Mrs. Walter Heltman ..	25.00
Edward Harding ..	5.00
V. Wilcox ..	5.00
Total ..	45.00

First Brethren Church McKee, Pa.

Cts under \$5.00 ..	10.40
Church offering ..	6.10
Total ..	16.50

Isolated Members

Mr. and Mrs. Oscar Stigen, Port Angeles, Wash. (C) ..	2.00
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First Brethren Church Los Angeles, Calif. (Additional)

Church ..	27.21
Total ..	402.21

First Brethren Church South Bend, Ind.

Congregation ..	61.00
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The Brethren Mission Los Angeles, Calif.

Foundation Builders ..	18.00
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First Brethren Church Fort Wayne, Ind.

Mr. and Mrs. Stanley Hauser ..	5.00
Mrs. E. W. Strausburg ..	10.00
Mr. R. Paul Miller (L) ..	6.75
Mrs. R. Paul Miller (L) ..	5.00
Foundation Builders ..	29.25
Cts less than \$5.00 ..	20.75
Total ..	76.75

First Brethren Church Glendale, Calif.

Additional ..	9.00
Total ..	65.00

First Brethren Church Long Beach, Calif.

Dr. L. S. Bauman ..	25.00
Mrs. G. E. Eye ..	25.00
M. Alice Ward ..	25.00
Miss Horniel ..	25.00
Mr. and Mrs. R. S. McConahay ..	15.00
Luella Kellogg ..	15.00
Mrs. Frona M. Grove ..	10.00
Mr. and Mrs. S. C. Robertson ..	10.00
Mr. and Mrs. F. C. Carter ..	8.00
Mr. and Mrs. T. P. Laughlin ..	5.00
Mr. and Mrs. Dory Hayden ..	5.00
Mrs. L. S. Bauman ..	5.00
Charles F. Averill ..	5.00
Mr. and Mrs. W. T. Stettenbenz ..	5.00
Rev. and Mrs. A. B. Cover ..	5.00
Alice B. Longaker ..	5.00
Mr. and Mrs. J. T. Van Petten ..	5.00
Mr. and Mrs. C. T. Belt ..	5.00
Georgia Andrews ..	5.00
Gifts less than \$5.00 ..	77.50
Miscellaneous ..	229.34
Total ..	514.84

First Brethren Church Allentown, Pa.

Congregation ..	5.00
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First Brethren Church Philadelphia, Pa.

Primary Department ..	5.00
Mrs. H. Maeder ..	5.00
Total ..	400.02

MILLEDGEVILLE, ILLINOIS Revival

In February this church held an evangelistic campaign with the Church of the Brethren. The McCartneysmith Evangelistic party was secured to conduct the meeting.

The churches were very much pleased with the services that these splendid people gave. The party included Dr. McCartneysmith, his wife and Michael Klinoff.

Dr. McCartneysmith gave good messages, well prepared and well delivered. Mrs. McCartneysmith is a well trained musician, having taught in several musical colleges, her singing was well received.

Mr. Klinoff has a beautiful baritone voice and conducted the singing effectively. His solo and duet singing with Mrs. McCartneysmith was a drawing card.

The work of Mr. Klinoff with the young people and Mrs. McCartneysmith with the children was of a high type and educational.

All the members of this party are members of the Brethren Church, Mr. Klinoff being baptized while here in the meeting.

The attendance at these services was very good and the people were deeply interested and as a result of the meetings there were twenty-three open confessions of Christ as Lord. Twenty

have been baptized and received into the church and two others are awaiting baptism.

I was well pleased with the type of work which this party gave and consider them qualified to hold like meetings in any of our churches. I consider it unfortunate that people with their consecration and ability are not used more by our own denomination. They are now engaged in two campaigns in New York with other churches than our own.

Elkhart, Indiana, Meeting

I arranged to hold a short meeting of two weeks for this Church in March. I found everything in readiness to gather the harvest of the faithful sowing of the pastor and his people. Brother Stuckman is a good housekeeper in the work of the Church. As this was my third campaign with him, we understood each other perfectly and my stay and work was made enjoyable and pleasant. I know of no other church in the Brotherhood that has more talent, and the best part is that they are willing to be used. There were confessions from the first service and applications for membership. They now have the first unit of their building paid for and are looking forward in the next few years to complete the structure.

The Co-operating Churches Here

As most of the Evangelist readers know, the Milledgeville Brethren Church is co-operating with the Church of The Brethren about two miles from town under one pastor. The work so far has been enjoyable and satisfactory.

I see no reason why the same plan cannot be carried out in other places where we have the two churches in the same community and neither one strong enough to maintain a pastor and active work. In some places we have churches that are slowly dying out with no pastor, or supervision and the same thing is true of The Church of The Brethren. Other places the Mission Board is extending financial aid to maintain the work. Personally I think there is a way to help solve these problems that will be beneficial to both churches.

I am giving below a statement of faith carried by the **Gospel Messenger**, the official organ of The Church of The Brethren and also the statement of their Seminary; these grounds should afford co-operation.

From The Gospel Messenger The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin

birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

From Bethany Biblical Seminary Catalogue:

Doctrinal Statement

The Board of Directors have determined the following as doctrinal tenets of the School:

1. The Personality and Eternal Sovereignty of God, the Creator and Upholder of all things.

2. The Deity as well as Humanity of Jesus Christ our Lord.

3. The Personality of the Holy Spirit.

4. The Divine Inspiration and absolute trustworthiness of the Bible as the Word of God.

5. That all men have sinned and must be regenerated in order to enter the Kingdom of God.

6. The Doctrine of Justification by Faith through the Love of God, the Atonement of Christ, the forgiveness of sins, the enduement of the Holy Spirit, upon the cooperation of man through obedience.

7. Sanctification, in active obedience and Christian service, through the power of the Holy Spirit.

8. The personal and visible return of our Lord.

9. The Resurrection, Final Judgment and Eternal Destiny of all men.

In Quarantine

This town is now in the midst of a scarlet fever epidemic. The health board has forbid all public assemblies and gatherings of people. I am informed that this will likely remain until after Easter. This has caused an upset in our Easter arrangements and programs.

W. S. BELL.

A WORD OF APPRECIATION

The people connected with The Brethren Publishing Company have been passing through some trying times recently. The merger of our publications, the installing of a new press and the multitudinous duties which are ours have rather "tied-up" things and made it impossible for us to get out the Evangelist on schedule time. You have been very, very patient and kind through it all and we all join in expressing appreciation for all your kindness. We hope to get back to schedule before long—just as soon as the press is done which should be within the next few days.

From present prospects we will be compelled to put in a new folder shortly when we will likely be thrown off schedule again for a few days. We know, however, that you will manifest the same sort of patience you have shown in the past and by your cooperation we hope to get things running smoothly before many weeks.

Herewith is submitted a list of churches and individuals who have responded with their gifts for the new equipment, the offering for which was received on Publication Day Sunday. We have tried to be careful that no mistakes occur but mistakes are likely to occur. If mistakes are made, write us, please, and proper correction will be made. The names are listed as the gifts were received without any regard to alphabetical arrangement.

The offerings are still coming in and we know that there are still many more to report. If you have taken your offering, send it in as early as convenient. If you have not yet received your offering, do it at the earliest possible convenient time as we stand in much need of further cash for needed equipment.

J. C. BEAL,
Secretary of Publications.

Mary A. Snyder	.....\$	5
Los Angeles, Calif. Second Church	.....	15
A Friend	.....	6
J. C. McBride	.....	5
J. D. Gilbert	.....	1
Hamlin, Kansas	.....	14
Mrs. E. L. Kilhefner	.....	5
Ashland, Ohio	.....	27
Mrs. Idella Walters	.....	1
Mrs. Laura Busey	.....	1
Rev. L. G. Wood	.....	1
Miss Alice B. Longaker	.....	5
Mrs. H. R. Beal	.....	5
Nellie Killian	.....	3
Mr. and Mrs. W. W. Heltman	.....	5
Mrs. O. A. Metz	.....	1
Mrs. C. M. Beachy	.....	10
Mr. and Mrs. Harvey Naugle	.....	1
Homerville, Ohio	.....	4
Ardmore, Indiana	.....	5
Mrs. C. A. Will	.....	4
Martinsburg, Pa.	.....	9
Mrs. Roy Decker	.....	5
Smithville, Ohio	.....	4
Berlin, Pa.	.....	24
Meyersdale, Pa.	.....	20
Canton, Ohio	.....	39
West Kittanning, Pa.	.....	6
Portis, Kansas	.....	4
Dayton, Ohio	.....	27
Hagerstown, Md.	.....	9
Harry D. Ringler and family	.....	4
Louisville, Ohio	.....	11
Nappanee, Indiana	.....	15
Berne, Indiana	.....	10
Danville, Ohio	.....	3
Ankneytown, Ohio	.....	2
Conemaugh, Pa.	.....	26
Williamstown, Ohio	.....	2
Ellet, Ohio	.....	3
Clay City, Indiana	.....	5
Philadelphia, Third Church	.....	15
Mrs. S. Dawson	.....	1
Washington, D. C.	.....	6
Pleasant Hill, Ohio	.....	6
Pittsburgh, Pa.	.....	10
Muncie, Indiana	.....	9
Middlebranch, Ohio	.....	5
N. Vandergrift, Pa.	.....	8
Clayton, Ohio	.....	7
Mexico, Indiana	.....	3
Sunnyside, Wash.	.....	9
W. Alexandria, Ohio	.....	3
Carlton, Nebr.	.....	2
Oakville, Ind.	.....	4
Mr. and Mrs. Horace Merritt	.....	2
Fairhaven, Ohio	.....	15
New Lebanon, Ohio	.....	4
Bryan, Ohio	.....	30
Sergeantsville, N. J.	.....	5
Calvary, N. J.	.....	2
N. Liberty, Ind.	.....	1
Waterloo, Iowa	.....	7
Los Angeles First Church	.....	10
Fremont, Ohio	.....	10
Mrs. Lena Hoover	.....	1
Twelve Mile, Ind.	.....	3
Roanoke, Va.	.....	3
Warsaw, Ind.	.....	2
Falls City, Nebr.	.....	3
Gratis, Ohio	.....	3
Lanark, Ill.	.....	17
Goshen, Ind.	.....	0
Total	.....	\$624

The BRETHREN EVANGELIST

FOREIGN MISSIONARY NUMBER

"Some Have Gone Forth"

By Grace Troy

*Some have gone forth far from loved ones and home,
Leaving their all for His service alone;
Counting the gain of this world only dross,
Seeking no glory save that of His Cross.*

*Some have gone forth into darkness so dense,
Darkness that crushes—a darkness intense;
There in far lands where their Lord is not known,
Gladly to work for His glory alone.*

*Some have gone forth with the story so old,
Reaping a harvest more precious than gold;
Are you, too, faithfully doing your share,
Helping together by gifts and by prayer?*

*Some have gone forth—but so many remain,
Safely at home—other honors to gain;
Millions of lost ones who never have heard,
Few—oh so few, to go forth with His Word.*

The Christian Faith of Dr. J. Allen Miller

By Alva J. McClain

For the recent number of the Evangelist issued as a Memorial to Brother Miller, the Editor requested me to reproduce as far as possible what I tried to say at the funeral service. Upon that occasion I was asked to speak on behalf of Dr. Miller's students and colleagues in the Theological Seminary. Because of my absence from Ashland during the Easter vacation, and through an oversight on my part, the manuscript was not placed in Dr. Baer's hands in time for the Memorial Issue.

On the Wednesday evening following Dr. Miller's home-going we met at the church as usual for the regular mid-week prayer meeting. If you had been at the church that night, you would have understood our love and respect for him better than through any word that I can speak or write. We came to the church with the loss of our colleague and teacher heavy upon our hearts. When the time for testimony came, under the guidance of the Spirit (we believe), student after student rose and testified to the grace and blessing which had come from God to us all through Brother Miller's ministry and friendship. Yet it was not the exaltation of a man. It was rather the exaltation of God's grace which had wrought in a Christian life.

As I review the years of our association together, a multitude of very precious memories crowd the mind, from which it is difficult to choose. But three things, I am sure, have left a deep impression upon us all. The first was the moral beauty of his Christian character; the second, the profound depth of his Christian scholarship; and third, the childlike simplicity of his Christian faith.

Of the first two I shall not speak at length. Brother Miller's Christian character and scholarship were evident to you all, and constitute a monument of moral and intellectual glory which cannot pass away. But I desire to pay special tribute to his Christian faith. For it was the simplicity and firmness of his faith, I feel, that constituted the chief adornment of his scholarship. And this same faith was the spring out of which there issued the moral glory of his life. Love, doubtless, is the greatest thing in the world. And this virtue was exemplified in his life. But, as Brother Miller himself has reminded us, love is not the first thing. "Now abideth faith, hope, love, these three"—and the first of these is faith.

To him the most precious thing in the world was the Christian faith. He had his ideals, and they were good and true. But he was no mere idealist worshipping at the shrine of his own intellectual creations. He was an absolutist in faith and morals, being

committed to the proposition that there is a "faith once for all delivered unto the saints," which it is our duty to believe, defend, and propagate. Many times, during the past five years, we have talked together personally about these matters. Together we drew up the general plan of the present Graduate School of Theology, outlined its policies and courses, and wrote the catalogue. Often during these years he would call me over the telephone, or I would call him, for the purpose of discussing some point of exegesis or theology. To my knowledge, he never suffered a disagreement on any matter of importance. Because, by nature, any sort of conflict was distasteful to him, some people drew the hasty and superficial conclusion that he was tolerant toward loose religious thinking. Such a conclusion is wholly unjust.

He believed that there is but one faith. Many times he said to me, "Brother McClain, a church without a creed is a church without Christ." He believed in the God of the Bible, in whose boundless love and infinite being are grounded all the worthwhile ideals of human existence. He believed in the Christ of the Bible, not the weak and imaginary figure invented by modern liberal religion. I think that the most profound argument I ever heard for the Virgin Birth, based on the Old Testament prophecy in Isaiah 7:14, was given by Dr. Miller to me in a personal conversation. He never tired speaking of the divine majesty of our Lord and Savior. He believed that Christ died on the Cross as our Substitute, thus paying the whole of our debt because of sin; and that He rose again from the dead in the body. He was a great enthusiast for the prophetic Word, and held as a Blessed Hope the second coming of our Lord, personally and visibly, to translate the waiting Church and establish His Kingdom over all the earth. And I know that he found this last truth, especially in his last days, a great anchor for the soul.

He held to the complete and verbal inspiration of the Bible, and was willing to devote hours and days to the study of a single word in the original languages, for the simple reason that he felt that every word of the Scripture was literally "God-breathed." In this connection, it may be interesting to recall that Dr. Miller was Chairman of the original committee of three that drafted the statement which is known among us as "The Message of the Brethren Ministry." I recall, as a member of that committee, that Dr. Miller's own personal contribution was the preamble, and also in part the article on Biblical Inspiration. The latter reads as follows: "The Ministry

of the Brethren Church desires to be testimony to the belief that God's supreme revelation has been made through Jesus Christ, a complete and authentic record of which revelation the New Testament; and to the belief that the Holy Scriptures of the Old and New Testaments, as originally given, are the infallible record of the perfect, final and authoritative revelation of God's will, altogether sufficient in themselves as a rule of faith and practice." Brother Miller also contributed helpfully in the formulation of the succeeding articles.

The faith held by Dr. Miller explained to some extent the reason for his chief interests of the Church. It was well known that his interests were many and varied. A mere enumeration of the organizations, boards and committees on which he served would not give sufficient distinction for any man. I think there were two of his interests which during the years of my association with him, held first place in his affection. The one was Ashland College and Seminary. The other was the foreign missionary work of the Church. In these two interests he found instruments through which the Christian faith could attain its purpose. In the Seminary men were being trained to preach and teach the Faith. Through the Foreign Missionary Society men and women were being sent forth to herald the same Faith to a lost world.

His Christian faith sheds light upon Brother Miller's good and useful life. If we have admired its moral beauty, if we have coveted the secret of its

(Continued on page 18)

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The Brethren Evangelist

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Foreign Missionary Editor, Louis S. Bauman
Home Missionary Editor, R. Paul Miller
W. M. S. Editor, Mrs. F. C. Vanator
Sisterhood Editor, Helen Garber
Send all matter for publication to the Editor, except that articles intended for any one of the merged papers should be sent to the proper editor above named.

EDITORIAL

The Mothers of Our Homes

This century has brought to women many new opportunities and avenues of service. They are now entering professions and vocations that once were reserved for men only. They are competing with men in many industries for the steadily decreasing places that this machine age is leaving for manual labor. Women are profiting not a little by many of the new opportunities and privileges that this day brings and in many instances they are distinguishing themselves in their competition with the stronger sex.

But whatever may be said in defense of their new activities, it is nevertheless true that they are not finding in the new lines of endeavor their highest possibilities of achievement and honor. In none of these new openings are they exercising the far-reaching influence and winning for themselves the world's love and gratitude that are theirs when they follow their unique and time-honored and divinely-appointed position of home-maker and mother. There is no one to be compared with woman's place in the home and no other position or service does she receive or deserve the honor or appreciation as that which comes to her in the care of a home and the mothering of little ones.

"Many daughters have done virtuously," says the proverb, "but thou excellest them all" (Prov. 31:29). It is the wife and mother—the true home-maker—who excels in honor and influence. Woodrow Wilson once said, "The home is the center of the nation. And the throne in that home is occupied by the mother." She occupies the throne because she is supreme in sacrifice, in love, in devotion and in influence. No one pays the price that mother pays for the little life that comes into the home, and no one will go so far as she goes to make possible its highest welfare. No love is so invincible as hers. No devotion is so unselfish and wholehearted. No influence is so primary and fundamental as that which she exercises on the life of the child. No one disputes with her the right to the throne position of influence in the home.

That being the case, there is one concern that is above all others, and that is, that we shall have better mothers. Better mothers will give us better homes. Without doubt better homes call for better fathers, too; he cannot be expected to shirk his responsibility. The only really successful home is that in which father and mother cooperate in meeting the problems that arise and show forth mutual

kindness and love and consideration in all home relations. But the mother is the heart of the home and it is the exception where she is not the tenderest, strongest, most far-reaching factor in making the home life what it is, or ought to be. Therefore we say, the great need is better mothers, and more appreciated mothers.

God bless then, in a unique way, the mothers of our homes. May the ideal of the dignity and nobility of motherhood be exalted in all our minds.

In the Quiet of the Desert

We are in too much of a hurry today to spend much time with God. People have always been inclined that way, but there has perhaps never been a time when the world was in such a hustle and bustle, and many of the children of God are following the ways of the world. We are told that "this is an age of progress," and of course it is necessary to "keep pace with the times." But it is a sorry time when the church undertakes to follow the world in its mad rush, for it invariably means no time to pray, no time spent in communion with God, and that is a deplorable condition and represents an irreparable loss. We cannot know the will of God nor share his power if we do not keep in touch with him, and that contact can only be kept vital and effective as we dwell much in his presence.

We need to get away from the rush of our modern civilization for an occasional season in the desert alone with God, as did Paul and Moses. We need times of quietness with him that we may hear his voice and learn of his will for our lives. He will speak to us through his Word, if we will take time to ponder it. But we will never hear in the midst of the din of this hurried life. We must stop and listen to know his will. Before we can do anything great for God, we must tarry in quietness before him with our minds centered upon his truth. It is there we get the vision and the inspiration. Take time out occasionally to be alone with God.

"Looking Unto Jesus"

These words are a part of an admonition found in Hebrews 12:2. The scriptural meaning is made plainer when we translate it "looking away to Jesus," for it is the far-away look that the sacred writer has in mind. He is urging the running of the Christian race in a manner that will make for the greatest success. We should look away from the hindering, diverting, delaying things with which we are surrounded, the things that blind us and distract us and disappoint us, and should keep the eyes fixed upon Jesus, the author and finisher of our faith.

John Wesley was one day walking with a friend who was greatly troubled and expressed doubt as to the goodness of God. He said, "I do not know what I shall do with all this worry and trouble." At that moment Wesley saw a cow looking over a stone wall. "Do you know," asked Wesley, "why that cow is looking over the wall?" "No," replied the man who was worried. Wesley said, "The cow is looking over the wall because she cannot see through it. That is what you must do with your wall of trouble—look over it and above it."

That is exactly what this scripture urges us to do, not only with regard to our walls of trouble, but the walls of pleasure-seeking, of selfish gratification, and worldly enticements of all sorts. When our eyes are fixed upon these things, we cannot see the real goal of life and our progress will necessarily be impeded. We must look beyond them, above them, away to Jesus.

IF YOU WOULD KNOW the nearness of the presence of God, read his Word, believe his promises and tarry until he makes himself known unto you.

EDITORIAL REVIEW

PRAY AND GIVE that the work of world evangelization may continue to go forward. Ask God to make you willing to do his will. If every one should really do that, there would be advances all along the line.

OPTIMISM is possible even in the midst of the distressing and humanly discouraging situations and associations if we but keep our eyes fixed upon the victorious and living Christ, who has promised to be with us always.

BROTHER J. L. BOWMAN of Linwood, Maryland, says his field responds to the approach of spring with increased activity on account of the effect of the disappearance of bad roads on attendance. He announces the approach of a revival under Brother Clough and also the spring communion service.

BROTHER J. C. MCBRIDE writes for the Laymen's department this week, urging laymen to plan now to send a good delegation to National Conference to attend the laymen's sessions. He is striking out on the right note—there ought to be more laymen in attendance at our conferences and participating in the programs.

CHRISTIAN ENDEAVORERS will find an interesting report in this issue concerning the Senior Society work at Ashland, a society composed almost entirely of college students and maintaining interesting meetings. The president, Miss Althea Schwartz, makes the report. John Ruskin Garber also writes about avoiding "monotony" in Christian Endeavor meetings.

THREE IMPORTANT BOARDS are in session this week in Ashland: The College Board of Trustees, the Foreign Missionary Board, and the Joint Committee of Twenty on Fraternal Relations meeting to study over the problems relating to the union of the two branches of Brethrenism. All have great responsibilities resting upon them and much depends on the decisions reached.

BROTHER PAUL A. DAVIS writes from Clay City, Indiana, where he is pastor, of the success of a series of Bible lectures recently delivered to the churches of that city by Dean Alva J. McClain in his usual effective style. Two young men made a decision for a deeper consecration of their lives to the Lord Jesus. The work of this isolated Brethren group is going forward with renewed interest under the leadership of Brother Davis.

BROTHER LEO POLMAN writes of the evangelistic campaign which he recently conducted for the Brethren at Goshen, Indiana, where Brother S. M. Whetstone is the pastor. The evangelist enjoyed his three weeks at Goshen and was greatly impressed with the fine spirit and outlook of this splendid church. We are not informed as to the numerical results of the meetings, but we shall likely hear soon from the pastor or some other correspondent on the field.

BROTHER R. PAUL MILLER reports a successful evangelist campaign at the First church of Dayton, Ohio, where Brother R. D. Barnard is the pastor. A great work is being done in this city; the church is well organized and full of the spirit of zeal and cooperation. An outstanding witness is being born under the leadership of Brother Barnard. We are not informed as to the numerical results of the meetings, but will doubtless soon receive word from a local correspondent.

FIRST CHURCH OF LONG BEACH, CALIFORNIA, enjoyed a splendid Easter program, in the morning listening to a sermon by their pastor, Dr. Bauman and in the evening to an unusual Easter musical. As a result of the day's services twenty persons were baptized and nineteen united with the church. Their Easter offering to date amounted to \$5,400. Thus, this great church goes on from victory to victory, both in the salvation of souls locally and in contributions for the carrying of the Good News to foreign lands.

IN ADDITION to the comments of Dr. Bauman, our Missionary Editor, on his editorial page, concerning the Fruits of the Easter Offering, we have a card from Brother Louis D. Engle of Sidney, Indiana, saying that after paying an obligation of \$150, this little church with an average attendance of fifty doubled its last year's Easter offerings. This year's total was \$115 at the time of the report and offerings were still coming in. They will observe communion on May 13th and extend an invitation to surrounding Brethren.

ASHLAND THEOLOGICAL SEMINARY commencement exercises are scheduled for May 5 to 10, Class Day service being set for Sunday morning, May 5 at 10:30, with Herman Hoyt presiding and Bernard Schneider preaching the Class Sermon, and in the evening of the same day at 7:30 the Baccalaureate service with Dean McClain presiding and Rev. Homer A. Kent preaching the sermon. The Seminary communion service will be held May 8 at 7:30 P. M. The Graduation Service will be on the morning of May 10, 9:30, Dean McClain presiding and Dr. C. L. Anspach bringing the address, following which Rev. C. H. Ashman will officiate at an ordination service of the graduates. The graduates are as follows: Herman A. Hoyt (summa cum laude), Ord Gehman, Norman H. Uphouse, Everett B. Swonger (cum laude), Thomas E. Hammers, Bernard Schneider, Mary Louise Ashman and Dallas S. Martin. The first three graduates will receive the Th.B. degree, the second three will receive the theological diploma, and the last two graduate from the English course with the degree of Bachelor of Christian Education. We congratulate the young people on their attainment and wish them God's constant leadership and empowerment as they launch out upon the service for which they have been in training.

"LORD, TEACH US TO PRAY"

SECOND SUNDAY: May Twelfth.

"Pray without ceasing." 1 Thess. 5:17.

"In everything give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18.

1. Pray that Brother and Sister Morrill, out-going missionaries now enroute to the field, may enjoy journeying mercies and be graciously led to strengthen the African field work.
2. Pray that the testimony of the Lord in Bible conference work will be given even greater measures of freedom among the churches.
3. Pray that the new Home Mission points in our large American cities, and elsewhere, may experience new gatherings of souls and grow richly in the grace and truth of our Lord Jesus Christ.

F. M. S. DEPARTMENT

Louis S. Bauman, Editor
Long Beach, California

"Go Ye Into All the World and Preach the Gospel to Every Creature"

EDITORIAL

AMERICANS EVER READ STORY?

ds—one cannot help but wonder if the American
ple ever read history any more! Take, for in-
nce, the story of Rome. When she had conquered
world, she fed her citizenry from the public crib.
n, the historian tells us, her glorious civilization
led up like the tents of the Arabs, and Rome was
more.

DEPRESSION?"

"Depression"? Does this
sound like it? The Nation-
Recreation Association, Inc., which works hard
ind out what Americans do for fun, made public
interesting report on last February 28th. Among
er things, it showed that within a year the peo-
in the United States spent \$947,100,000.00 in
ving picture houses and theaters. Also, that they
nt \$16.45 per capita for chewing tobacco, cigars
cigarettes—this tobacco item alone totalling
23,350,000! We failed to learn the figure for
enormous amount that must be spent for intox-
ing liquors. The report does reveal that 22 cents
of each dollar spent is spent for *luxuries*, while
2 cents is spent for *necessities*, and only 1½
cents for *education*! Yet, some folks are so dumb as
till be asking: What's the matter with America?

DE- WOMANIZING

MAN

God never created any-
thing quite so exquisite as
when He created woman.
Especially is this true
when she blossoms out into
sacred motherhood. The de-womanizing of
men is probably the master-stroke of the forces
hell—the most fundamentally disturbing omen
our day. Unclothing her to the vulgar public
e, or clothing her in male attire, which is an
mination to the Lord (Duet. 22:5), sticking a
cigarette between her lips and making a double
ve-pipe out of her nose; and, to complete the job
bobbing her head—well, good-bye to the last
ce of winsome motherhood! And when you bid
d-bye to motherhood, the sun of civilization has
A writer in the London TIMES described

women he saw in China, trained in military and
political methods, habited in tunic and breeches,
their hair short,—women and girls distinguished
from male soldiers only by shoulder tabs. It is the
same in Russia. Other nations are on the way.
What about America?

TITHING

Tithers usually have money for
every good work. The rewards of
these good people will certainly be great in the day
of His Appearing. The dedication to God by His
children of a certain portion of their income would
effectively solve the problem of the financial short-
age in every department of the Lord's work. In a
most excellent booklet on the subject of, "Propor-
tionate Giving," published in Dublin, Ireland (5a,
Townsend St.) the author issues a challenge:

"Search the annals of the works, show me the
record, or find me the instance of a man who be-
came poor by giving as a Christian. I'll find you
murmurs and regrets from human hearts for every
other way in which money can be sunk, but never
a murmur from the soul of a saint for having given
for the Lord Jesus."

We do not believe that challenge can be success-
fully met. It is unthinkable that there is a living
God in the heavens who would command a work to
be done, and then fail to sustain those who sustain
His work.

"FIRST FRUITS" OF THE EASTER OFFERING

As we write this, two days
after Easter Sunday, we
are rejoicing in the first re-
ports that have reached us.
The Glendale Mission (the baby of the Southern
California District), with about 25 members, reports
\$100-plus! South Gate, our next oldest, \$300. The
Second Church of Los Angeles is approaching the
\$800-mark; Second Church of Long Beach expects
a total of \$1300; First Church of LaVerne, Calif.,
reports \$1842.28; First Church of Long Beach,
\$5400-plus, with more to follow (their fiscal year
offering will approximate \$7000). And here comes
a wire from Sterling (Ohio) group, saying they
have \$400, and will continue the support of Brother
Morrill; and a card from Roanoke, Va. tells us that
they also have at least \$400, and have taken Miss
Mabel Crawford as their very own missionary!

Farewell Messages of Outgoing Missionaries



MISS ELIZABETH TYSON

What Is Taking Me Back?

By Elizabeth S. Tyson

For the past year it was my privilege to enjoy a happy furlough. To have fellowship again with those of like faith has been a blessing; to be reunited with family and loved ones was sweet; to meet so many new friends of our work throughout the Brotherhood too was appreciated.

It was my privilege to travel from coast to coast in this wonderful land of America, the Beautiful, yet the predominate note of praise which is swelling up within my heart is that soon I shall be back on His chosen field of service, with those whom we love in Christ.

Recently, in the course of conversation with a friend, this remark was made: "Oh, it must be interesting to be a missionary—you travel so much. Your life is so full of adventure!" Another said, "You certainly are in a worthwhile work, for you can do so much for humanity—you can give the Africans a higher civilization—you can minister to them in their physical needs. What satisfaction it must be to lift those people to a higher plane of social life." Oh, the tragedy of these statements! What empty words! The romance, the adventure soon disappear, and the other motives often suggested by the unregenerate are futile when one is brought face to face with sinful men, whether it be in civilized America or far-away Oubangui-Chari. They are the mere reasoning of man. Even a profound love which we may have for a destitute people is not sufficient ground for service.

What then prompts consecration of life? What is it that stirs the heart of every true missionary and makes them "long to go back?" It is the awful fact that man apart from Christ is lost. Our great Shepherd, the Lord Jesus Christ, was concerned about the "other sheep." He said, "Them too, I must bring." Thousands have passed into eternity—Christ died

for them! What is our answer? Thousands are waiting now for the message of reconciliation, and because of His constraining love, I am happy to go forth as Christ's ambassador, with the greatest of all messages:

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

"Shall we whose souls are lighted with wisdom from high—

Shall we to men benighted, the Lamp of Life deny? Salvation! Oh, Salvation! The joyful sound proclaim. Till earth's remotest nation has learned Messiah's name."

Looking Forward

By Miss Grace Byron

"He that hath put his hand to the plough, and looketh back, is not fit for the kingdom of God." (Luke 9:62)

How often while home on furlough, I have been asked:



MISS GRACE BYRON

"Isn't four years over there enough?" "Why don't the French evangelize their own territory?" "Can you really love those black people?" etc., etc. It seems a long time since I said "Good by" to the natives and promised them I would be back after they planted the peanuts, harvested them and planted again.

When I left for Africa, I was a stranger to the most of you; since being home, I have enjoyed meeting you. It seemed like renewing old friendships. I wish I could have met you all. I had a good, restful time, and am now happy to return.

The other day I was thrilled by a letter I received from the Field. It was written before the last Field Conference, and read: "I note one of the items of business is your appointment. Does it sound good to you? It sounds as though you will be back soon." It surely sounded good to me, and I am happy, as I look forward to returning.

Let Me Go Back!

LET ME GO BACK! I AM HOMESICK
FOR THE LAND OF MY LOVE AND TOIL.
THOUGH I THRILL AT THE SIGHT OF MY
NATIVE HILLS,
THE TOUCH OF MY NATIVE SOIL,
THANK GOD FOR THE DEAR HOME COUNTRY
UNCONQUERED AND FREE AND GRAND!
BUT THE FAR-OFF SHORES OF THE EAST
FOR ME
ARE THE SHORES OF THE PROMISED
LAND.

MY BRAIN IS DAZED AND WEARIED
WITH THE NEW WORLD'S STRESS AND
STRIFE,
WITH THE RACE FOR MONEY AND PLACE
AND POWER,
AND THE WHIRL OF THE NATION'S LIFE.
LET ME GO BACK! SUCH PLEASURES
AND PAINS ARE NOT FOR ME;
BUT OH! FOR A SHARE IN THE HARVEST
HOME
OF THE FIELDS BEYOND THE SEA!
FOR THERE ARE MY CHOSEN PEOPLE,
AND THAT IS MY PLACE TO FILL;
TO SPEND THE LAST OF MY LIFE AND
STRENGTH
IN DOING MY MASTER'S WILL.
LET ME GO BACK! 'TIS NOTHING
TO SUFFER AND DO AND DARE;
FOR THE LORD HAS FAITHFULLY KEPT
HIS WORD.
HE IS WITH ME ALWAYS—THERE!

—MARY E. ALBRIGHT, MISSIONARY.

The words of a native chief are ever before me: Why doesn't some one come and tell us the good news? The Karre have the Gospel, while we die like dogs!" My farewell message is in the form of a question: **How long shall they continue to die without Christ?**

I appreciate your confidence, and feel my responsibility as your representative and ambassador of Jesus Christ, and covet your prayers that I may be faithful.

The Great Compulsion

Mr. and Mrs. Curtis Morrill

Suppose the risen Christ could say to you, as He said Simon Peter, "Lovest thou Me?" Would you be willing to feed His sheep?

How often men and women have said to us, "Why do you want to go to Africa?" How often we have wondered why people who name the name of the Lord Jesus should ask us such a question!

Do you suppose that they have never come face to face with the Lord Jesus? Have they never had their hearts glow because they have talked with Him? Has He never been a reality to them?

In your most sober moments, in moments when your fellowship with the Lord Jesus is very precious and close can you resist His call of love to your heart? Could you refuse to feed His sheep, even though the sheep which He wanted you to feed were in Africa?



MRS. CURTIS MORRILL

Through days and weeks and months when human resources fail.



REV. CURTIS MORRILL

Perhaps His love has called you, at times, to tasks which seemed too great for you. Perhaps you have looked into His face and there found the power that would carry you through years of preparation: through times of seemingly physical and spiritual defeat;

No doubt you, if you have had such an experience, have yearned to be capable of loving Him more fully. You have realized more than ever before that it is His love that is keeping you true to Him and that alone would be sufficient to prepare you materially, physically and spiritually and send you to find and feed His sheep in Africa.

"For the love of Christ constraineth us."

Sin's Awful Harvest

FLOYD W. TABER, our own missionary now in Paris, France, finishing his medical preparation for our African Mission Field, has translated and sent us an extract from an article by Dr. Vigne, studying the frequency of syphilis in the hospitals of Marseilles during recent years. The article was printed in the French medical review, MARSEILLES MEDICAL, on January 15, 1934. Here is the extract:

"During the years 1926 and 1927 there came about a very noticeable increase (in the cases of recently acquired syphilis). This sudden growth was noticed at the same time in all the anti-venereal services in France, and attention was called to it by the different heads of these centers at the 'Conference de la Defense contre la Syphilis' (Conference for Defense against Syphilis) which was held at Nancy in 1928.

"At this meeting all authors were agreed in recognizing that this increase coincided beyond a doubt with the multiplication of pleasure houses, ball-rooms, and dancing halls, which were 'all the rage' at that period in the large cities, and with an undeniable weakening of public morality."

Brother Taber then makes the following comment:

"As a rule at a medical congress there are as many opinions as there are doctors present; so for all the authors to agree on a question, the evidence must be overwhelming."

To which we will add: And beer added to the paraphernalia of dance halls (as is being advocated now in many sections of the country) will not help matters any! Men and women, have a thought for youth! Their pathways are difficult enough!

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Another Day--January 27, 1935 (Sunday)

By Dr. Florence N. Gribble

Gray dawn at Banoukoumou's rest house. The missionary awoke with a fitful start. Weary, yes, but what a day of privilege before her! Yesterday she had broken away from station activities for a week-end trip to the five chapels on the Bozoun road. Meetings had been announced for today, Sunday, at each of these points. Banoukoumou 6:30, Gazeli 8, Baou 10, Zaoua 11, Bassara 12.

There was no time for a gradual, luxurious awakening. The mosquito net was pushed aside from the camp bed. A hasty toilet was made. The little road-cook, Bimaia, enters and seizes his implements of warfare—a frying pan and a teapot. Fried bread and instant postum are the quickest things to prepare. Korabime enters simultaneously, and soon bed, bedding and mosquito net are snugly reposing in their sacks. Andre is turning the automobile. Breakfast is eaten; the dish or two washed and packed; table and chairs kindly loaned by chief and evangelist, returned, and we are off. One kilometer back on the Yaloke road is the chapel at Banoukoumou's village. We wave to the people as we dash through the village. The sun is just rising. We must wait half an hour for the crowd to gather. They come; songs are sung; prayers are offered. The chauffeur preaches, the missionary gives the final appeal and invitation. Seven accept the Lord, out of 139 present, many of whom, however, are already Christians. Their names are taken by the resident evangelist, and by him they will be shepherded and taught until they can be baptized.

A hundred people gather round the auto as we leave, many asking for medicine. We despair of caring for them and reaching our next appointment. A happy thought occurs to us. We leave medicine for colds and bronchitis, the chief complaint, and for ulcers, whose claim is second, with the evangelist. Last evening at our service, a forlorn little orphan, only skin and bone, sat on a little log alone. We told him he could go to Yaloke with us in the auto *if he took a bath*. Alas, he is unbathed! Excuse, no water in the village! We furnish the water

from our scant supply—the evangelist brings pana (native pot), and, clothed in our old sweats, the meagre frame of the little lad is quickly placed in the car amidst the confusion of departure. He sits on Korabime's knee, and immediately engages in a child's artless, delightful conversation. We glance in his direction from time to time. His green eyes, the only beautiful feature he possesses, are luminous with joy. "Are you a Christian?" we ask. "Yes," he answers. "Salliouci (a well-known evangelist) led me to the Lord many years ago!"

We arrive at Gazeli and dismount in the brilliant sunlight. There is no chapel here, only the evangelist's residence. The logs which form the outdoor auditorium are symmetrically arranged. A chair is placed for the missionary. The service commences. Douedene, the little orphan, stands apart. "Sit down with the others," we say, half-glancing in his direction. And then the brilliant sunlight reveals what before had been concealed—he is a leper! We have no leper quarters, but he is more than 20 miles from Banoukoumou now. We must take him on. The service commences but only seventy are present. We are frankly disappointed, and at its close, with a feeling that we must make it up to the Lord somehow, we give the invitation. Many of the little audience are already Christians. Of the rest, 23 accept the Saviour! Our readers will remember that Gazeli is the place of Mr. Bennett's death, and burial, and will recall the word picture in THE EVANGELIST of the June converts on his tomb. We have



"ANOTHER DAY" In The Dispensary at Bassari
Note The Bandages!

ver visited Gazeli since his death without con-
ts from that village! We commend the converts
God, and their care to the evangelist, and are on
way to Baoui, where 170 quickly gather. God
sses here, too, and at the close of the service 40
ept the Lord! It is eleven now, lunch hour in the
pics. The heat is intense and Baoui, too, has no
fice. A wooded stream gently flows nearby and
find shelter in the shade of its grove. Sitting on
ushion on the edge of a bridge, we eat the little
ch we have provided—bread and butter, boiled
ys, fruit, a bit of cake. And yet, we are so rich
d the children playing merrily in the water below
so poor! What would the Lord Jesus have done
d He been born in naked Africa? Would He have
thed Himself merely in "sunshine and epidermis"
d would the shadow of the trees have fallen on
s naked, swarthy skin, as on these children here?
uld He have eaten His solitary lunch by the road-
e with them in full view, their little string belts
htened to full intensity because of hunger? What
uld He have *me* do—He Who fed the five thous-
d? These thoughts come to the missionary as she
takes of her simple lunch. Such are the unsolv-
e problems of the missionary to Africa. Well, she
es not feed them all, but she sends an egg to Dun-
y, the leper orphan. Will He, the Lord of all, say
e day of the missionary, "She hath done what she
uld"?

We leave the smiling, merry, hungry children
d are off again to break at Zaoua the bread of
e. A woman evangelist, named Longeneya, has
ently been appointed to Zaoua, with her husband,
iyao. With them has been appointed a young
per, one of the products of Miss Emmert's school,
ned Samuel. We have ever since jokingly called
ngeneya "Hannah"—mother of Samuel. Baiyao
solid and consistent in his Christian life, but in-
nificant in his talents. It is a real case of Priscilla
d Aquila here. Our "Hannah" has marshalled to-
her for this mid-day service, more than 300 peo-
le. The missionary is greeted with effusive joy. The
ole scene has a festive air, and every face a holi-
y aspect, although few indeed are in gala attire!
ey listen tensely as the message is given. Many
the audience are already Christians. Of those who
e not, 14 accept the Lord. Longeneya immediately
tters over these new-born ones with a motherly
y, and we feel sure they will be shepherded. Sam-
takes their names; Baiyao smiles benevolently
d approvingly upon the happy group. We leave
m in their newfound joy and speed along to Bas-
a.

Here too a crowd awaits us—146 in all. There is
ittle chapel here, and we are grateful for its
endly shade. But the audience is restless, inat-
tive. There is an ominous crackling and roaring
the distance. Our foreign ears are not yet, after

27 years, as responsive to jungle sounds as theirs.
A few minutes later, our dull foreign ears have de-
tected what they knew long before—a jungle fire
is approaching—seemingly on both sides of the
road. It is impossible to hold the women. Their
gardens, their huts may be burning! They rush out,
their babies in their arms. The men listen calmly
on. *This is Africa!* We dismiss the meeting. Four
have taken the Lord Jesus. We gather the people
around us informally, though they are free to go
if they like. Daniel, the evangelist's helper, confides
in us. He is ready now to finish paying the dowry
for Esther, a Christian school girl. He hopes they
may be married soon. Oh, yes, and he has a little
orphan there, too (Dunedi's trip to Yaloke has es-
caped the eyes of none.) A pause—"Could *his* little
orphan (they gave him their last 50 centimes today)
go in the car to Yaloke, and could he go too—to see
Esther's uncle?!" "It is only five miles to Yal-
oke," the missionary counters cautiously, and *this*
little orphan, except for jiggers, is not ill. "Perhaps
you had better *walk* in tomorrow to see Mr. Hath-
away, consult him about your marriage and the
placing of the orphan." So it is agreed. The fire is
approaching. "Will it come here?" the missionary
asks. "It will come only to the road," Daniel replies
with the wisdom of Africa. Andre has already taken
the car Bunana-ward, away from the fire. "I must
be going soon," the missionary says. "It is best to
wait," replies Daniel. "The underbrush by the road
is still burning." A pause. The missionary suggests
prayer. After they have committed mutual prob-
lems to the Lord, Daniel says, "It is safe now." Be-
fore the missionary could respond, Andre ap-
proached with the car. No sooner had the mission-
ary mounted then he said, "M. Bettincourt has had
an accident. Mr. Hathaway has gone to Bosembali to
rescue the wounded. Madame is alone on the sta-
tion." The distance was now short. Inquiry in Yal-
oke's village revealed that Mr. Hathaway had not
yet returned. The car mounted the hill. The mis-
sionary dismounted and turning, saw Mr. Hath-
away's car with two of her patients. There was
only time to scrub up one's hands before attending
to them. Meanwhile, the boys unloaded the car, put
things temporarily in place, put the little orphan in
temporary quarters, etc.

On the way to care for the two patients who were
placed in a house in the village, a runner came say-
ing, "A woman has just been brought in, bitten by a
venomous serpent." There was nothing to do but
send one of the assistants to care for her.

The two patients cared for, the missionary came
back up the hill in a "pousse" just in time to receive
the third patient who was placed in the hospital
proper, examined, dressed, etc. Then, at last, she
returned to the house for those two things so re-

(Continued on page 11)

« Good News at Life's Eventide »

By Mrs. Clarence L. Sickel, Rio Cuarto, Argentina

"And it shall come to pass that at
Evening time it shall be light."

She is a very old granny, so old that she herself does not know her age. But she has heard the message and the Light has shined into her heart. After years of groping in darkness, Peace at last. In January of this year, she passed through the waters of baptism, and now her great desire is that sons and daughters, as well as friends, find the joy of salvation.

She came from her home in Las Perdices to Rio Cuarto, recently, for the sole purpose of working and praying with the son who lives in this city. It was a joy to know her and see her hunger for the Word and her zeal for souls. She brought different members of the household to the meetings here and testified faithfully in the home, but returned to Las Perdices with the son, as yet, unsaved.

Her pastor, Frederico Sotola, told us something of her life and conversion. It is so interesting that I believe you will want to hear of it, too. She was a devout worshipper of the Virgin Mary, and prayed to the image of Mary just as we would pray to Christ in the spirit; actually talking to the image and expecting to be heard. She had been taught from infancy that Protestants are agents of Satan and that their whole purpose is to trap the people into eternal perdition. With her whole heart she believed the teachings of the Roman Catholic Church regarding Mary's place in religion: "If Jesus is the King of the Universe Mary is also its queen; and, as its queen, she possesses, by right, the whole kingdom." "Our redemption is her mission, for she has been divinely appointed to intercede for us at the Throne of Grace." "If Mary undertakes our defense, we are certain of gaining the kingdom of heaven."

Curiosity finally brought her to one of the meet-

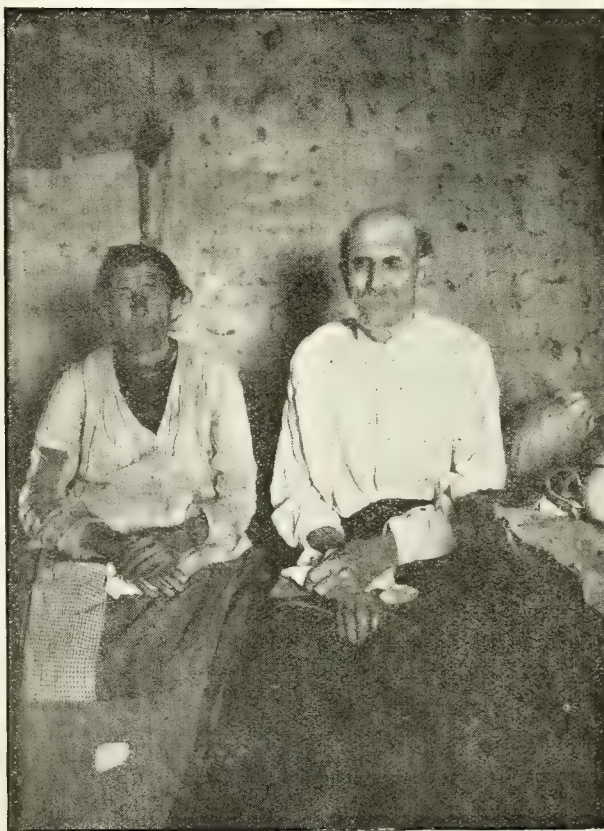
ings in the little mission hall, after she had lived for years within the sound of the preaching of the Gospel. She was very careful to occupy the seat farthest back, and to keep herself well hidden from view. She did not wish to be seen, but that did not prevent her from hearing. She came again, and this time did not seem to mind so much if she was seen. After that she did not miss a meeting, each time coming a little closer to the preacher. Finally after a message dealing with the Virgin Mary, she

came to the front with tears in her eyes and begged the pastor to forgive her. He could not understand her attitude. Forgive her for what? Very much distressed, she told him how she had constantly called down curses upon his head whenever his name was mentioned in her presence. In her ignorance and superstition, she actually believed that she had done him untold harm and her heart was grieved indeed. Like many others, who believe the falsities of the Roman Catholic Church, she was astonished beyond measure when she discovered the truth.

Joyfully, she accepted the Lord and then knew no rest until daughter and husband and grand-daugh-

ter had found Him, too. They live far out in the country and must make the trip to the meetings with horses and sulkies. But that is no obstacle to their faithful attendance. Not only are they there, no matter what the weather may be, but they invariably come early enough to leave their horses at the hall and go into the town to invite and bring others to the meetings.

When she read of baptism, she came to her pastor for further light and a request that she be baptized. So at the first of the year she, with three



Two native Argentines, 109 yrs. old

members of her family passed through the waters of baptism and are now radiantly happy in the faith that is in Christ Jesus. She had requested that she be allowed to be the first of the little group of nine who were baptized that day. Another dear old lady whose hair is snowy white, was the second one.

In Tancacha, on the same day and at more or less the same hour another group of believers were passing through the waters of baptism, and here, also were gray haired men and women. The testimony of one of these is, "What strength there is in the Lord Jesus." His joy knows no bounds. He is from Hernando, and since that town does not have a resident pastor, he with others must be content with one meeting a week. To them, it is much too little, and recently this same old man came on his bicycle to Tancacha to attend the Sunday morning meeting of the believers there. He had started out when it was yet dark and had ridden twenty-one miles over Argentine roads, that he might hear the Gospel preached. Since he has an invalid wife, he could not accept the invitation of the believers to spend the day with them. And as soon as the service was over he started out on his return journey, arriving at his home at twelve-thirty. I wonder how many Christians in the homeland are hungry enough for the Word of God to ride 42 miles on a bicycle over rough roads to attend ONE service?

There are soon to be other baptisms in Hernando. Among them, is an old couple, who after living together for thirty years as man and wife, are now to have the marriage ceremony and then the fulfillment of their hearts' greatest desire, baptism.

While you are earnestly praying for the boys and girls of Argentina, the future of this country, will you not also remember its old people. Roman Catholicism has such a hold upon them after so many years of blindness! Must they leave this life—to pass from darkness into the blackness of midnight?

FALSE RELIGION IN SPAIN

Rev Norman T. Mortimore, Madrid, Spain

In Spain there is a branch of Roman Catholic worship which is called "Adoration to the Sacred Heart of Jesus," and very often on the front doors of the houses there will be an image of Christ showing the sacred heart. In one of the churches in which I went I saw the following words written concerning this image:

"The houses in which the image of my heart may be displayed and honored shall be blessed. The people that may propagate this devotion shall have their names written in my heart and never shall they be blotted from it."

In another church this image was beside one of Mary under which were these words:

"To Jesus through Mary. Ask Me through the

heart of my mother and thou shalt obtain all that thou desirest." (Word of Jesus Christ to the B. M. Mary of the Incarnation.

LUKE TWO FORTY FIVE

Martha Snell Nicholson, Wilmington, Calif.

Mary lost the little Jesus.

O, the weary night,

And the anguished hours without Him,—

He, her joy and light!

Four long days and nights she sought Him,

And her feet were worn

As she walked the dusty highways;

And her heart was torn.

O my friend, have you lost Jesus

Somewhere down the years,

In your empty heart are only

Loneliness and tears?

Somewhere on the devious pathways

That your feet have trod,

Clouds and darkness came between you

And the Son of God.

Do you ask where you may find Him?

Back at Calvary!

"I will never cast him out who

Cometh unto Me!"

"ANOTHER DAY"—GRIBBLE

(Continued from page 9)

freshing to a weary body in Africa—a cup of tea and a hot bath. Four o'clock now—two hours of rest, before six o'clock dinner is served at the Hathaway home—not only to the missionaries but to French guests as well. Then, pleasant conversation with the guests, and evening prayers, and rest—joyous, but weary. Another day in Africa for Jesus! Who would not therein rejoice? Before I close, may I ask you to pray:

1. For the villagers visited and many others like them who are only occasionally touched by the missionary.

2. For those who have never heard.

3. For the evangelists mentioned or named; for "Hannah" and her Samuel; for Daniel and Esther in their youth and with their joyous hopes of service.

4. For Andre, the Christian chauffeur, that he may be faithful in his multiplied opportunities.

5. For Korabime and Bimara, humble helpers in His service.

6. For those who stayed by the stuff—my colleagues, Mr. and Mrs. Hathaway; Elie at the hospital, etc.

7. For the wounded in the hospital that they may be healed and saved.

8. For the French and Portuguese guests who come to us from time to time, that they may be saved.

9. For the Bible School, the French school, the village classes.

10. For funds commensurate with our growing work.

11. For Miss Emmert and Miss Tyson from Yalohe, on furlough, as well as for the Sheldons from Bellevue, and Miss Byron and Mrs. Kennedy from Bassai.

12. For the Morrills and the Tabers, that speedily they may find their place in this great harvest field.

13. For all our missionaries and missionaries' children, and for the proposed school for the latter.

14. For the new station among the Kaba tribe.

Tired of Missions?

By Gletha Mae Noffsinger

As spoken in the Walnut Street Church, North Manchester, Ind.,
Sunday Morning, Feb. 3.

(Reprinted from The Gospel Messenger by permission of the author.)

Nearly two thousand years ago there lived a Man on this earth who was the finest and best the world has ever known. In all these years we have never found anything better than his principles of justice, peace, kindness, love, or brotherhood. He gave us the best plan for most effective living. Men tried to dispense with his life and his principles. They ridiculed, they denounced, and finally they crucified him. But when his life went out upon the cross it was as if a great vial of perfume had been broken. Its fragrance scattered over his friends and over his enemies; it floated down through the centuries. It gave forth such a precious odor that whenever a man once smelled of its fragrance he immediately felt an inward desire to share its beauty with others—and so began the evangelism of the world.

Jesus said: "Go ye therefore, and teach all nations, baptizing them in the name of Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." And a small group of his dearest friends went and did as he commanded.

At another time Jesus said to Peter: "Feed my lambs." And Peter did. Jesus is still saying to you and to me: "Go ye. Feed my lambs." I wonder if we are doing it? Are we carrying the fragrance of the perfume of Christ's life to others here and everywhere?

I am becoming alarmed by the ever growing statement here in North Manchester that the Walnut Street church is fed up on missions? *Why* are we fed up on missions? How *dare* we be fed up on missions? What good would the great sacrifice of Christ do if we kept the blessing of his life entirely to ourselves and never shared it with others? We must carry the news—we must spread the good tidings.

I do not think we *are* tired of missions. If we are, then the heart of our Christianity is dead, the life of Christ has stopped being fragrant for us. No, I can not believe that Walnut Street is tired of missions. I think this is a false idea spreading among us that should be stopped, that each of us who repeats such a statement should be ashamed of ourselves. Let us use a different kind of psychology—let us say, "Walnut Street church is interested in missions. Walnut Street church is supporting missions. Walnut Street church says that missions *dare* not fail." But that will take the cooperation of every member. The missionary committee

alone can not change our attitude. Do you know that our preachers are afraid to announce a missionary sermon for fear we won't come (and we don't), that our leaders hesitate to announce a missionary program for the adult forum because the crowds will fall away? What a tragic blot on us who profess to be Christian!

A Scotch minister said last month that the old generation of devoted consecrated men and women who believed heart and soul in the church is being replaced by a less interested generation, a less consecrated generation, a generation of men and women who are lukewarm. Is that what's wrong with us? Albert Helser says we are not sorry for the unchristianized people when we merely hand out our dimes and nickels with no personal sacrifice or prayers on our part. What would have happened two thousand years ago if Christ's disciples had been as lukewarm as you and I are today? Perhaps we ourselves would not have had the blessing of Christ. Did you ever think what a dreary life we would live if all traces of Christianity were taken away?

My appeal to you this morning—no, it is not *my* appeal; it is the appeal of Christ—is that we shall each one take *him* seriously. When we do that we shall no longer say, "We're tired of missions."

Your missionary committee is endeavoring this month to finish the raising of the year's missionary budget. We are deeply concerned about this, but we are far more deeply concerned in having each one of you share a bit in our enthusiasm and make us feel that you are concerned about the great commission, "Go ye." Perhaps in the past we have not always presented missions in the way you think they should be presented, but if you are *truly* interested in your religion you will help us find the *right* way to present them, you will come to our adult forum discussions, you will change your psychology of missionary thinking.

*"Pass on the torch, pass on the flame,
Remember whence the glory came;
And eyes are on you as you run,
Beyond the shining of the sun."*

*"Lord Christ, we take the torch from thee,
We must be true, we must be free,
And clean of heart and strong of soul,
To bear the glory of its goal."*

*"O Lord of life, to thee we kneel;
Maker of men, our purpose seal;
We will, for honor of thy name,
Pass on the torch, pass on the flame."*

WE MUST WITNESS

Does someone say, "As witnessing such a serious matter, I decline to it?" Know this: You cannot escape. you are a Christian, you cannot *not* do it; you are either for or against the truth. God has ordained it, and we are looking for your testimony, a your very attempt to escape will be witness to the world that Christ is failure or you are a fraud. Rather it be your joyful duty prayerfully consider this subject, and yield yourself so completely to the Lord that He may glorify Himself by making out of you of the most unlikely, one of His most loyal witnesses.—Thomas Hogben, "Prophetic News."

THE BIBLE AND MISSIONS

Every book in the New Testament was written by a foreign missionary.

Every epistle in the New Testament that was written to a church was written to a foreign missionary church.

Every letter in the New Testament that was written to an individual was written to the convert of a foreign missionary.

The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.

The disciples were called Christians first in a foreign missionary community.

The language of the books of the New Testament is the missionary language.

The map of the early Christian world is the tracings of the missionary journeys of the Apostles.

The problems which arose in the early church were largely questions of missionary procedure.

Of the twelve Apostles chosen by Jesus every Apostle except one became a missionary.

The only man among the twelve Apostles who did not become a missionary became a traitor.

—The Expositor

FACING MISSIONARY FACTS

1. The Fact—Of a Changing World.
1. The Fact—Of a Confused Church.
3. The Fact—Of an Unfinished Task.
4. The Fact—Of a Financially Broken World.
5. The Fact—Of a Growing Spiritual Nationalism.
6. The Fact—Of Increased Criticism.
7. The Fact—Of Reduced Missionary Offerings.
8. The Fact—Of the Need of More Vital Christian Living.
9. The Fact—Of an Aroused Young People.
10. The Fact—Of the Urge of the Redeemed Soul.
11. The Fact—Of the Divine Impulse.
12. The Fact—Of the Adequacy of Jesus Christ.

(Taken from Missions of the Evangelical Church Ninety-sixth Annual Report.)

"They that Sow in Tears Shall Reap in Joy"

By Adolfo Zeche, Huinca Renanco, Argentina

and let us not be weary in well doing: for in due season we shall reap if we faint not."

ow satisfying it is to hold fast his precious promise, to know that shall reap abundantly if we have become weary in the sowing. This is good in the material world and in the spiritual. We see it daily every day life. And never has this been brought closer home to us in this year.

he past few years of drouth and is were sufficiently difficult to dis-
 rage many of the farmers. Many
 them moved from their farms, others
 ded that it wasn't worth while to
 their crops. Others, however were
 ermined not to give up. They
 wed even deeper and sowed more
 ntifully and now they have their
 ard. This has been a most promis-
 year, with abundant rainfall. The
 mers who would not give up have
 their highest hopes rewarded.
 ose who have done nothing because
 difficulties in past years are now
 ling rather sorry for themselves.

imilar to this has been our exper-
 ces in the spiritual things. We be-
 re that our dear brethren in North
 erica will rejoice with us in hear-
 of the spiritual crop that is being
 rn in our country Argentina with
 h love and self-denial. He is faith-
 and in due season we reap if we
 nt not.

will give some personal exper-
 ces that brought me special joy and
 nkfulness to the Lord. With the
 ostle Paul I could say, "Oh the
 ths of the riches both of the wis-
 n and knowledge of God, how un-
 reachable are His judgments and His
 ys past finding out." Romans 11:33.
 When I was in the Seminary in
 neos Aires I had a very precious
 erience, that carried me higher and
 per in the Christian faith. The
 uthern Baptists were just closing a
 ies of special meetings and I was
 ited to participate with them. It
 s a wonderful meeting with the
 sence of the Lord manifested in a
 y real way, and the message that
 one whose lips had truly been
 inted from on high. At the close
 the meeting I noticed at my side,
 a veteran missionary Robert Logan
 ears. I was immediately interested
 knowing the cause for I could see
 t they were tears of joy rather than
 row. The old missionary did not
 itate to tell me in a few words of
 experience. "This young man, so
 itual and so eloquent, was the only
 it of a missionary effort at the
 th of the Republic. There I labored
 four long years, without any
 ble results, other than the conver-
 n of a young boy, the only one that
 as able to bring to the Lord. How

little I thought then, in the time of
 discouragement, that that boy, the
 only fruit of four years of labor,
 would be used of the Lord to such
 an extent and in such a large way
 as we have beheld today. I could
 not help but shed tears of joy and
 gratitude." There was indeed, a
 depth of emotion and unspeakable
 gratitude to God in the heart of
 the missionary. This experience,
 coming in the early days of my
 ministry has never left me. It
 gives me courage to go on without
 wavering, knowing that the Lord
 is with us. For, one has planted,
 another has watered, but God has
 given the increase in abundant
 fruit for the heavenly granaries.

While making our usual round
 of visits a few weeks ago we went
 to the local hospital, hoping to be
 able to talk with the head nurse.
 She, together with the cook and
 the laundress, attend our meetings and
 have made public confession of faith in
 the Lord Jesus Christ. While there
 she related the story of her conversion,
 which God be praised is the fruit of
 your prayers and of the reading of the
 Bible. Several years ago, her son, a
 young boy, attended a branch Sunday
 School in the home of believers. He
 did not have any special interest in
 spiritual things, but came rather for
 the good times he had with the other
 boys before and after the Sunday
 School. Each Sunday he carried home
 the literature that he received there
 and gave it to his mother. She in turn,
 carried it with her to the hospital and
 as she had time read it again and
 again.

After a time the boy went to the
 country to work and so ceased to at-
 tend the Sunday School, and the moth-
 er's source of spiritual reading ma-
 terial was cut off. She felt deeply the
 desire for more light on the Gospel,
 but did not know how to secure what
 she wanted, for she was not ready to
 openly ally herself with the evan-
 gelicals. Bro. and Sister Sickel, as
 well as ourselves had visited that hos-
 pital many times, but none of us re-
 alized what was going on in that
 mother's heart. But the Lord knew
 and understood and provided for her
 need.

On day there was a reorganization
 of the hospital force and two women
 who were already attending our meet-
 ings were employed as cook and laun-
 dress. They very soon invited the
 nurse to accompany them, which she
 did gladly. The Lord revealed Himself
 to them and after a time, the three
 accepted the Lord, confessing their
 faith in Him as their Saviour. The



Rev. and Mrs. Adolfo Zeche

Seed sown in that Sunday School so
 long ago is now bearing fruit.

They are now awaitng baptism and
 we ask an interest in your prayers for
 them and for us that the Seed sown
 may bring forth fruit and abundant
 fruit.

There are thousands that are in the
 same condition as that nurse, await-
 ing the occasion and the opportunity
 to hear the Gospel and be saved by
 His Divine Grace.

Hope should be backed by hustle.

Toot your own horn and people will
 dodge you.

Some people's past gets in the way
 of their future.

One can learn much about human
 nature by observing a mule.

Some people attract attention in the
 same way that a boil attracts atten-
 tion.

"Grow in grace and in knowledge of
 our Lord and Savior Jesus Christ."

"Love never slanders, never misrep-
 resents, never pretends."

Perseverance means for us mortals
 —not an unbroken record of victories,
 but a dogged purpose of going on
 though we should stumble at every
 step.—George Tyrrell.

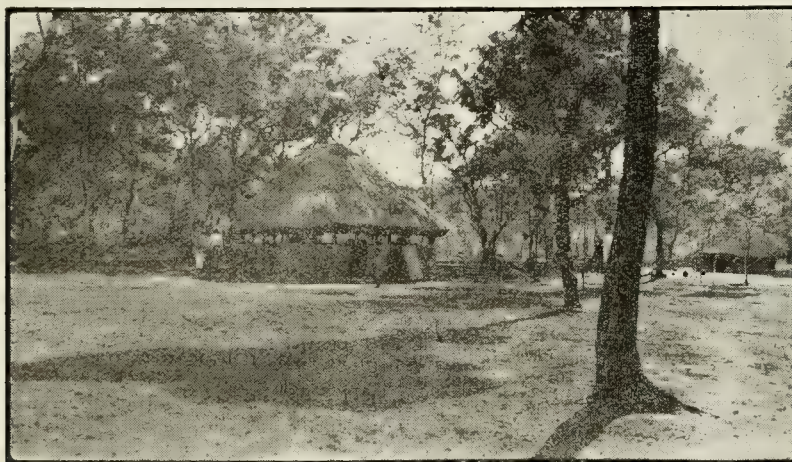
Faith cannot long keep death in
 view. Resurrection is that which fills
 the vision of faith; and in the power
 thereof, it can rise up from the dead.—
 Mackintosh.

Miss Crawford Writes to Our Prayer Band Members

Bellevue par Bossangoa,
F. E. Africa.
January 29, 1935.

Dear Fellow-Intercessors:

Many weeks have elapsed and many changes taken place here on the Bellevue front since last I took time to send our loving greetings and prayer requests to you faithful ones at home. Though we have not written, we have not been unmindful of the fact that our hands are being daily upheld by you who are behind the scenes at home. How we do thank you for your prayers for we need them so very, very much more than you can ever realize.



One of the "bush" chapels, built by the native Christians.

With the exception of myself, the "fruit-basket" has been completely upset here at Bellevue. Mr. and Mrs. Sheldon and Mrs. Kennedy have all gone on furlough and have been replaced by Mr. and Mrs. Foster and Miss Bickel. Consequently, the past weeks have meant much reorganization and redistribution of station tasks. Now that routine has again been established, we hope to settle down to months of good hard work.

God is so good to us here! How we praise Him moment by moment for His wonderful grace and manifestations of love. We are all well and able to be about our work from day to day. We praise Him too that the Word is going forth day by day, and that hearts are being cleansed and made new through faith in Him.

We praise God for the many who are attending the services both here and at the chapels. We had 569 at Sunday school here this past Sunday. Yesterday we received a note from the catechist teaching at Domba chapel, saying there were 100 at the Sunday morning service there. Now it thrills our hearts to see these young teachers rejoicing over chapel attendance sufficiently to write and tell us about it that we may rejoice with them. Continue to pray for our chapel attend-

ances. The people in the villages work so hard and have difficulty many times in attending services even on Sunday.

We want you to rejoice with us in the fact that the Gospel story is penetrating beyond our own tribe. We now have chapel points at Kouki and at Bouka (80 miles east of here), both of which are outside of our tribe. Perhaps the time will come when new recruits from home can open up a real work at such points; but, in the meantime, we want the Lord to say of us: "They have done what they could."

Do not forget to pray for our catechists and evangelists who go to these distant points. It means more

than you can realize for them to go outside their own tribal boundary lines. In olden days it would have meant being the "piece de resistance" of a cannibal feast probably. Of course, that is changed now; but, still it is only the grace of God that makes them realize that their one-time enemies are brothers and need the story of redeeming love. Kouki is in a very bad sleeping-sickness district, which adds to the difficulty there. However many of our people are willing to go when they realize the Lord said, "Go ye into all the world." They are willing to go but they need much prayer that they may learn to abide wholly in Him Who sends them forth. Pray, also, that they may be kept from such serious illness as might be contracted in these tsetse districts.

We rejoice exceedingly over the fact that many are learning to read the gospel of Mark. Several hundred gospels have been sold. The station is a beehive of activity, with 90 children in Catechism classes in the mornings, 50 children in French school, workmen's classes at noon, women's classes two afternoons a week. Everyone has become stirred with a desire to read the Word, and we are praising God for we know that the Word is powerful to the changing of lives. The school children

have French in the morning and Bible in the afternoon. This week we are calling in all the children in the Gbe reading classes at the chapels, and from them I shall choose the best to take into a new class in French school.

For what shall I ask you to pray especially? There is so much that needs your constant remembrance.

1. Do not forget our native Christians, especially those out in the villages where they do not have the help of the station. Their life is hard and there is so much to keep them from attending services as they should. However many have really suffered for His Name's sake and they need your prayers.

2. Remember our evangelists and catechists. Pray especially for the latter who are merely lads of thirteen or fourteen and unexperienced. Pray that they may be obedient to authority, may be humble and continue to be usable.

3. Pray for those who are learning to read—that they may not become discouraged; and, that they may learn to read with understanding.

4. And do not forget us missionaries. We are so human. We fail so often to reveal that love, wisdom, patience that Christ would reveal if He were here. How utterly hopeless and helpless we sometimes feel; and, then we remember that volumes of prayers are ascending for us daily and that thought gives us new courage and determination.

Now I must bring this to a close, reminding you that we also pray for you, and rejoice when we think of you labor with us. Continue to pray that the Lord of the Harvest to thrust forth laborers. May His blessing rest upon you and His love overshadow you from day to day.

Your fellow-labor in His Labor of love,
Mabel Crawford

WASN'T MARGARET RIGHT?

Margaret is only seven years old but sometimes she is quite naughty. On one occasion her mother, hoping to be particularly impressive, said:

"Don't you know that if you keep on doing so many naughty things, you children will be naughty, too?"

Margaret dimpled, and cried triumphantly:

"Oh, mother, now you've given yourself away!"

RELIGION

What is the story of human life in the past but the story of religion? and if of religion then of prayer. It is the story of human life trying to come to itself through a power outside itself and to somehow tell itself, its deepest inmost, secretest self, into the listening ear of some sympathetic God.—Bishop Green.

His Word

It Shall Not

Return Void

Loree Sickel Rio Cuarto, Argentina

We have received what is a veritable Macedonian call from Alejandro to come over and help us."

Alejandro has been without a resident pastor for several years. During that time the town has been visited very irregularly. A copy of the New Testament came into the hands of a young Italian girl. Her father, as well as an aunt with whom they lived were very fanatical Catholics. She did not want to share with them this treasure that had come to her. She, however, read it with interest, when she could get the opportunity to do so. Knowing of some believers in the town, she went to them secretly, coming in through the back gate, rather than the front door for fear of being seen. She came frequently after that asking for tracts and literature. Finally she brought the subscription price for the 'Testigo,' a religious publication, but asked that it come in the believer's name. She, who had come to know the Lord through His Word, became a power of the Seed. She worked first with her mother, then her sister and brother and finally with her father. Their difficulties with the fanatical aunt reached such a stage that they left their comfortable home, which she shared with her, and are now living in a poorly built house. But they are rich spiritually with their feet set on the road that leads to Him. Their greatest desire is that someone make frequent visits to them to teach them more clearly of spiritual things.

Maria was married recently. Her heart was set upon having an evangelical wedding service. Because of such opposition from relatives she and the bridegroom came to us here in Rio Cuarto. The simple wedding service was performed after the regular Thursday evening meeting.

It was a pleasure to meet this girl, so sincere and so earnest. We commend her and her family to you. Pray for them and their testimony in Alejandro.

FOLKS WHO VOTED against the 8th Amendment are being given some food for thought these days by our insurance companies. Think of this, for instance. In a note addressed to 1935's parents, we read: "Take a room containing three children: one of them is destined to be killed or badly hurt by a car before he has completed his normal life span. Statistically, the motor car is life's ugliest joke; its toll makes war seem like a spring outing." And this is the mixture of whiskey and gasoline that has increased the deadly toll of the motor car, so those who know are telling us.

Superstition Regarding Lightning

By the Rev. R. F. Cleveland, A.P.C.M.

The natives hold a number of terrible superstitions in connection with lightning. They call it "Muele wa nvula" meaning "Kain knife." Of all the superstitions which they must overcome to be happy I know of none so terrible and to which they are so bound as those connected with lightning. They believe that certain witch-doctors have the power to control the course of lightning. They readily pay large sums to the witch doctor for charms which are supposed to keep the lightning away. They also pay large sums to have the lightning sent to strike the house of one who refuses to pay his debt, or who has refused to finish paying his marriage dowry. They also believe that the lightning, when it strikes a person, cuts out the victim's tongue. I recently examined the mouth of a woman who was killed by lightning. The mouth was bleeding, evidently caused from the teeth or lips striking against the ground in the fall, but the native's explanation is that the lightning cut out her tongue because the witch doctor says so. Whenever the witch doctor has opportunity to do it without being seen he cuts out the tongue of a lightning victim and carries it to some far off village to sell at a very high price to some superstitious person who is looking for lightning medicine. The chief of the largest local village told me recently that he was trying very hard to give up all superstitions since the coming of the gospel, but that to actually lose faith in lightning fetishes would be most difficult. In order to impress upon me his deep concern about the matter he raised his right hand and pointing his finger toward the heavens, in a voice of intense feeling he shouted "Will I ever be able to give up this one superstition!" He has been coming to the Sunday services lately and I pray the Lord that something may happen to cause this man to lose his confidence in the power of the witch doctor. I have quiet talks with him from time to time about God's care over his people and his control of all the elements of the heavens. He is evidently fighting a battle for he attends the services, sends his wives and children and does all he can to show his interest in the work, but he is still on the outside of the fold. Pray that he may win the victory which only God can give him.—*Congo Mission News*.

A little boy came home from Sunday School much excited because his teacher had said that Christ was a Jew. "I didn't know that," he said, "but I did know that God was a Baptist."

WORLD TRAGEDIES

1. Two hundred and seven million bound by caste, means—Hinduism.
2. One hundred and forty-seven million permeated with Atheism—Buddhism.
3. Two hundred and fifty million chained to a dead past—Confucianism.
4. One hundred and seven million under the spell of fatalism—Mohammedanism.
5. Eight hundred million sitting in darkness—Paganism.—*Selected*.

DO YOU WANT THIS IN AMERICA?

READ THIS, and then do your own thinking about the people and the magazines that are praising Soviet Russia and pointing to her as the ideal they have in mind for our own Republic's future:

"Early in November, listeners all over the world, who had tuned in to Moscow in their daily supply of Marxism, were shocked to hear the voice of Paul Robeson singing to them the Negro hymn, 'Steal Away To Jesus.' When it became known in responsible Soviet circles there was a great to-do. Class enemies had succeeded in worming their way into the source of one of the most effective streams of Red propaganda! Six prominent wireless officials were dismissed, and the Chairman of the All-Soviet Broadcasting Committee published an apology to the Soviet public."—*World Dominion*.

"THE FINEST CONTRIBUTION"

An old woman, poverty stricken, attended a Missionary meeting in Scotland. The doorkeeper looked down on the little woman in sober black and said to her, "Have you a ticket of admission, madam?" "I have not," she replied. Then he said, "Are you a subscriber to the society?" "I am afraid I am not," was the little woman's answer. "Then," said the doorkeeper, "I cannot allow you in"; and with a sigh the old lady turned away and walked down the street. Disappointed and sore, she thought of the words—"Are you a subscriber?" and all at once she turned back, for she was a mother who had given her own son to Sierra Leone, a young boy now lying beneath the sod of that far-off land, and presenting herself at the door again said, "I forgot. You asked me if I was a subscriber. I gave my only boy, and he is lying out in Sierra Leone." The caretaker took his hat off and with a gracious bow, said, "Come in," and, taking her arm, led her to a front seat. This is the finest contribution we can give.

WANTED

A copy of Annual Financial Report of The Foreign Missionary Society, 1921-1922. Louis S. Bauman, 1925 E. Fifth St., Long Beach, Calif.

Working Without Money

By John C. Cranberry, Rio de Janeiro, Brazil

"We need money. If people would give more liberally, what wonderful things we could do in foreign missions!"

All my life I have been hearing missionary addresses and sermons; I have been reading missionary editorials, articles and books. To my mind the money appeal has been exaggerated. While many leaders acknowledge that prayer is the most important factor, they argue that if we have prayer, money will come.

It is interesting to note how much truly Christian work is carried on effectively entirely apart from the support of any foreign missionary board. I know a business man who uses his home for a mission to the humblest classes and holds regular services each Sunday, including Sunday school. At a Sunday evening service, which I attended, the room was full. Something is going on there practically every night in the week. There is a recreation room for the young people; a museum and a library. One evening is given to prayer. This man and his family furnish the place, the working personnel, and almost everything else needed, without one cent of outside help. He says, like Paul: "My business is tent-making, but that is only to pay expenses." This work has been going on for years, and while the people pay something it is not much as they are poor and ignorant.

Last evening I entered the oldest Protestant church in South America, an Anglican church in the very heart of Rio de Janeiro, where services are conducted for the English community. A group of young fellows organized into what they call the Toc-H were about to hold a business meeting, preceded by a devotional service. There was no singing. The Archdeacon read from one of the Psalms, and commented impressively: "The Psalmist was like us in that sometimes he felt himself slipping, but his trust was in God. We wonder why there is so much selfishness in the world, so much that is wrong and ugly. The reason is that it is so much easier to roll down hill than to climb up. The Cross gives us the assurance that unselfishness, living for others, goodness, is worth while." Then he offered prayer for fifteen or twenty minutes. There was nothing hurried. We were in the center of the busy city and a number of business men were present. At the close of the devotional service the young men asked me to tell them something about a central mission in a crowded part of the city. "What we want to know," they said, "is how we may be of service. We may not be capable of much, but there are about thirty of us who are eager to render any kind of service."

One of the largest and most influential evangelical churches in the city of Rio was founded wholly as the result of volunteer effort. In 1855, Dr. Robert Reid Kelley, a Scottish physician who had suffered persecution on the Island of Madeira came to Rio and started evangelical work on his own expense. He and his wife mastered Portuguese, and translated and composed a large part of the hymns still in use by Brazilian Evangelical Christians.

One teacher of agriculture in Brazil not only maintains the highest Christian ideal of American manhood, but puts forth definite efforts to share his convictions and experience with Brazilian youth. At the college assembly he has helpfully discussed, for example, questions of temperance and morality. These men have never been paid by any mission board, but this by no means lessens their Christian influence. Their work has the advantage of being the natural and spontaneous expression of personalities rich in Christian experiences, in learning and in social idealism.

The man who has done so much for Brazil as any other North American I know receives support from a Christian agency, but for a greater part of his work he has never received a cent. Cooperating with churches, fostering schools, encouraging every good cause, a friend of the Salvation Army, helping in work for lepers, looking after seamen, establishing social work for the masses, opening his home to passing strangers and residents alike, equally appreciated by Americans, Brazilians, and British, this real American ambassador to Brazil, as some one has called him, is doing a Christ-like work and exercising an influence that cannot be measured in terms of money.

While a great part of missionary achievement is made possible by gifts from the home churches, it is well to recognize that much is being done independently of that source. The spread of Christian truth and life does not depend upon money.

"Costly cathedrals, ornate churches, and ecclesiastical millinery seems such a travesty on our faith to the weary, tired, heroic, and battle-scarred missionaries who stand bare-handed in the front fighting-line. It is as the callous painting of the lifeboat when the wrecks are pleading and when the call is loud and long and real to man the lifeboat and send it over the dark waves to seek and to save the lost."

TIMELY BOOKLETS

By Louis S. Bauman, D. D.

Pastor, First Brethren Church
Long Beach, California
Writer of Prophetic Articles

"Your booklet has been circulating among our friends and it proves food for much thinking. We feel such reading will be of great benefit to students of Biblical Prophecies."—Testimony from A. F., Chicago, Ill.

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Archeology Corroborates Biblical Chronicles

Expedition's Find of Twelve Potsherds in Palestine Welcomed as Fresh Evidence From Contemporaries that Old Testament is Not Mere Collection of Myths and Fairy-Tales.

In the fourteenth chapter of the second Book of Kings is told the tragic story of Amaziah, King of Judah, who met a challenge to Jehoash, King of Israel, and suffered defeat, capture, and the pillage of Jerusalem for his rashness. "And the rest of the acts of Amaziah, are they not written in the book of the chronicles of the kings of Judah?"

The rest is only a brief passage regarding the murder of Amaziah at Lachish, to which he had fled to escape conspirators among his own people at Jerusalem.

But there are other chronicles, recently unearthed, as told in The Literary Digest of last week, which may tell more of the story of that ancient feud and of the doings of other kings of Judah. More important to biblical scholars is that these freshly found chronicles corroborate what the Bible tells of that day.

Thus, again, do the pick and spade serve to confirm Biblical accounts, and, as is said, to confound the higher critics. That, however, is in dispute.

A British archeological expedition headed by Dr. J. L. Starkey reported finding twelve potsheds at Tel-aduweir, midway between Beersheba and Gaza, the site of ancient Lachish, where Amaziah met his end. Lachish, which stood on the site of an ancient Amorite fortress, suffered the plight experienced by any city on the border between two contending empires. It was destroyed by Joshua, assigned to Judah, fortified by Rehoboam, Sennacherib made it his headquarters for his campaign against Judah, and it long resisted Nebuchadnezzar. Fate and the hand of time finally effaced it.

A VALUABLE FIND

Now the pick breaks through the dust which covered it, and seven other things, to disclose to archeological detectives fresh evidence from contemporary hands that the Old Testament is not a mere collection of myths and fairy-tales.

The potsherds are ascribed by Prof. Harry Torczyner, expert on Semitic languages at the Hebrew University of Jerusalem, to the time of

Jeremiah, 2,500 years ago. He called the find the most valuable ever made in the period of the first temple (Solomon's), and Dr. E. L. Sukenik, Professor of Archeology at the Hebrew University, said the potsherds were the greatest discovery since the Siloam inscriptions of 1890.

A remarkable feature noted by Doctor Torczyner was that the inscriptions on the potsherds apparently were written in ink, and Professor Sukenik declared their most amazing characteristic was that many of the words and names used are spelled exactly as in the traditional Masoretic text of the Pentateuch.

The spelling would indicate, he said, that the Bible was written by scribes during the time in which the events it chronicles occurred, and that the scribes were eye witnesses of the incidents they reported. This, he said, would tend to destroy the higher criticism that the narrative was written many centuries later.

The enthusiasm of the discoverers of the long-hidden relics was shared by experts in the United States. "One of the most valuable contributions ever made to Biblical history," said Dr. John P. Harrington of the Smithsonian Institution. "The Hebrew Bible," said Doctor Harrington, a language expert, "has been transmitted to us as copies in the Hebrew, Aramaic (or West Syrian) and Greek languages and corroboration of its events has hitherto come scarcely at all through the finding of ancient archeological writings in these languages, but from Egyptian and Babylonian sources and from general results of Palestinian archeological studies.

"It is therefore of the greatest linguistic as well as historical importance that inscriptions have been found in the Hebrew language relating to this central period of ancient Jewish history. Every letter of these inscriptions will be of priceless value and this new information will be incorporated in textbooks for Biblical study."

In the long-secret library of the earth have been found many other evidences of the historicity of the Biblical accounts. Archeologists have uncovered cuneiform writings and physical evidences of the great Flood through which Noah piloted his strange passengers to safety.

Concerning the latest discovery, the New York Herald Tribune noted that,

"considered quite aside from its devotional and religious characteristics and purely as a historical document, the Bible has experienced within two generations one complete swing of the pendulum of expert opinion. From slavishly literal acceptance of every word and punctuation mark, opinion of Bible scholars swung far to the opposite extreme of doubting every historical event recorded, even the Exodus or the existence of Abraham.

"Now the balance is becoming truer. Proof satisfactory to the most rigid logician now is available for many of the Bible episodes. More appears with every thorough bit of excavation that is done."

Taken from the Literary Digest.

NOTES ON THE SUNDAY SCHOOL LESSON BY GEORGE S. BAER

THE CHRISTIAN CHURCH

(Lesson for May 12)

Scripture Lesson—Acts 2:41-45; Eph. 4:1-7, 11-16.

Additional Scriptures—Matt. 16:13-20; Mark 4:26-32; Acts 2:41-47; Rom. 12:4-8; Eph. 1:15-23; Eph. 2:13-22; Eph. 4:1-16; Eph. 5:22-27; 1 Tim. 3:15.

Golden Text—"So we, being many, are one body in Christ, and every one members one of another" (Rom. 12:5).

Christ the Founder. He is both the founder and the builder. After Peter confessed that Jesus was the Messiah, he declared he would build his church upon that confession—the acknowledgement of Messiahship. Such faith is essential to those who would be members of his church.

The Power of the Church. The church is dependent for its vigor and power on the presence of the Holy Spirit. That is illustrated by the example of the church in Jerusalem. An empowered church is a Spirit-filled church.

The Way into the Church. Peter laid down the requirements in his sermon on Pentecost—faith, repentance and baptism. Faith was already present when the people cried out, "What must we do?" the apostle replied, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."

The Program of the Church. Paul admonishes the church at Ephesus in the first place to "walk worthily." That involves humility, meekness, longsuffering, loving forbearance, unity in peace. The church was not only to "walk," but to "work," giving itself unto the "work of ministering" to the end that "the body of Christ" may be built up. The agencies for that upbuilding were set forth as follows: apostles, prophets, evangelists, pastors and teachers.

(Continued on page 18)

CHRISTIAN ENDEAVOR

C. D. WHITMER, Editor,
South Bend, Ind.

BRETHREN BRINGING CHRISTIAN CHURCH UNCONSECRATED ENDEAVOR EXTENSION EVANGELISM

Senior Christian Endeavor

The Senior C. E. of the Ashland Brethren Church has seen remarkable growth during the school year of 1934-35. The officers and committee chairmen, serving as a cabinet, met weekly when the year's work was first started, and now monthly to plan for advanced programs and work.

When the Ashland County Young People's organization had a special week of services, during which time the young folks were to "win a friend," the Senior and Junior Societies combined and held a service. In conjunction with the College Gospel Teams our C. E. worked this year, aiding in house to house visitation, and special young people's meetings.

Several parties with real Christian fellowship helped to round out the social life.

Exercising special care so that the money in our treasury would be used wisely, we concentrated on giving to others. Benevolence and the Home Mission Board received the greater part of our gifts.

Two of our trusted members, John Ruskin Garber, and Chester Zimmerman, took over the leadership of the Intermediate C. E. and handled the work commendably.

Because the officers and cabinet so willingly worked, and sacrificed time in order to make our C. E. better, the president desires to make mention of them before the Brotherhood. They are:

John Aeby, Vice President; Faith Benshoff, Secretary; John Porte, Treasurer; Laura Miller, Arthur Malles, Chester Zimmerman, J. Ruskin Garber.

The Ashland Brethren Church C. E. sends greetings to the other C. E.'s of our Brotherhood. Your work has been a real inspiration to us. In Christ,

ALTHEA M. SCHWARTZ, President.

Monotony

By John Ruskin Garber

One of the big problems in any organization is to keep up the interest. Christian Endeavor is by no means an exception to this rule. Many a Christian Endeavor Society with an excellent outlook for its future has gone down to defeat by the trail of monotony. Many a member has gone to a meeting invigorated with new hopes and aspirations, only to hear

the same songs led in the same manner, followed by the leader, the same as all others, reading the leader's talk clipped from the quarterly, and the same lack of interest in prayer and discussion of the topic.

This tendency to travel along in the same rut from one meeting to the next is one thing that must be heedfully avoided, if you are to maintain interest in a Christian Endeavor Society. The leaders must be constantly on their toes for new ideas as to how the programs may be varied, not only as to the procedure itself, but also as to the type of programs.

There are countless sources of information along this line, if your own ingenuity fails you. This portion of this publication can be one of the best helps in this connection, if all societies will cooperate in sending in their helpful hints and suggestions. Suggestions for new types of meetings, new themes for socials, new fields of endeavor to conquer will tend to build up a mutual interest between all societies and thus promote interest in the individual groups. In conclusion, the way to success is through study and through prayer—studying how you may improve your society, and praying that through your society you may learn to love the Lord and do his will.

Ashland, Ohio.

OUR LAYMEN

Their Interests and Activities

Laymen's Session at Conference

There is one department of activity at our National Conference that is not as active as it should be, a department that should be on an equal footing with the work of the ministry and the W. M. S. That department is the Laymen's organization. Few laymen know of the working of these sessions. To become a member of this organization a brother does not have to be a delegate to the National Conference. The Constitution says if you are a member in good standing of any Brethren Church, you may be enrolled in the Laymen's organization. The president of the laymen's work, Brother Puterbaugh, has been giving us some fine working plans in these columns and it is the hope of the rest of us that many of our churches will organize men's brotherhoods and send representatives to the Laymen's sessions at our next regular Conference at Winona Lake. There should be at least 200 men in attendance at the sessions. Speakers of ability will give us many profitable and interesting outlines that will help us meet the difficulties in our local churches. This work is a man's work and we need men to do it.

Some fine reports are coming in re-

garding newly organized men's organizations. Some use the name "Alexander Mack" and others some other name, and for these we are glad. We covet your efforts to help us put over the largest Laymen's Conference sessions we have ever had, and if that can be done I am sure the National Conference officers will give to us the proper recognition during the Conference sessions. NOW is the time to start your local work and culminate in a fine delegation to the National sessions next August.

Ashland, Ohio

J. C. McBRIDE

Sunday School Notes

(Continued from page 17)

Hindrances to Upbuilding. The immaturity or childishness of believers who are swayed by every wind of doctrine. Those who are not instructed and who do not grow in grace and knowledge are easily caught in the meshes of clever and seductive error. Being taught the truth in love and being united with Christ by regeneration and growing up in him by sanctification will overcome that instability and immaturity.

The Christian Faith of Dr. J. Allen Miller

(Continued from page 2)

goodness, then let us imitate his faith. Those who have worked by his spirit during these last years feel sure that if he could speak to us today, he would point our eyes, not to himself, but to the Living Word he worshipped, whom he was, and whom he delighted to serve. The secret of the good life is Christ.

I do not know what may be done eventually to establish a suitable memorial of Dr. Miller's life and work. But I know that no memorial of wood or stone could possibly bring greater satisfaction to him than the establishment in our hearts today, and in the hearts of others that blessed faith which he held, and loved, and kept to the end of the journey.

I have heard of Thee by the hearing of the ear: but now mine eye sees Thee (Job 42:5).

A good time had at the sacrifice of conscience will mean a bad time later on.

Separation of church and state need not mean separation of religion and education.

What energy a text will breathe into a man! There is more in one divine sentence than in huge folios of human composition. "Speak to me now in Scripture language alone," said a dying Christian: "I can trust the words of God."—C. H. Spurgeon.



NEWS FROM THE FIELD



THE REVIVAL AT DAYTON, OHIO

We came to Dayton from South end, Indiana. This was the first meeting we had held in this community. We were in New Lebanon our years ago, and many of the Dayton people came out to that meeting. We were much impressed with the size and opportunities of the Dayton field. Our church here commands a tremendous place in the religious life of the community. Its responsibility in the sight of God is tremendous. And we believe that the leadership of the church is awakening to a new sense of the real nature of that responsibility to the extent of greater accomplishments than have hitherto been reached.

For some time we had anticipated the privilege of working with Brother Barnard, and found in him all we had hoped for and more. He is a man fully equipped for his work in mind and heart. A good administrator of the affairs of the church, a strong teacher, a good organizer, and a man with a heart burning for lost men. I was happy in his fellowship through service in reaching men for God. He has accomplished things in the spiritual life of the church that are tremendous, and he has a vision for the future that is worthy of his field.

Orville Lorenz, who acts as assistant pastor, together with his work as pastor of the Clayton Church, is a most promising young man, whom, we feel, could be giving all his time to a church of his own. He is liked by all Dayton folks and has filled a real place in the pastoral work of that church.

There is a fine spirit in lower Ohio churches, and delegations from Pleasant Hill, New Lebanon, Clayton, West Alexandria and other points were in attendance frequently. The Gratis folks had a meeting of their own going so they could not come.

The various Sunday School classes, Young People's and Women's organizations attended in bodies. Sometimes there were five and six at one service. Co-operation seems to be the watchword of the Dayton Church. They work together, and have a real sense of loyalty to the whole. Brother Roy Patterson is doing a great work as Sunday School superintendent, and is putting a note of real and deep spiritual emphasis on the school that promises great things for the future. Two other items of strong appeal came to the surface during the meetings in the Foreign Mission offering, and also an opportunity to clear off

the remaining indebtedness on their building to their great advantage, but these other things did not detract from the interest in the meetings and the folks kept right on working to the limit for souls. The pastor very cleverly and adroitly handled these matters so as not to interfere.

It is with great satisfaction that we recall the fine spirit and co-operation manifested throughout the entire meeting. We had hoped and prayed for many more decisions than we received, but we are thankful for those who came. Among them were some most remarkable instances that I shall never forget. God was working mightily in the meetings claiming men for Himself.

The music, under the direction of Professor Kline, the peerless organist, contributed most constructively to the success of the meeting. The fine spirit of this man is enough to make any audience sing.

We had a happy home with Brother and Sister Oswalt during the meetings and shall never forget their efforts to make our stay a pleasant one.

May our God ever lead this congregation on to fulfill all His will in Dayton. May their hearts be tuned to follow Him. R. PAUL MILLER.

THE REVIVAL AT GOSHEN, IND.

Even though it has been some weeks since I have left the land of Goshen, I have not forgotten the wonderful three weeks of service with Brother S. M. Whetstone and his good people. They were all too short. A longer stay would undoubtedly prove even more successful. The results were gratifying, though the number of confessions was not so great. I leave the statistical report for Brother Whetstone to report if he so chooses. Suffice to say, that victories were won, and from all indications from what we have heard by mail since leaving Goshen, the saints were strengthened and shown more clearly their individual responsibility towards the Lord and His work.

Now when I said in the beginning that I have not forgotten, I meant just that. How could one forget such things as were planned for the evangelist. For lo and behold, one night in the second week of the meeting a delegation of fourteen people surprised the evangelist. This delegation travelled by rail some 450 miles, all the way from Conemaugh, Pa. Riding all day, hearing the sermon, and then returning the same night, arriving back

at Conemaugh the next morning. Travelling over 900 miles in the round trip. In the next week, the third week of the meetings, four more did likewise. This time, William Schaffer, their pastor came along. One of two things we have arrived at, that either these good folks liked the evangelist's preaching so well that they would travel this distance to hear a good sermon, or that they would go this far to get even with the evangelist and take some of the wind out of his sails. And what I mean, that is just about what took place. I had to even be asked to shake their hands. I forgot common etiquette. I was speechless. Nevertheless all enjoyed such fellowship and the Goshen people rallied wonderfully well to cooperate wholly in making this plan work out to perfection with the Conemaugh people. Some Goshen folks had to meet the train at Warsaw, 25 miles away and then return again the same evening that connections might have been made for some to return to work the next day.

I want to thank the Goshen ladies for their splendid Hoosier meals. Since I married a Hoosier girl, these meals made me feel more like home. My stay was with the Whetstones. They were warned before hand to let me make myself at home, for I would anyway, and this was carried out very nicely.

The opportunities are great at Goshen. The church building is exceptionally good and may I say, well kept up. Our church and pastor are well respected in the community. I believe the Goshen church may look forward. With some real earnest work and praying and a testimony that is out and out for the Lord Jesus Christ, this church has a wonderful opportunity to become one of our strong churches in the east.

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

LEO POLMAN, Evangelist,
South Gate, California.

CLAY CITY, INDIANA

The Bible Conference which was held during passion week by Dean Alva J. McClain was truly a great spiritual feast for all of our Brethren.

The meetings were well attended, not only by our own congregation, but also by the other congregations of the city. They assisted us by special numbers of music on various evenings. The interest was intense and many expressed themselves as to their desires for the continuance of the teachings.

Brother McClain brought forcefully each evening teachings on difficult passages of the Scripture. His fine style of clearness and simplicity appealed to all, and all who were within the sound of his voice understood. In each lesson

he seemed to bring out a call for service and deeper consecration.

Easter evening two of our fine young men made a definite stand for deeper consecration. What a blessing for the Church! May they not fail to grasp their opportunity to encourage and help these young men as He directs.

We had felt it a little unfortunate that we would need to raise two special offerings at practically the same time, but again we find "God's Word holds true." All things work together for good to them that love God" (Romans 8:28). There was an increase in the Easter offering and a very nice offering for Brother McClain. The total of the offerings exceeded one hundred dollars.

We are glad to say the church is growing in every way. The attendance slowly, but gradually, is climbing, almost every Sunday has an increase over the report of a year ago.

Since our Bible Conference we feel encouraged for greater work in His cause. PAUL A. DAVIS, pastor.

LONG BEACH, CALIFORNIA

The First Brethren Church of Long Beach was so overwhelmed with blessings during the Easter Season that we want to share them with the whole Brotherhood. First of all, we had an unusual time of refreshing and spiritual uplift at our Communion on the evening of Good Friday. It proved to be the largest Communion in the history of the Church, and the Lord was very manifestly with us, as we remembered Him in the commemoration of His death, His burial and glorious resurrection, and then looking forward to "that blessed hope and the glorious appearing of the Great God and our Saviour Jesus Christ!" The entire evening was truly a foretaste of that joyous fellowship we shall know in Paradise!

The Sunday morning service was an inspiration, with the triumphant Easter music and the sermon by Dr. Bauman on the miracle of our Lord's resurrection and the hope we have in Him Who never has and never shall fail us. Many went forward in reconsecration and first confession when the invitation was given. The evening service was the glorious climax to a day of special blessing. We had expected the usual Easter music, with a sermon by the pastor, but the program developed into the most wonderful Easter musical, according to the testimony of many, that they had ever heard. With a chorus of 50 adult voices in the choir, and an antiphony of thirty young folks in the gallery, re-echoing our Lord's praises in the old majestic Easter anthems, accompanied by the pipe organ, piano and harp—well, it was another foretaste of the joys that await us! The pastor did not deliver the sermon he had prepared, but, in response to a brief invitation, once again the front pew was filled. Here at Fifth and

Cherry, we do not believe in making an Easter drive for church members. Every Sunday, the invitation is given, and whosoever will may come. So, we were not saving up for this occasion, but the Lord did the "driving" by His Holy Spirit, and twenty were baptized at the close of the day—nineteen of whom entered the fellowship of the Church. Also, there was the reconsecration of a young man which greatly rejoiced the hearts of us who know him personally, and four others made reaffirmation and will be received into the Church a bit later.

In reviewing the spiritual joys of that Easter Day, we almost forgot to tell you about our Easter Offering. To date it totals a bit over \$5400.00, but we're not through yet!

Alice B. Longaker,
Church Reporter.

RESOLUTIONS OF THE FIRST BRETHREN CHURCH OF ASHLAND, OHIO

On the Passing of Dr. J. Allen Miller

We the members of the First Brethren Church desire to express our great loss through the death of our beloved Dr. J. Allen Miller. We extend our heartfelt sympathy to the bereaved family and hereby record our own feeling of loss on every hand.

His wise counsel and temperate spirit were manifest in all our relations. The Official Board of this church will not soon recover the loss of his advice. His wide experience and his faithful service to this church made his counsel especially valuable and his inherent virtue and devotion to its highest interests can not be replaced by another.

In our great loss, we must both lean the harder on the arm of the Lord and pray for his guidance, and call to the membership of our church to do likewise so that our combined yielding to the Lord and determination to be more harmonious may in some way mitigate the keenness of our privation.

As a member of most of our important committees, as a teacher in our Sunday School, as a leader in every phase of our united service, he will be missed and we must the harder try to fill the gap made by his passing. May our God who causes all things to work together for good, help us in our bereavement.

Resolved that these resolutions be written into the record of our congregation, that a copy be sent to the family and a copy be sent also to The Brethren Evangelist for publication.

E. E. Jacobs, Moderator.
G. S. Baer, Secretary.

A LINE FROM LINWOOD, MARYLAND

We have not written for the Evangelist lately. Bad weather and bad roads with some sickness have hindered our attendance for a time. With the advent of spring and sickness gradual-

ly letting up we can reasonably hope for an increased attendance at all our services. Our evangelistic service will begin on the 12th of May. These services will be in charge of Brother William Clough of Uniontown, Pennsylvania. He will lead us in a two weeks campaign. We are anxious and hopeful that these services will lead many to the feet of the Saviour. We ask a kindly interest in the prayers of the faithful in behalf of these meetings. Pray earnestly, beloved, as we need a real revival. If we fulfill the conditions, he has promised to grant us the desires of our souls.

Further, our lovefeast has been set forward one week. The time for our communion is now the first Sunday in June beginning at 7:30. We ask our neighboring churches to help us in our revival services and to come and enjoy the communion services with us.

J. L. Bowman, pastor.

IN THE SHADOW

LUNDBERG — Mrs. Annie Pitt Lundberg was born in Frankfort, Kentucky, March 11, 1872 and departed this life at her home southeast of Fort Scott, Kan. on April 1, 1935 at the age of 63 years and 21 days. Annie Pitt was married to Charles Lundberg at Fort Scott, Kan. on December 25, 1888.

They had lived in this community more than 40 years and had a large circle of friends. Her husband preceded her in death about four months. The following sister and brothers survive her: Mrs. Rosa Paget of Filer, Idaho; James and John Pitts of Goodson, Mo.; Frank Pitts of Nevada, Mo.; Steve Pitts of Billings, Okla.; Sherman Pitts of Commanche, Okla. and a number of nieces and nephews.

She was a member of the Holiness Church. Her cheerful presence will be missed by a large number of friends and neighbors. Funeral was conducted from the home on April 3, 1935 by the writer.

Burial was made in the family lot in the Clarksburg cemetery, beside her husband. L. G. WOOD.

CANADAY — Mrs. Rebecca Ann Canaday was born in Illinois on December 23, 1878 and departed this life at the Main Street hospital March 13, 1935 at the age of 56 years, 2 months and 20 days. Mrs. Canaday had resided in this community for more than 40 years and was respected by a large circle of friends. Her husband preceded her in death by about three years. She survived by five sons and three daughters, as follows: C. A. Canaday, Niantic, Ill.; Leo, Cecil, Clifford and Omar at home; Mrs. Elsie VanDyke of northwest of Fort Scott; and Edith at Mary at home. One brother, Charles Moore of Pritchett, Colo., also survives her.

Funeral was conducted from the Cheney Chapel on March 15, 1935, by the writer and burial was made in the family lot in the Woods Cemetery. L. G. WOOD.

The BRETHREN EVANGELIST

WOMAN'S OUTLOOK NUMBER



A Bridge Constructed by the African Natives

Signs of the Times

By Alva J. McClain

SENATE May Hear Deuteronomy.

The Senate of the United States, most famous body of debaters in the world, have some peculiar rules of procedure. One is that no action can be taken until each Senator has had his say. It does not matter whether he talks about the matter under discussion or not. He may, in fact, talk about anything. Thus it happens that, when any Senator dislikes a proposed action, he is permitted to talk as long as his vocal cords hold out, and thus prevent any action. This is called "filibustering."

Senator Bailey of North Carolina, member of a group of Southern Senators who do not want the proposed anti-lynching law passed, has threatened that he will even read the "whole Book of Deuteronomy" to the Senate, if that should become necessary in order to prevent the bill from coming to a vote.

That might not be a bad idea. It would do the Senate, and also Senator Bailey, a great deal of good if they could hear and follow what the book of Deuteronomy has to say about the taking of human life. There was a spirit of lynch law in the days of Moses. The "avengers of blood" were always ready to take justice into their own hands. But Deuteronomy insists that all punishment shall be meted out under the hand of government, even providing cities of refuge to protect the wronger-doer until his case could be properly investigated, that "innocent blood be not shed in the midst of thy land." Study Deut. 19:4-13.

NOT Knowing The Scriptures."

Richard Haliburton, famous traveller and writer of interesting places, in a recent syndicated article describes the horrors of Spinalonga Island near Crete where lepers are sent to live and die. Mr. Haliburton's article is very much worth reading, but he slips when he says that only one case of kindness toward a leper is recorded in all biblical history, that one recorded in Mark 1:40.

The Bible student will recall many instances. Probably most of the children in primary Sunday School departments would remember at once the case of Naaman in the Old Testament. Our Lord offers as one great proof of His Messiahship the fact that "the lepers are cleansed" (Matt. 11:5). In Luke 17 there is the instance of ten lepers being cleansed at one time.

If the accuracy of Mr. Haliburton's writings be judged by his statement about lepers in the Bible, then it might

be well to take what he says with several grains of salt.

BUNNIES, Candy Eggs, New Hats.

The Castle Heights Methodist Church of White Plains, New York, after studying the commercial situation that surrounds the celebration of Easter, decided that there is nothing particularly uplifting spiritually in rabbits, candy eggs and new hats, and through its official board declared a ban on such practices as merely paganism.

Whereupon the local Chamber of Commerce, with an eye on the cash register, raised its voice in high protest against interference with the "Easter trade."

In the 19th chapter of the Book of Acts you will find something very much like this. Paul's preaching in Ephesus had turned so many people away from idolatry that there was danger in the words of the silversmiths, "that this our trade come into disrepute." "Our trade" is a touchy matter.

It is to be hoped that the Methodist Church of White Plains will stand its ground. There is nothing wrong with rabbits and candy eggs, in themselves, but when the sacred day of our Lord's resurrection is exploited for the purpose of selling such things, it is time for someone to speak up.

EVENTS Are Leading."

E. Stanley Jones, noted missionary and writer, says, "Events are leading up to a world decision. This generation, or, at the most, the next, will have to decide between materialistic, atheistic Communism, and the Kingdom of God on earth. And this both in the East and West."

Dr. Jones is right in feeling that events are rapidly leading up to a "world decision." And those who search the Word of God know what the decision will be, if unregenerate mankind makes it. It will be the same "world decision" made 1900 years ago when "rulers, priests and people" called for the death of God manifest in the flesh, declaring that "we will not have this Man to rule over us."

But Dr. Jones is wrong when he suggests that man must make the decision which will establish "the Kingdom of God on earth." That decision is for God to make, not man. And the decision will be made one of these days. It was written in advance prophetically 3000 years ago.

"I will declare the decree; the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I will give Thee the nations for thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron . . . Kiss the Son, lest He be angry, and ye perish from the way . . . Blessed are all they that put their trust in Him" (Psa. 2:7-12).

GENERAL Ludendorf Speaks.

This famous German military genius who suffered an eclipse during recent years, is brought once more into the limelight by Hitler who ordered a general celebration in honor of Ludendorf's 70th birthday. And the general made a speech in which he said, "On the complete renunciation of Christianity will the German people achieve the unity it needs . . . for me, I am not merely an opponent of Christianity, but I am literally a Christian and a heathen—and proud of it."

That is deplorable language, but is language that no one can misunderstand. Ludendorf is an admirable figure when compared with men who wear the livery of the church and draw their living from its treasures, strive to cover their paganism with weasel words. Both are pagans but Ludendorf is honest at least, at that is a distinct advantage.

Ludendorf speaks the spirit that boils beneath the surface today State and Church, a spirit which last will eventuate in the apotheosis of the "Man of Sin" in the temple God, acclaimed by an apostate church and a lost world.

"Yet he shall come to his end, and none shall help him" (Daniel 11:45).

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EDITORIAL

BRIEF STATEMENTS ABOUT THE CHURCH

"The Church" a Separated People.

There are many institutions and agencies set for the promotion of the moral and spiritual welfare of men. But above them all, inspiring them all, and superior to them all, is the Church of Jesus Christ. It is greater than all because it is of divine origin and is motivated and operated and sustained by divine love and wisdom and power.

We are too much inclined to toss the thought of the church into our mental hopper with all the other benevolent agencies we know, and to regard it as just one of the many that are deserving of our support. This lack of proper regard for the church is due largely to the fact that we give very little thought to its unique character and place. We need to acquaint ourselves, or to become more familiar, with the fact that there is nothing else in all the world that stands along side of the church to claim our affection, loyalty and service. There are social clubs, relief agencies, character building institutions, and civic improvement and reform organizations to which many Christian people give time and energy with the feeling that they are accomplishing much good for themselves and for others, and in many instances they are justified by their fruit. But these are all superficial and secondary in achievement and claims to those of the church. The outstanding sin of church people today is that they do not recognize in their thought and conduct the superior place of the church. A reappraisal of this divine institution in the light of history and of the Word of God would go a long way toward a readjustment of our values and a placing of the emphasis where it belongs.

The church is fundamentally a religious convocation, an assembly of people called together for divine worship, for the celebration of religious rites, and dedicated to holy purposes. The New Testament word for church is *ekklesia*, from which we get our English word "ecclesiastics," referring to those called out from the crowd and set apart to the service of God. Ecclesiastics, according to the popular understanding of the term, suggests the priesthood, the ministry and others set apart for religious purposes, but primarily the word refers to all who are members of the church, and so it should. Every member is a called-out one, called out from the world and its ways, and called to fellowship with Christ and into his standards and serv-

ice. For one to join the church of Christ and then to continue in his old way of living, in company with his old associates and in the practice of his old worldly habits is to violate the very purpose of the church and to belie his profession of having received into his life the saving power of the grace of God. The church is not just an organization; it is an organism, and those who really become members of the church are made alive unto God. It would seem, therefore, that there are many people who are members of a visible organization, who are not members of the body of Christ, which is his church.

This separation from the world was an essential characteristic of the New Testament church. There was such a marked difference between the followers of Christ and the other dwellers in Jerusalem, and their testimony for Christ was such a clear and ringing denunciation of the world, that persecution was launched against the church of God. The persecutors had no trouble in determining who were members of the church, for they were all marked men. That is the glory of the true church-member—he is a marked man, marked by the manifestation of the Holy Spirit's presence, set apart in aim and conduct unto Christ, and the world seeing him, knows that he has been with Jesus and has learned of him. To those in the church at Corinth, who had failed to show forth this characteristic, Paul conveyed this divine admonition: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6:17). The church is fundamentally a separated people, and he who would be a true member must separate himself from the world.

EDITORIAL REVIEW

DATES FOR TRAINING CAMPS are announced this week, especially for Camp Juniata in Pennsylvania. See the Sunday School page.

ALL DEPARTMENTAL SECTIONS of the National Conference program were due in the hands of Secretary L. E. Lindower, Warsaw, Indiana, the first day of May, so he writes this week.

PROF. M. P. PUTERBAUGH, president of the Laymen's organization, has been trying to get the cooperation of the pastors in effecting local laymen's organizations. He has not had the response that his worthy movement deserves. Pastors are wise who give attention to this work.

CHRISTIAN ENDEAVORERS will find a message in their department this week from their president, Brother Robert D. Crees, and a financial report from their secretary-treasurer, Miss Mildred Dietz. Societies are urged to report their work and to send their communications direct to Brother Crees at Kittanning, Pa.

THE SPRING MINISTERIUM of the Indiana Brethren ministers is being held this week at Lake Shipshewana, the exact date being May 6 to 8. The program placed in our hands by the vice president, Brother S. M. Whetstone, indicates that these preachers have spread for themselves a splendid spiritual feast. Brother B. H. Flora is the president and Brother G. L. Maus is the secretary.

ROANOKE, VIRGINIA, church is rejoicing in the possession of a great zeal for foreign missions, made all the more real and effective because of the presence for two weeks of Miss Tyson, missionary on furlough. Their Easter offering was over \$400 and they have adopted Miss Mabel Crawford as their missionary. Easter Sunday saw four decisions for Christ, one reconsecration and three other baptized persons received into the church. Brother Herman W. Koontz is the pastor of this church.

BROTHER S. M. WHETSTONE, pastor of the church at Goshen, Indiana, reports twenty-eight decisions during the meetings recently conducted by Brother Leo Polman, two coming by letter, one for reconsecration and twenty-five to confess Christ for the first time. Since the meetings four have been received into the church by baptism and two reclaimed. Interest in the work of the church has been steadily growing as shown by the increasing attendance.

LA VERNE, CALIFORNIA, church continues enthusiastic in the work of the Lord under the leadership of Brother A. L. Lynn. They have been feasting on the Word through various means, one in particular being the "Prophetic Institute." A revival of two weeks was held by Brother John Lienhart, resulting in "souls saved and Christians reconsecrated." During the quarter ten have been added to the church by baptism and three by letter. Their Easter offering amounted to \$1,800.

DR. K. M. MONROE reports the impressive Seminary Commencement exercises held in the Ashland Brethren church, where eight young people were graduated. The morning service, when the graduates had entire charge of the service, was inspiring, and at the evening service a masterful baccalaureate sermon was delivered by Brother Homer A. Kent of Washington, D. C. The graduates are a consecrated, talented group and we predict for them a place of no small influence in the life of the church. We congratulate both the Seminary and the graduates. Among the Seminary students, though not graduates, are Brother and Sister Curtis Morrill, who will sail for Africa on May 30th on S. S. Albert Ballin, from pier 84, 86 N. R., New York City.

BROTHER S. E. CHRISTIANSEN writes of his work at Georgetown, Delaware, where he has succeeded to the charge recently resting upon the shoulders of Dr. I. D. Bowman. His people are few in number, but they manifest a commendable faithfulness. At the time of writing the pastor was engaged in a revival effort, against many difficulties. The situation is not as encouraging at Ocean View, but he has the courage to struggle on and give this community an opportunity to accept the Whole Gospel message.

BROTHER E. M. RIDDLE, pastor at Waterloo, Iowa, reports sixteen added to the church and two awaiting baptism, as a result of their pre-Easter services. Miss Mary Emmert, missionary on furlough, was present and had a large part in the services. This was the culmination of the program of Personal Evangelism and Visitation launched the first of the year. It always helps to get the members of the church to winning souls—helps the members themselves as well as the progress of the church and the souls won.

BROTHER FLOYD SIBERT of Masontown, Pennsylvania, reports concerning his recent activities in the work of the Lord, among which activities was the holding of evangelistic meetings in a mining community nearby, at which place thirty-five souls confessed Christ, five of them making reconsecration of themselves to the Lord. There was also a victory over representatives of the "Tongues" movement. Easter services in the Masontown church were largely attended and their foreign mission offering went over its last year's mark. Brother Sibert also reports a unique experience in accomplishing the baptism of a condemned murderer. Truly God is able to save even unto the uttermost.

THE JOINT FRATERNAL Relations Committee of twenty men representing the Church of the Brethren and the Brethren Church met at Ashland, Ohio on May 2 and studied the field of their likenesses and differences. It proved to be a day of most cordial fellowship and resulted in the formation of four joint commissions for further study as follows: Com-

mission on the Study of Doctrine and Message; Commission on the Study of Publications and Education; Commission on the Study of Church Ordinances and Government; and Commission on Cooperation. Such a step indicates decided progress in the right direction.

DR. EDWIN E. JACOBS tendered his resignation as president of Ashland College at the recent meeting of the trustees. The resignation was accepted and Dr. Charles I. Anspach was elected his successor. It will be recalled that President Jacobs sought to be relieved of his administrative duties last year, but the Board of Trustees refused to accept his resignation. For nineteen years Dr. Jacobs has been the directing head of our college, at first as Acting President under Dr. J. L. Gillin, and from 1919 as President, succeeding Dr. W. D. Furry. During these years remarkable progress has been achieved, reflecting credit upon Dr. Jacobs' capable leadership. From an approximate enrollment of 75 in 1919 the college has grown to the present enrollment, according to the last catalogue, of 627, including the summer school enrollment. Before the depression set in the regular college had reached an enrollment of 300. The college was in the midst of Dr. Beachler's endowment campaign when Dr. Jacobs took over the presidency, and through that effort and the later endowment campaign led by Dr. Bell the financial resources of the school have been brought up to approximately \$610,000 (including permanent and living endowment). Previous to those two special efforts, the college endowment was a very small sum. Also, during the year of Dr. Jacobs' administration two new buildings—the Library and the Gymnasium—have been erected on the campus, the laboratory equipment has been brought up to a high standard of efficiency, many volumes have been added to the library and the faculty has been greatly increased in strength and numbers. Dr. Jacobs, with the cooperation of his colleagues, has done a great work and the church is much indebted to him for it. Such a debt cannot be paid, but it calls for our sincere gratitude. In the selection of his successor the Board of Trustees was exceedingly wise, and the church is to be congratulated on having among its own young men one so worthy and so well qualified to take up this most difficult task. Dr. Anspach's fitness is all the more manifest because of his spiritual consecration and loyalty to the church that enabled him to make the sacrifice that such a step involved. We bespeak for him the hearty cooperation of the entire college constituency.

"LORD, TEACH US TO PRAY"

THIRD SUNDAY: May Nineteenth.

"Continue in prayer, and watch in the same with thanksgiving." Col. 4:2.

"Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Luke 10:2.

1. Pray for increasing devotion to the cause of Christ and his church among the ministers and laymen of our Brotherhood.
2. Pray that the leadership of the Lord may be felt at all times in the proceedings of the Comity Committees of the Church of the Brethren and the Brethren Church.
3. Pray that the new College and Seminary program at Ashland, under the leadership of Dr. Charles Anspach, may result in drawing many devout Christian young people to our educational institution.

W. M. S. DEPARTMENT

The Lord giveth the Word: the women that publish the tidings are a great host—Psalm 68:11.

Material which formerly appeared in Woman's Outlook.

Slogan—"Hold Fast, go Forward"

Family Worship

Mrs. Delbert Flora

(Presented at the Group Rally at Oakville, Indiana)

IF A SURVEY were made in the Muncie and Oakville churches as to family worship, I wonder what would be discovered as to the percentage of homes in which there is worship regularly, preferably each day, not taking into consideration grace at meals. It has been said that the true sanctuary of the nation is in the home and if that is true then the family altar becomes the very Holy of Holies of the nation.

Blessed is the child that grows up in a home in which reverence for sacred things is taught. How well equipped is the little one who from the cradle on is led by precept and example of godly parents to worship at the family altar! Children should be taught obedience and never to be ashamed of the great Teacher or the Guide-book of life. Thrice blessed are the children who cherish the happy memory of father's and mother's voices lifted in true worship, in prayers and praise. There is an aching pain as one is compelled to think of the many children today who never have the memory of such worship because they never heard father's and mother's voices in prayer.

Let us consider the Christian family as a church. In many instances New Testament families became Christian in a body, as for example, the families of Cornelius, Lydia, the Philippian jailor and Crispus, (Acts 11:13, 14; 16:15; 16:31; 18:8). Hence, in the absence of public churches, which persecutions made impossible until a later date, each family became a center of Christian worship. Again, note some examples: At Corinth, the house of Gaius; at Colossae, the house of Philemon; at Laodicea, the house of Nymphas, at Ephesus and again at Rome the house of Priscilla and Aquila. It is interesting to note the special use of such houses as mentioned in the Scriptures. They were used for love-feasts (Acts 2:46; 20:7), for instruction of the family (Acts 20:20) and for prayer (Acts 12:12). The

Head of the Church is Christ and the Head of the Christian home is Christ.

This brings me to the fact that Family Worship is a *duty* which every Christian home must face. Just as there can be no church without genuine worship, to my way of thinking there can be no thoroughly Christian family, which is supposed to be a church, without regular and frequent worship, other than grace at meals. If all Brethren families would use their Bibles more than they have used them in the recent past, we would not have some of the problems that face our churches today, especially that of our young people going into other churches.

I consider Family Worship to be a very important and urgent duty. Long ago God said to Israel: "These words which I command you this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:6, 7). Here we have suggestion for morning and evening worship. We are told too, "Train up a child in the way he should go, and when he is old he will not depart from it." There is a great duty placed upon us who are parents especially, yet we leave it to the Sunday school teacher. We expect her, in a few minutes once a week, to train our children for us and prepare them to meet their God. The duty lies at home. There they should hear the Word read, Brethren doctrine taught and voices lifted in prayer. The duty rests on the husband for according to the New Testament he is the head of the house but where the husband is not a Christian then the duty falls on the Christian mother to conduct family worship and train her children.

What of the influence of Family Worship. Our worship life must have its social contacts, and it is

through family worship that the devotional life of the individual first experiences its unfolding possibilities. What greater privilege can one have than to pray with and for the members of his family? It will influence the family as a unit for "Few things, if any, will so unify the life of the family, incarnating the common praise and penitence and goodwill; so purify and sweeten the family intercourse, curbing tempers, encouraging unselfishness, inspiring service, and bringing forth the fruit of the Spirit, love, joy, peace, long-suffering, goodness, meekness, faithfulness and self-control as worship in the family." Family worship has a two-fold influence on the children who are members of the family altar; it affords them a needful background for worship experience, and also aids them in the expression of their own latent worship instincts. Eternity alone will reveal the redeeming influence exerted upon child life by the family altar.

The influence on church relations cannot be overestimated. The individual whose family worship is most vital will be the most consistent worshipper and worker in the Church. If, in the home, the child of God carelessly seeks to feed upon the husks which the worldling would fain devour, he may develop a perverted appetite, which will cause the true teaching and witnessing of the Church to disagree with him. But, if his soul-hunger has been properly satisfied in the participation in family worship, he will be the more able to assimilate "strong meat" when it is offered in the lesson and sermon.

The church needs the cooperation of the home to successfully press the battle against sin and perform its divine task. Let the preaching of the Gospel be reinforced by the home reading and instruction from the Word of God and by the earnest, united prayer of the family group. The decrease in church attendance, the prevailing indifference among church members regarding things spiritual, the general lowering of Christian and moral standards that have annoyed and perplexed us in recent years are traceable to the let-down of Family Worship.

The question arises "how shall we conduct a family altar?" First, determine the time. It may be impossible to get all members of your family together at one time, if so, have your worship period when most of the family can be present. Have the determination to have family worship and you will find a time. From ten to fifteen minutes is all that is required, though a longer time may be used. When a time has been adopted consider it an holy hour, one that cannot be changed or broken by outside interests. If visitors are in the home invite them to enjoy it with your family. There is great advantage in having your worship in the morning because of its strengthening and uplifting influences. Many of the Bible characters arose early in the morning to have

a prayer service. Some people prefer their worship period at the close of the day. The time to hold your family worship and its length can be decided by each family.

The family worship hour should be a purely devotional and worship service. Two things should be done: Read some portion of God's Word and go to Him in prayer. Some families include the singing of hymns, which adds to the worship spirit. After this period is a good time to instruct the children in the Word and to teach them Brethren doctrines. Each member of the family should have his own Bible and several should lead in prayer, if not all. Long, dry prayers should be avoided.

Family Worship gave us great men of the Bible. When Abraham moved his tent he renewed his altar. (Gen. 12:1-9; 13:14-18). Every tent should have its altar! Family worship has given us great men of history, too numerous to mention. Charles Wesley is a splendid example. Family worship is necessary to the future of the Brethren Church, of our nation, and of Christianity on the earth, for vision is needed and "where there is no vision, the people perish." Vision is knowledge of God's will. Parents are to their children God's representatives on earth and are to show their children the ways of the Lord. The family which constitutes a church will be blessed indeed. And consecrated families will make consecrated churches. *God's eye is on our family life!* Give the old family Bible its place of honor in your home, which means give it its proper use. "Oh, we don't have time for family devotions."

"No time for God?
What fools we are to clutter up
And leave without heart's gate
The Lord of Life, and Life itself—
Our God.

"No time for God?
As soon to say, not time
To eat or sleep or love or die.
Take time for God
Or you shall dwarf your soul,
And when the angel Death
Comes knocking at your door,
A poor misshapen thing you'll be
To step into eternity.

"No time for God?
Some day you'll lay aside
This mortal self and make your way
To worlds unknown,
And when you meet Him, face to face
Will He—Should He
Have time for you?"

TROTT.

Muncie, Ind.

"No worthy fight is won
Without the rank and file to see it done;
Great tasks demand that back of those who lead,
Stand many helpers eager with the deed,
Pledged to service in a work well planned.
Alert to follow those who give command."

AUTHOR UNKNOWN.

When Silas Met the Deacon

DEACON LUTHER was walking to his work the other morning. Judging from his whistling one would imagine that he was in the best of humor. Presently he was overtaken by Silas Tightwadd. Silas looked as though he had just signed a contract with Everett True to supply for the latter while he went on a vacation over the Christmas holidays. Although the Deacon was walking rather briskly, something seemed to put extra life into Silas, for he overtook him like a storm, and immediately pounced upon him with the question, "Say, what is getting over you fellows down there at the church?" The Deacon was somewhat surprised.

However, he recovered himself, and instead of answering as he had first thought of doing, he bit his lip, smiled serenely, and then quietly asked, "What do you mean?"

"Why, you fellows must have a league with some syndicate of grafters. I saw in the calendar the other Sunday that you want \$40,000 to run the church next year, and as I figure it out, that means \$800 a week. Are you thinking of building another one, or what is your purpose in trying to put such a thing over on the congregation?"

"Well," answered the Deacon, "When you say \$40,000 it does sound like a large sum, and even \$800 a week is by no means inconsiderate, but have you stopped to think what it means when reduced to a weekly contribution per member?"

"No," said Silas. "I was so astonished at the amount that I had no further thought for anything else than its enormity."

"Well let us see," came from the Deacon. "When you consider that apart from the baptized and unbaptized children, or the weekly visitors to our church, or strangers, or people who have not as yet identified themselves with the church, there are still almost 16,000 confirmed members on our roll, this \$800 divided among 16,000 members means 50c a week for each. Does that seem like an enormous amount?"

"No, looking at it from that light, it seems reasonable."

"Allright," said the Deacon. "Let us further reduce that, and you will find it means 7c a day for every member. Do you think that is a large sum to give to the Lord? Or is that too much to pay for the encouragement of the spiritual life of our people, as well as the upkeep of an institution that is going to gather other souls into the kingdom?"

Silas thought a moment; then reaching into his vest pocket, he said to the Deacon, "Say, when I do some thinking, I like to smoke. Will you have a cigar?" The Deacon took it and both men began smoking.

"This is a pretty good cigar, Si. What do you pay for these?"

"Why, these are four for a quarter, ordinarily 7c apiece?"

"So? That's quite reasonable for a good cigar. How many of these do you allow yourself a day?"

"Oh, sometimes three—one after each meal. Occasionally even four or five."

"Is that so? 7c for each cigar—3, 4 or 5 a day, and yet you think 7c., the price of one of these, per day is an enormous sum to pay for the soul."

"Well, now Deacon, I had not thought of it in that light; come to think of it, perhaps you may know what you are doing. I am interested. How are you dividing that budget?"

"I will give you a few figures," said the Deacon. "Out of these 50c. per week, which we are asking as the average from every member,

7c goes to Benevolence,

1c goes to Parsonage,

22c goes to Current Expense,

20c goes to the Sinking Fund.

That means that for every dollar which you contribute toward the Church, we ask for

14c for Benevolence,

2c for Parsonage,

44c for Current Expense,

40c for the Sinking Fund.

Now, Si, if you were to work this out, you would see that we are asking simply \$25 a year as an average from every confirmed member of the Church. That would make \$3.50 to Benevolence; \$.50 to Parsonage; \$11 to Current Expense; and \$10 to the Sinking Fund. By the way, what is your salary, Si?"

"O, I get about \$1,500 a year."

"\$1,500 a year. \$25 is 1-60 of that, less than 2%. Do you know the Jew used to do better than that in his Church? He would have given \$150, or the tithe, and certainly we have more to be thankful for than the Jew."

"Well, Deacon, here I must leave you. Put my better half and me down for \$50 this year, and if we can do better, we shall; but we are going to be sure to give that amount."

"Thank you, Si, and Good Morning."

The two men separated, each to go his way. The Deacon's whistle was a little louder, and his step even brisker. Si went to his office to begin the day with a peculiar feeling of satisfaction; and somehow the men who were working under him were kept guessing all day as to what good fortune had come to him; he seemed in such splendid spirits. The truth of the matter was, Si had taken another step toward sanctification.

WORSHIP PROGRAM

JUNE

Topic: Ordinances and Obligations

(A Study in Denominational Truth)

SONG: "Alas and Did My Savior Bleed."

Alas! and did my Savior bleed?
And did my sovereign die?
Would he devote that sacred head
For such a worm as I?

CHORUS.

At the cross, at the cross
Where I first saw the light,
And the burden of my heart rolled away;
It was there, by faith,
I received my sight,
And now I am happy all the day.

Was it for crimes that I have done
He groaned upon the tree?
Amazing pity! Grace unknown!
And love beyond degree.

Well might the sun in darkness hide,
And shut his glories in,
When Christ, the mighty Maker died
For man, the creature's sin.

But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself to Thee,
'Tis all that I can do.

SCRIPTURE: II Timothy 3:14-17.

PRAYER

BUSINESS

MEDITATIVE RESPONSE:

Leader. Blessed are the undefiled in the way, who walk in the law of the Lord.

Group. Blessed are they that keep his testimonies, and that seek him with the whole heart.

L. They also do no iniquity: they walk in his ways.

G. Thou has commanded us to keep thy precepts diligently.

L. O that my ways were directed to keep thy statutes!

G. Then shall I not be ashamed, when I have respect unto thy commandments.

L. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

G. I will keep thy statutes: O forsake me not utterly.

L. Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.

G. With my whole heart have I sought thee: O let me not wander from thy commandments.

L. Thy word have I hid in mine heart, that might not sin against thee.

G. Blessed are thou, O Lord, teach me thy statutes.

L. With my lips have I declared all the judgment of thy mouth.

G. I have rejoiced in the way of thy testimonies as much as in all riches.

L. I will meditate in thy precepts and have respect unto thy ways.

G. I will delight myself in thy statutes: I will not forget thy word.

Psalm 119:1-16.

SONG: "Break Thou the Bread of Life."

Break thou the bread of life,
Dear Lord, to me,
As thou didst break the loaves
Beside the sea;
Beyond the sacred page
I seek thee, Lord;
My spirit pants for thee,
O living Word.

Thou art the bread of life,
O Lord, to me,
Thy holy word the truth
That saveth me;
Give me to eat and live
With thee above;
Teach me to love thy truth
For thou art love.

BIBLE STUDY. "The Lord Jesus Christ in the Book of Hebrews—Lesson V."

PRAYER

TOPIC: "The Ordinances—Their Meaning."

SOLO: "I Gave My Life for Thee."

TOPIC: "The Ordinances—Their Practice."

TOPIC: "The Ordinances—Their Obligation."

BENEDICTION

Truth stings, while falsehood soothes.

SIX MISSIONARY BEATITUDES

Blessed are the missionaries of the Gospel, for to them is given the promise of the presence of Christ. (Matt. 28:19, 20)!

Blessed are the sowers of the Word of God, for they shall abundantly rejoice. (Psalm 126:6)!

Blessed are those who turn many to righteousness, for they shall shine forever. (Daniel 12:3)!

Blessed are they who send themselves in helpful service amongst the needy brethren of our Lord, for they shall have the benediction of the King. (Matt. 25:34-36)!

Blessed are those who give to help forward the Kingdom of God; for those have the approval of the Saviour. (Acts 20:35)!

Blessed are they who give up loved ones for the service of Christ, for they shall have eternal compensations. (Matt. 19:20)!

—RECORD OF CHRISTIAN WORK.

Bible Study--Jesus Christ in the Book of Hebrews

Rev. A. V. Kimmell

Lesson V—The Parenthetical Verses

INTRODUCTION—In the last lesson including chapters five and six several verses were omitted. As noted in a former lesson the writer frequently digresses from the main subject to introduce words of exhortation, reproof, warning and appeal. A group of such verses are studied this month. They are too good to miss and are much needed today.

QUESTION—Does the depth of doctrinal teaching such as is given in this book) have a tendency to discourage the average Christian? Some would answer, Yes! Mostly these are the same people who say that the children and the young people need not stay for Sunday morning preaching for the sermons are too deep. (Perhaps they mean dry). The Holy Spirit knows how men hide behind excuses so He instructs Paul to answer this and similar questions in these verses of reproof. Any experienced teacher knows that it is easier to get a deep spiritual truth into the minds of boys and girls and young people with quick open minds than to make an impression with that same truth upon the mind of a dull, sleepy, prejudiced adult. It is the mentally and spiritually lazy fathers and mothers who permit the children and young people to miss regular preaching services. The parents are to blame for the dearth of young people in the churches today. Parents are at fault when the children flock out of the Sunday School and leave the morning worship. *Chapter 5:11. Many things that are hard to write.* Here he means that what he is going to say is hard to write because it will hurt and they may get mad at him for writing them.

Dull of Hearing! The drowsy, sleepy and inattentive people in church are simply dull of hearing. Some preachers have tried to excuse such by admitting dry sermons but the fact remains that it is just as much the business of the congregation to listen with attentive ears as it is the business of the preacher to be wide awake.

Dull of Hearing! How many members pay enough attention to the message taught in class or in sermon to go home and discuss it intelligently? After church the conversation is often critical of the preacher, the teacher or perhaps it is just ordinary gossip about people, their faults, their dress etc. Just plain dull of hearing. How many following these lessons have read this book of Hebrews repeatedly as suggested in the first lesson?

Verses 12, 13 Ye Ought to be Teachers. THIS MEANS YOU! This means any normal Christian

who has been a believer long enough to have learned the first principles of the Word of God. This means that any normal Christian, who has found the way of salvation, should be able to direct others to the same Savior. This is teaching. "Go and Tell," has been the commission to all Believers since the grave of our Lord was found empty. *So many Christians are still bottle fed.* They never have been weaned. They cannot take meat. A good strong doctrinal sermon gives them spiritual indigestion. Such members are always touchy, cranky, easily offended, lukewarm. Bottle babies must have castoria, paregoric, or soothing syrup. Ask the mothers. About all some pastors get done is to run about from house to house with a bottle and a spoon trying to get his members over a spell of colic. The Devil keeps Christians on the bottle just as long as they will carry it around.

Verse 14 Not Dull of Mind but Slow of Heart. Most Brethren preachers speak to people of average intelligence or above. Graduates from grammar or high schools, colleges or courses in special training. Our people consider themselves capable of passing opinions on current events; they listen to and read political speeches and decide for one party and against another; discuss methods of education; in fact they are thinking for themselves on most important subjects of the day, but when it comes to knowing and giving out the Bible, the Word of God, these same people seem to think it "smart" to confess ignorance and try to excuse themselves by saying, "It is too deep for men to understand." No! it is not dulness of mind, it is slowness of heart. No love and desire for the Word. No great passion for Jesus Christ.

Chapter 6:1-3 Advance! Forward!! March!!! Never forsake the first principles. They are fundamental. They furnish the foundation. One can never have much of a building without a foundation, but many are satisfied with only a foundation. One will never have a building if he stops when the foundation is laid. In Christian experience one cannot think the New Testament does not teach the backsliding of Believers, however one must go forward or he finds himself slipping in the other direction.

Verses 4-6 If They Shall Fall Away. This is a difficult passage. Made more difficult because of the arguments held over it. There is one school of theology which teaches that this passage proves that one can be saved and then lost. Another school teaches that these verses in no way contradict the teaching

of once saved always saved. We fear the controversy has at times obscured the great truth of the passage. Recall that through the preceeding chapters Jesus Christ has been presented as the very Son of God—God the Son. He is declared greater than angels, greater than prophets, greater than priests, greater than Moses. All others have failed. Christ only is the Lamb of God, who taketh away the sin of the world. In Him only can salvation be found. Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Therefore if one has heard the enlightening truth of the gospel, "tasted the good word of God"; if he has been urged by the Holy Spirit to accept Jesus Christ as Lord and then turns away it is impossible for him to find salvation elsewhere for there is none other. This rejection is the echo of the cry spanning two thousand years, "Crucify Him."

Verses 9-12 Persuaded Better Things of You
What encouragement to the true Believer; what assurance of hope; what victory. Not slothful in business but diligent in service that through faith and patience we may inherit the promises.

The Ordinances--Their Meaning

Rev. D. A. C. Teeter

AN ECCLESIASTICAL or church ordinance is an established rite or ceremony observed by the church. It is an institution of divine authority, relating to the worship of God. There was, as far as we can ascertain, no divine law for the guidance of man during the antediluvian period except that which was written by the finger of God on the tablets of the hearts of men.

The history of the world up to this time informs us that they had drawn far from their original place with God.

Then Jehovah, after the flood, seeing the great need of his chosen people, gave to them a code of laws—the Ten Commandments. These were to regulate the conduct of man toward God and toward his fellowman. As they progressed God taught them in many ways through the sacrifices and offerings of the Old Law. In the Old Testament we find many symbols. The rainbow of promise to Noah; the burning bush to Moses; the rod of Aaron, and the many dreams and visions; the rite of circumcision; the mercy seat; the ark of the covenant; the offering of blood; the building of the tabernacle and the temple were all designed to draw men to God.

It was a system of ritualistic worship but failed to draw them closer to God and men grew more wicked then ever.

Then came the new covenant which is a further unfolding of God's revelation of himself. But the new covenant has ordinances as well as the old. God sent his son, Jesus, the world's greatest teacher, to bring them to us. The Book of Hebrews explains that, just as the old covenant had its tabernacle with its forms, so the new covenant has the church with its ordinances.

Dr. C. F. Yoder, in his book "God's Means of Grace" gives us the following outline of the scriptural significance of types and anti-types.

OLD COVENANT TYPE

1. The altar of sacrifice. Ex. 27:1-19.
2. The laver. Ex. 30:17-19.
3. Table of Shew Bread. Ex. 25:23-30.
4. The Pot of Manna. Heb. 9:4.
5. The Golden Candlestick. Heb. 9:2; Ex. 25:31-40.
6. The Altar of Incense. Ex. 30:1-10; Heb. 9:4.
7. The Ark with the Tablets of the Covenant. (ten commandments)

NEW COVENANT ANTI-TYPE

1. Christ's Atonement and our death with him. Rom. 12:1.
2. Feet washing. John 13:1-17.
3. The Love Feast. I Cor. 5:8; John 13:34.
4. The Loaf and Cup. Luke 22:19, 20.
5. The Holy Spirit. Acts 2.
6. Prayer. Rev. 8:3.
7. The Gospel of Christ. Heb. 1:1-3.

Under the dispensation of the Gospel all believers are priests and may enter into the Holy of Holies. We should not neglect the sacred ordinances left by our High Priest, because they point to the better things yet to come. They are meant to teach us fundamental truths if they are faithfully observed.

The ordinances observed by the Brethren Church are as follows: 1. Baptism by Trine Immersion; 2. Confirmation by laying on of hands; 3. Feet washing; 4. The love Feast; 5. The Eucharist; 6. The anointing of the sick with oil.

The first, baptism, means the passing of the believer from the old life of sin into the new life in Christ, or is a symbol of the new birth. There is also represented in Trine Immersion the saving work of each member of the Trinity, "into the name of the Father and of the Son and of the Holy Ghost." Baptism is an ordinance for believers which follows conversion.

This rite is followed by the laying on of hands

confirmation, and is at the beginning of the Christian life and is always accompanied by the prayers of the Elders and the church. Jesus himself gave the example of laying on of hands as a symbol of the endowment of the Holy Spirit and also commanded his disciples to do likewise. This is more than regeneration, it is a call to a life of service. Under the old covenant this was only for priests and kings, but now believers are called to be "kings and priests unto God."

Three great truths are taught by the three following rites, feet washing, the Love Feast and the Eucharist—Cleansing, Fellowship and Atonement. They form a simple but beautiful substitute for the many purifications, feasts and sacrifices of the old covenant. The ordinance of feet washing was instituted by Jesus before the supper to teach the Christians the need for daily cleansing and also the great lesson of humble service.

The Love Feast is closely connected with the feet washing and represents fellowship with one another as brethren and sisters in Christ. The symbol of equality and brotherly love. It is to be observed for the spiritual teaching and not to satisfy the appetite. In John's gospel, the 13th chapter, it is spoken of as a supper, the Lord's supper.

The Eucharist, the Bread and the Wine, is the emblem of the body and blood of our Lord. This ordinance was instituted by the Lord, immediately

following the supper, or "While they were yet eating." It was meant to result in the feeding of the spiritual man. The loaf and the cup are a type of the union of the church with Christ, and is also the covenant of the believer with the Lord, to live the Christ life. When we partake of the Bread and the Wine, the emblems of his body and blood, our faith is strengthened. We remember his love; we remember his promises; we feed upon him and our confidence in the Lord becomes stronger. How beautifully is this triune ordinance adapted to our great spiritual need.

For the last of these ordinances, the anointing of the sick with oil, we have the authority of Jesus himself in Luke 9:1-6 and Mark 6:13. This anointing service is not the means of healing in itself but is a symbol of the Holy Spirit, who himself does the healing. It is not a preparation for death but for healing and is accompanied by the prayers of the Elders of the church as commanded in James 5:13. This rite in itself without the prayers of God's people would not be in harmony with the teaching of the Scripture in other matters. All things should also be done which contribute to the health of the sick and should be in the name of the Lord and in submission to his will.

May we as we study this subject "The ordinances of our church" come to a more perfect understanding of his will for us. Bunker Hill, Indiana.

The Ordinances--Their Practice, Historical

Dr. Martin Shively

THE PRACTICE OF OBSERVING the ordinances as is the custom among the Brethren, grew out of at least two things. First, since it was agreed among them at the beginning, that they would read the New Testament, and unless there seemed sufficient reason for another than the apparent meaning, than to adopt this apparent meaning as being the intent of the writers of the Book, believing that the Book is Divinely inspired and that the Holy Spirit Who is really its author, intend that the instruction it contains, is to be observed scrupulously. And that the men who held the pen which did the writing,—men who knew the Lord so intimately, were far better interpreters of his intent than any man who lived many hundred years after the Lord had returned to the Father. Such a conclusion could not but lead them to search its pages prayerfully, and reading thus, to adopt as a rule of both faith and practice, what seemed to them to be its plain instruction. The conclusions at which they arrived were the more deeply fixed as their investigations revealed the fact that both the apostolic and post-apostolic church

kept a love feast, in connection with which the ordinance of foot-washing was observed, and that participation in such observance seemed to be among the essential requirements of a widow who was to be among those who would be supported by the church. That these early Christians administered baptism by a tripple immersion of the candidate in water, and that very great importance was attached to obedience in this matter, was very evident to them as they sought historical data upon the questions, and that such baptism was administered only to those who made a public statement of their faith in Christ, thus eliminating infants who were incapable of exercising such faith,—the discovery of these facts, which seemed to be in such perfect accord with the plain teaching of the Book, led to the immediate adoption of them as part and parcel of the doctrinal practices of the church.

But it will not be denied that the present manner or detail in the observance of the Ordinances, has undergone some change as the years have passed. There has been no change in the manner of adminis-

tering the rite of baptism, though the catechetical preparation leading thereto has undergone considerable change through the days since I first witnessed the service. Then the candidate was interrogated, as he knelt in the water, not only as to his faith in Christ, but also as to his willingness to renounce the devil and all his ways, and as to his willingness to hear the Church, and to abide by its decisions in all things pertaining to his religious and social life. And in addition to this, the congregation was sometimes called together, and asked if any special confession should be required of the candidate for admission into the church. Of course none of this schedule was at all out of place, except perhaps the latter, but experience has proven that if confession of faith in Jesus Christ, which remains a fundamental requirement, does not lead to a transformed life, nothing that may be added will produce it.

Probably the greatest change which has occurred in the observing of any of the ordinances which are kept in our church, has been in the general plan of conducting the communion service. In the comparatively recent past,—the past of 50 years ago, the services began at 10 o'clock A. M. when a sermon was delivered, after which a mid-day meal was served to everybody present. Another sermon followed in the afternoon, and perhaps at 6 in the evening, a preparatory sermon was preached by one of the visiting ministers. Then came the communion service proper, with a table well spread with food, one of the outstanding features being bowls well supplied with soup,—the soup being furnished because many thought that the word "sop" as used in the description of the service which Jesus held on the night of his betrayal, was synonymous with soup. None partook of the plentiful supply of viands except the communicants, though the children in the congregation and others present, were permitted to help themselves freely at the conclusion of the service. Then, on the morning following, breakfast was served to all who were present to partake of it. This often concluded the service, though sometimes a sermon followed before the dispersion of the congregation. This manner of observing the communion service was made almost necessary on account of the fact that many of those participating had come what was then a long distance to be present. It was out of the question for them to return to their homes after the evening service, and many of them having brought bedding from their homes, slept in barns or church lofts, where there were such, or they were entertained in nearby homes. And there was at least one great advantage in that kind of service, for, as may be imagined, the fellowship was one of its most helpful features. Friendships were renewed, and the warmth of the greetings exchanged, left no doubt in the mind of the beholder, that hearts were warm with love.

With increase of population, and also increase in the number of congregations, the old plan gradually underwent change, until the service has become in both our own, and in the Church of The Brethren, a much simpler one, but we have lost something which seems to me to be vital. We have better churches, with much better equipment, and there are more of them, so that there is no longer the inter church visitation as in the old time, and as a result, our service has become more formal, and the warmth of fellowship is lost in a large degree. Somehow I wish for the return of some of the fine things which have passed away. Before leaving this part of my discussion, I am glad to say that to a very considerable extent, the custom which I have described is still in vogue among the Old Order Brethren, and thus far there seems no indication of its being set aside.

Another of the parts of the communion service, in which change has come with time, is the manner of observing the rite of foot-washing. It seems that there was not at any time in the early history of our church in America, absolute uniformity in the way it should be done. There was a time when most of the congregations observed what was called the "double mode", by which is meant that one person washed the feet of three or four, or even a large number of his Brethren, and another followed after, with the towel to wipe the feet of those washed. Then there were a few congregations whose leaders believed in practicing the rite by the "single mode", which means of course, that one person both washed and wiped the feet of a single individual, and between these groups there was almost constant discussion, which sometimes resulted in wrangles which were wholly inconsistent with the spirit and teaching of the service. In at least a number of instances, the differences could not be harmonized, and the result was painful, even leading to disfellowship, and in at least a few cases, division. Gradually those who were champions of the "single mode" prevailed, except among the Old Order.

Then, too, in the old days, it was not thought proper for the Sisters to break the communion bread or even to pass the cup from one to another, but the elder in charge, passed to each Sister communicant the morsel of bread, and also the cup, but except among the Old Order Brethren, this too has given way to the idea that in Christ there is neither male nor female, and especially at the communion table all are held as being equal before God. It would seem that with all our knowledge of the Word, and its evident meaning, we ought indeed to have become one in Christ and from this time forward, we ought to heed the admonition of the apostle, and "grow in grace and in the knowledge of the truth," and continue so to grow until we attain unto Him who is in all things the Head, even Christ.

The Ordinances--Their Obligation

Dr. Charles A. Bame

DO CHRISTIANS have obligations? The question seems silly. Yet, there are so many teachers and preachers in the churches of today who seem to have almost nothing in common with the Bible or the teachings of Jesus that it becomes a very serious question at once to one who searches the ways of God in his dealing with men in all history. Adam had obligations; Noah had; the Ante-Deluvians had; Abraham had; Moses was the great law-giver and thus was passed on the obligation of men to God in his five books—the first five of the Bible. Jesus gave commands which become obligations to those who profess to follow him and, if any man will come after him he must deny himself and take up his cross and follow him. Mark 8:34.

It was on the last night of his life; in the most sacred time and place and while or immediately after the ordinances were delivered to his disciples that Jesus said, "If a man love me he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him" John 14:23. It was "during supper" that Jesus said of the service of feet-washing, "Ye ought to wash one another's feet." "Ye should do as I have done unto you." "Happy are ye if ye do them." John 13:14, 15, 17. There is obligation.

It is because some people have taken these and other words of our Lord very seriously that these peculiar ordinances have been put back into the practice of the church. Our age is just larger—not more flippant perhaps—about the obligation of literal obedience. It is believed that John's gospel was written much later than the others and that it corrected errors that already were getting hold on the early church. We may be very sure that heresies had sprung up in the Corinthian church (I Cor. 11:18, 19) to whom Paul wrote eleven chapters of his first epistle correcting wrong conceptions of obligation in the practice of Christianity in that great city. In the eleventh chapter, he urges them to "keep the ordinances as I delivered them unto you" and urged them that there was a deep significance in the proper observance of the Lord's Supper penning for their obligation the most far-reaching sentence of which I know: "as oft as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." If there was departure then, what shall be said now, of churches (so-called) which have revised out of former creeds the very foundations on which they were builded. We are reminded that "there is a way that seemeth right unto a man; but the end thereof are the ways of death." Prov. 14:12.

Let it also be remembered that the early church did not misunderstand the teaching of their Lord concerning either the form of baptism, the Lord's Supper or the Communion. They were practiced by faithful churches for three centuries as "they were delivered." History speaks plainly on that. Then, when the power of the Pope became enlarged and earthly rulers became heads of the church, heresies came, and obligations gave way to indulgences and from them, the whole church has never recovered.

As I see it, the church of Jesus Christ has three distinguishing characteristics: first, rightly founded. There is but one foundation, Jesus Christ. Matt. 16:16; I Cor. 3:11. Second, it is missionary and must carry the gospel to the ends of the earth. Matt. 28:19, 20; Mark 16:16. Third, it is obedient to her risen Lord who gave these commandments. This is a great task and can be finished only by complete yieldedness to him. John 14:23. That obedience and yieldedness brings enrichment of grace in and through him. John 15, is the classic argument of Jesus on this point.

Jesus is Lord but not tyrant. He does not say do or be condemned but do, and be enriched. He promises happiness, cleansing, fellowship and life for the observance of his word. He promises to dwell in us. John 14:23; I Cor. 6:19.

Neither is the church a law-giver. It is the bride of Christ and sustains the same loving relations to him as a bride does to her husband. Eph. 5:23. The ordinances have been "once for all delivered" (Jude 3) and are not to be changed, forgotten, explained away nor neglected. As a Protestant church, or as a member of one, I see no excuse for denial of obligation. The Roman Catholic Church has an excuse in their teaching that the Pope can change the Word of God; but Brethren seek none and desire none.

So, we must choose between the palliative explanations of men and our obligation to God. To us, there is no explanation. To us, the word of God is final and all our obligations arise out of the command of a risen and ascended Lord who is set down at the right hand of God interceding for us and praying that we "keep his word"—the "ordinances as I have delivered them unto you." There is obligation for the children of God; it is the obligation of love. We must keep the ordinances as they were delivered that we may grow in grace. 2 Peter 3:18. Ashland, Ohio.

The human voice is the most perfect musical instrument.

Making Manioc Flour

Miss Grace Byron

IN KARRE-LAND the baker does not call at the native's door with loaves of bread all sliced and ready to eat. Each woman must provide for her own household. She must be the farmer, the miller and the baker. But she doesn't bake bread: instead she makes a thick mash or mush by stirring the manioc flour, which is made from the same root from which tapioca comes, into an earthen pot of boiling water.

She must watch her flour basket so that it does not get empty before the next lot of flour is made, because some evening her husband will come home hungry and want some food. If there is none, he will become angry and beat her severely for her carelessness. A good house-wife will keep her eye on the flour basket. When it begins to get low she will say to her neighbors, "Let us go to the manioc garden to dig some roots." Three or four women will start off with their hoes and baskets to dig the roots. Some of the roots are as large as your arm. After they have filled their baskets they will help each other put them on their heads and carry them down to the pool into which they dump the roots and allow them to soak for three days.

The fourth day the women and girls come back and gather the roots out of the pool. The outer peeling is taken off and the remaining part is taken up on a large flat rock where it is spread out to dry in the sun. Often you will see a number of rocks covered with this white substance which, at first glance, you might mistake for snow.

In the dry season the roots dry quickly but sometimes in the midst of the rainy season they will hardly have time to dry between showers. Often the boys and girls must go to bed hungry because there is no flour to make mush.



African Girls Making Manioc Flour

When the roots are dry the girls start out with their pounders, sifters and brooms in their baskets, singing or talking and laughing as they go. First they pound the roots with their wooden pounders as fine as they can. Then they sweep it up into piles and sift it out on the rock with their basket sifters, and then sweep it up again and gather it into a leaf-lined basket.

The girls have a good time when they make flour, often smearing it on each other's faces, as you see in the accompanying picture. The white stuff in which they are standing in this same picture is the finely sifted flour, ready to be swept up and taken home.

SIGNAL LIGHTS DEPARTMENT

JUNE

Program for June, 1935

Mrs. H. L. Briscoe

SONG: "My Jesus I Love Thee."

PRAYER: By the President, "Dear Father prepare our hearts and minds for Thy Word and the lesson brought to us today, for Jesus sake. Amen."

Do you know the mission of Jesus? Jesus came as a Light to the world. As a Messenger, a Witness, a Sower, a Gatherer, a Shepherd, a Ruler, a Judge, a Savior. What did Jesus say was our mission? We are to be:—

The Light of the world . Matt. 5:14.

The Salt of the world . Matt. 5:13.

Messengers to the world . John 20:21.

Witnesses to the world . Luke 24:47,48; Acts 1:8.

Teachers to the world . Matt. 28:19, 20.

Preachers to the world . Mark 16:15.

Let us all try to carry out the mission Jesus left for us.

MEMORY VERSE: Any of the above passages of scripture.

SONG: "I've a Story to Tell to the Nations."

Following is another letter written to the children in the Homeland by Miss Myers before she entered the Oubangui-Chari District of French Equatorial Africa and reached our own mission field at Bassai Station in the Karre tribe. This was written after Dr. Gribble's return to America with Mar-

querite, and before the arrival of Miss Hillegas and Brother Jobson.

Bollenge, Congo Belge,
Oct. 28, 1921.

Dear Children:—

A promise to little Marguerite's mother that the letters in the Evangelist to you children would continue, causes me to write to you. We hope some day to see our little girl back on the field again and perhaps when she has finished school and is ready to return, some of you little folks will be with her.

It was hard to say goodbye at Matadi, especially before their boat had arrived and ready to take them on the long journey home. We heard it was coming in and that means all the hotels and missions must make room for many people. The town is crowded for several days with the people coming here and the people going home, when a boat arrives.

I left the little town on the little railroad for Kinchasa, but on my way, which is a two days' travel, I stopped at Sona Bata to visit the Moodys who are some of the old veterans of the cross in Congo. It was interesting to visit the old station. We saw the school, the church, the brick kiln, girl's house, the boys milking the goats and the dispensary where we stopped to pull two teeth (front) of a native, decayed and ulcerated because he had filed them to sharp points. Many tribes think this makes them pretty to have pointed teeth. Other natives take great pride in having white front teeth and brush them often with a brush they make out of a stick. Some day I shall tell you all that the little Karre boys and girls have. Well Sona Bata is a great place. The little girls and boys going to school and working make me think how glad we will be when we can have school for our little black boys in Karre land.

Brazzaville seemed different than when we spent a year and a half waiting there. The new railroad to the coast is under construction; there are new buildings, many white people including women and children, automobiles, airplanes, etc. The other morning when I was having my lesson in Karre with the boy Brother Gribble sent to us at Carnot, I asked him when he returned to his people what he was going to tell them he saw. He answered, "Many white children, boat on the ground (train); boat on the ground, runs with nothing (auto); boat in the air, goes like a bird (airplane); large houses with stairs; boxes that talk (victrolas), etc."

We are now at the place where tomorrow night a great conference will begin. The boats are already bringing the people and tonight we no doubt will have about seventy-five people here. Tomorrow the rest will be here and we shall have over a hundred for the General Conference of the Protestant Missionaries of Congo. The dining room is in the new hospital and the new industrial building partitioned

off makes a hotel. I have been here over a month and have been busy with the rest getting ready for this "great meeting" as the natives call it. How glad I am to have the privilege of attending it. The program is certainly an interesting one.

Immediately after conference I shall go to Bangui and wait for Miss Hillegas, Mr. Jobson and the others from America and we shall all go out to Bozoum where Brother Gribble is building two mud houses and planting a garden. How happy we shall be there. This little vacation has been as a furlough to me. I have gained in health and am ready to go back to the interior to fight in this spiritual warfare.

A week ago when a boat brought the returning missionaries from America, the natives gathered at the side of the river and sang religious songs. It was a beautiful and affecting sight to hear so many native voices singing "All hail the power of Jesus name," as a greeting to the old missionaries. Oh, we hope the natives will realize more and more why so many white people are in their country!

We have ten children here and they are looking forward to General Conference too although none of them know what it really means. The other day when the "Oregon" the Disciples boat, came down the river bringing their missionaries from their farthest station we heard the whistle and hurried down to the river to greet them. One little three-year-old girl said, "Is General Conference here?"

I shall write to you again. Keep praying for us, we need your prayers.

ESTELLA MYERS

SONG: "All Hail the Power of Jesus Name."

PRAYER: For our missionaries in Africa and our African Mission Field.

ROLL CALL: Answer with the name of a missionary in Africa.

OFFERING

SECRETARY'S REPORT

How many Doing Without Boxes can be reported? What are some of the things you are doing without when you drop money in your D. W. B's.? How glad you will be to have a part in helping these black boys and girls to go to school and learn to read and write. In this way you can be little missionaries here in the Homeland. When you are grown, maybe you will take the long journey across the ocean to Africa and really teach some of these little dark children to read and to learn about Jesus. Let us do our best now for the African school work.

BUSINESS

ANNOUNCEMENTS

BENEDICTION: "Dear Saviour, help us to be Signal Lights shining for Thee in the dark places of the world. Amen."

Claypool, Indiana.

PRAISE AND PRAYER

JUNE

MAY WE PRAISE GOD:

1. For the Easter Offering.
2. For the self-sacrificing service of Dr. Miller for so many years.
3. For the Seminary at Ashland which has been so capably guided throughout the life of Dr. Miller.

MAY WE PETITION GOD:

1. For direction in the use of the Easter Offering that it may accomplish the greatest good possible.
2. For a safe journey for the returning missionaries as well as the ones going out for the first time.
3. For His special blessing upon the District Conferences which convene this month.
4. For a greater loyalty on the part of each one of us to our local church during these summer months.
5. For a comfort and a consolation to the bereaved family of our beloved Dr. Miller.

Absent From The Body

"I cannot say, and I will not say

That she is dead. She is just away;
With a cheery smile, and a wave of the hand

She wandered into an unknown land,
And left us dreaming how very fair

It needs must be, since she is there.
And you,—O you, who the wildest yearn

For the old-time step and the glad return—

Think of her faring on, as dear

In the love of there as the love of here."

-O-O-O-O-O-

In loving memory of

Mrs. Leona Knee, College Corners,
Indiana, Died March 9, 1935.

Mrs. Louise Iceman, Ashland, Ohio.

MISSION FLASHES

OPENING OF THE NEW STATION IN KABBA LAND

Bassai, January 29th, 1935.

"Just ten days ago the site for the New Station in the Kabba Tribe was chosen, and the concession is now being cleared and material such as grass for the roof, wood and bambou poles are

now being gathered for the temporary house and chapel.

This Station is located eighty-five miles north of Bassai Station, and thirty-three miles from Paoua the Government Post where these people go to pay their taxes each year.

Mr. Jobson and I are staying in a rest house which is just one mile from the site of the Station. The old Chief Quainome comes every morning to see us and is extremely happy to know that at last his people are too, going to hear the gospel. Perhaps some of you will remember the article written on the Baibokoum trip which was taken three years ago, and in this article we spoke of this same old Chief who said, "That Bombo came to Bassai many years ago with the good news of God and told them how to read and we are still without a messenger."

This morning we had services both here and at the Station. Joseph Bondoungo acted as our interpreter. Joseph with Pierre came to Bassai to our French school several years ago, and accepted Christ as their Saviour. Both these lads prayed very much that the Lord would send some one to the Kabba Tribe to tell their people of Jesus and his power to save. Pierre has gone to be with the Lord, and Joseph proves to be a faithful witness among his people. Daily we hear him praying for his people and praising God for answered prayer.

Yesterday we took a trip to some of the bush villages about fifteen miles inland and found most all of the villages moving to different locations but very short distances from the old sites as this seems to be the time of the year for changing places and finding more healthful spots. The children seem to be numerous and all very healthy looking. We told them about the school which we hope will soon be opened for different vernacular classes, and several boys insisted on returning with us, but we told them to wait a few

months longer and D. V. a teacher would be sent to teach them how to read. Pray for these people that many who are now in darkness and sin may soon see the light and be saved.

Yours in Him,
MRS. ORRVILLE D. JOBSON.

ADMINISTRATION¹ NEWS

REPORT OF FINANCIAL SECRETARY FOR MARCH, 1935.

Apportionment Fund

Harrah, Wash., additional	\$.75
Liberty, Va.	7.00
Winchester, Va.	8.00
South Gate, Cal., additional ....	.75
Middlebranch, Ohio	10.50
Fremont, Ohio	8.25
Fillmore, Cal.	11.25
Sunnyside, Wash.	16.75

TOTAL\$63.75

Seminary Fund

Harrah, Wash.	\$ 1.90
Clayton, Ohio	6.00
Roann, Ind.	5.00
South Gate, Cal.	3.31
Waynesboro, Pa.	6.02
Mexico, Ind.	5.40
Johnstown, 3rd B.—Pa.	3.25
Waterloo, Ia.	13.66
Nappanee, Ind.	14.50
Winchester, Va.	5.00

TOTAL\$64.04

Mite Box Offering

Winchester, Va.	\$ 3.75
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African School

Trinity, Va., "Signal Lights" ..	\$1.00
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TOTAL FOR ALL FUNDS \$132.54

Respectfully submitted
MRS. N. G. KIMMEL

PROGRAM OF PROGRESS

In June our plan is for a Fellowship Meeting of all the women and girls of the church. This is not the regular Mother and Daughter meeting of the W. M. S. and S. M. M. It is a larger meeting than that. Both the S. M. M. and the W. M. S. should endeavor to get all the girls and women of the church and community together for the purpose of getting better acquainted with each other and understanding each other's view-points. Also an effort should be made to let the visitors know what our missionary organizations stand for.

This does not need to be a banquet but should be so planned as to reach

the greatest number of women and girls.

BIBLE READINGS FOR 1934-1935

Ezekiel and the Epistles

WEEK OF:

- June 2—Hebrews—Chapters 5 to 8.
- June 9—Hebrews—Chapters 9 to 13.
- June 16—James—Chapters 1 to 5.
- June 23—I Peter—Chapters 1 to 5.
- June 30—II Peter—Chapters 1 to 3.

W. M. S. FAMILY CIRCLE

V. M. S. MEETINGS FIRST BRETHREN CHURCH, ALTOONA, PA.

Two very interesting and helpful meetings were enjoyed by the members and friends of the First Brethren Church. The guest of honor at both of these meetings was Mrs. Minnie Kennedy, missionary on furlough from Africa. Mrs. Kennedy has been on the African field for ten years and has a first hand knowledge of conditions, customs and needs of that dark land.

The first of these meetings was held on Sunday evening at the regular worship hour in the church. The women of the church had full charge and the meeting was conducted by the president of W. M. S., Mrs. M. L. Sands. Included in the program was a duet sung by Rev. and Mrs. M. L. Sands and an Anthem sung by the choir under the direction of Mr. Sheldon Smouse. The guest speaker Mrs. Kennedy was then introduced and she brought the message of the evening.

Mrs. Kennedy appeared in the costume worn by the Missionaries on the field and illustrated her address by the use of objects and curios. She had a miniature house made like the Africans build their houses. She showed the native cooking utensils, dishes from which they eat their food, knives which they make from ore gathered by them, the clothing worn by the African women and the gods worshipped by all. The men have mats and sometimes beds to sleep on. The women and children may or may not have mats but they always sleep on the ground. She revealed how poor they were temporally and spiritually and urged the audience to pray and give that fourteen new missionaries might be sent to the African field this year.

The second of these meetings a Missionary Tea held at the parsonage. A special program was rendered which included violin selections, by Edmond Lytle and Donald Loose accompanied by Mrs. Margaret Mitchell, readings, Helma Flick, Mrs. Florence Walters and Josephine Merritts. Mrs. M. L. Sands led in prayer.

Mrs. Kennedy gave the address of the evening using the incident of Jesus and the Samaritan Woman as a basis of her talk about the women of Africa. She said the women of heathen lands are considered of less value than animals. They are used to do all the drudgery and hard work and have very few of the comforts of the women of the home land. If Christ went out of his way to meet the woman of Samaria and help her, so ought the women of America do all they can to alleviate the needs of these women of Africa even though their skins are black. They

have souls and make very fine Christians when given the Gospel. There are many tribes still untouched by Christian influences and teachings and the need for more money and more missionaries is great. And great haste is necessary if the fields which are white unto harvest are to be evangelized before the Lord comes.

Tea and cookies were served to about 35 ladies and an offering was taken for Ashland Seminary. **MRS. M. L. SANDS.**

MEXICO, INDIANA

We are still holding the fort at Mexico. I can't say we are doing any great thing, but we are holding our own and trying by the Lord's help to do our bit in making this village and community a better place in which to live.

We hold our regular meetings in the different homes, except our joint meeting with the Sisterhood which will be held at the church.

We had our Mission Study at the parsonage with Mrs. King. The study was given all in one day and was enjoyed by a goodly number. A fellowship dinner at the noon hour was an interesting feature.

We gave our public service in February while Brother King was away assisting Brother Crick at Fremont in a revival effort. The offering was lifted for the Seminary at that time.

March the 14th we had our Missionary Rally. Eight or nine societies participated and it was a great day for

all concerned. There were about one hundred women enrolled. Miss Grace Byron from Africa gave an interesting address in the afternoon. Mrs. Sarah Keim, one of our W. M. S. founders was with us and led the devotions in the afternoon. She is always an inspiration to all of us.

We are hoping to make all the goals—not just to say we have made them all, but for the real benefit it is to each individual life.

May we grow in grace in the knowledge of our Lord.

MRS. JOSIAH MAUS, Cor. Sec'y.

COLLEGE CORNER, INDIANA

We are still working and doing our bit although we have not reported in the Outlook for a long time.

Our monthly meetings are held in the homes the first Thursday of each month and are quite interesting. All the members are willing to take part in any way they can.

Our mission study of Dr. Gribble's book has been made and we have made all our goals so far.

Several of our women attended the W. M. S. Group Rally at Mexico, Indiana and came home reporting an interesting and profitable meeting.

Death took one of our faithful members in the person of Mrs. Leona Knee and we will greatly miss her.

With best wishes for the success of all, we are, Yours in the Work,

PEARL D. BOWMAN, Cor. Sec'y.

W. M. S. Useful Information

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President—Mrs. U. J. Shively, 301 W. Market St., Nappanee, Indiana.
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Treasurer—Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.
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Outlook Editors—Mrs. F. C. Vanator, 12 South Clay St., Peru, Indiana; Miss Helen Garber, 235 East 49th St., New York, N. Y.
Outlook Business Manager—Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

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Treasurer—Mrs. Gates, 3027 Dolores St., Los Angeles.

General Information

- Send to Mrs. N. G. Kimmel, Gratis, Ohio
1. National Apportionment of \$1.50 per member, payable 75 cents in January and 75 cents in July.
 2. Offerings for the Seminary.
 3. Thank offerings which are not taken to National Conference.
- Send to Mrs. F. C. Vanator, 12 South Clay St., Peru, Indiana
1. All material for publication in the W. M. S. Department of the church paper.
- Send to Mrs. Ira D. Slotter, 44 West Third Street, Ashland, Ohio
1. All Outlook (W. M. S. Magazine) subscriptions. Note: Each Society MUST REVISE their subscription list and send in complete revision once each year.
- Send to Mrs. D. A. C. Teeter, Rural 1, Bunker Hill, Indiana
1. All orders for books and literature.
- Send to your W. M. S. District Secretary
1. Your District Dues.
 2. Your District Missionary Support of \$1.00 per member.

THE SISTERHOOD of Mary and Martha

Do God's Will

"Prayer and My Personal Life"

Mrs. C. C. Grisso

"LORD TEACH US TO PRAY." This is God's appointed way for obtaining things. In Philippians 4:6, 7, we read, "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus." This should convince every one of God's children of four tremendous facts.

1. *Importance of Prayer in our Daily Lives.* To some these verses might seem at first glance the picture of a life that is entirely beyond the reach of ordinary people. This is not true, for it includes every one of his children. "In nothing be anxious;" applies to every instance where we worry and fret. These are indeed comforting words in these days of increasing demands and uncertainties, when we know that our own strength is not sufficient. He does not leave us without a reason why we need not be anxious. "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." What could be more simple than to keep in constant touch with God, and when problems arise, speak to Him about it. And then, note the result. "The peace of God," which we cannot understand, "will guard your hearts and thoughts in Christ Jesus." Thank God, many are proving this and finding it to be the only remedy in these days of storms and doubts. If we would know the deep peace of God we must be much in prayer.

But some may ask, why do we need to ask Him when He knows our needs? It is God's way, and we shall not question it. James 4:2 teaches us this truth very forcibly. "Ye have not, because ye ask not." Where there is no prayer there is no power. Do you have the influence with your friends you would like to have? Have you prayed about it? Remember, "Prayer changes things." This is a privilege that we have in our daily devotions, since this year is a year for special prayer throughout the entire church and also in the five year program of the Sisterhood.

Let us go to Him in daily prayer and tell Him all. Tell Him about our weaknesses and temptations, and He will strengthen to overcome. Tell Him about

our failures; He will help us to succeed. Tell Him all about your friends who are without Christ, remembering that few are ever converted apart from someone's prayers. Tell Him all about your joys. He wants to share your happiness.

Again, prayer is the means God has appointed for our receiving mercy and obtaining grace. "Let us therefore come boldly unto a throne of Grace that we may obtain mercy, and find grace to help in time of need." These words make it plain that God has His way of bestowing these things, and that way is by prayer. We are to come "boldly," not fearfully or hesitatingly, that we may obtain that mercy that we need and that Grace that we must have. Oh, if we only realized the fullness of God's grace that is ours for the asking, all of us would be more constant and persistent in our prayers. In this, God delights to have us be "beggars," for it is a test of our faith in Him.

"O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer."

2. *The Hindrances to Prayer in my Daily Life* There are some things which hinder our prayers. These are made plain in God's word. "Ye ask and receive not because ye ask amiss, that ye may spend it in your pleasures." A selfish purpose robs prayer of power. The true purpose of prayer is that God may be glorified in the answer to it. If we ask merely that we may receive something to use in our pleasures, we ask amiss and need not expect to receive what we ask.

Again, sin hinders Prayer. "But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Isaiah 59:2. God is as ready to hear as ever before, but there is a hindrance and that hindrance is sin, so that He will not hear. Thus the person finding his prayers ineffective and unanswered should go alone with God and pray as did David "Search me, O God, and know my heart; try me and know my thoughts: and see if there be any wicked way in me." Psalm 139:23, 24.

The late Dr. Torrey tells of a time when he prayed definitely for two things that he knew were in the will of God, but received no answer. He finally asked God to show him if there was anything wrong in his life that was hindering. Something was revealed to him, but he was not willing to confess it as sin. He finally said, "If this is wrong I will give it up." But still no answer came. In his innermost heart, though he had never admitted it, he knew it was wrong. At last he said, "This is wrong, I have sinned, I will give it up." He at once found peace, and his prayer was answered. How true it is, "If I regard iniquity in my heart the Lord will not hear me."

Another hindrance to Prayer is found in Mark 11:25, which says, "And when ye stand praying, forgive, if ye have ought against any; that your Father which is in heaven, may forgive you your trespasses." Indeed, an unforgiving spirit is a common hindrance to prayer. Prayer is answered on the basis that our sins are forgiven, but God cannot deal with us on this basis, while we cherish ill against those who have wronged us. Now these are only a few suggestions as to the hindrances to prayer, but we trust sufficient to convince us that we must call on the Lord in truth.

3. *The Place for Prayer in my Daily Life.* In these busy days possibly the most common excuse (not a reason,) for not praying, would be the lack of time. How many times do we allow things of much less importance to crowd out the prayer-life? For this reason it becomes necessary, if possible, to have a regular time, when most convenient, for prayer. In Mark 1:35, we learn that our Lord chose the early morning hour for prayer. In the morning the mind is clear and at its best. When the early hours are spent in prayer, we obtain power for the performing of the daily duties, and power for the overcoming of the temptations that we shall face. Every child of God who would make the most out of his life for Christ should be careful to reserve some time each day for the study of the Word and for prayer. When our Master was unusually busy He would withdraw from the multitude to be alone in prayer. The busier His life the more time He spent in prayer. At times he had no time to eat, and sometimes no time for needed rest and sleep, but He always took time to pray. Time spent in prayer is never lost. Well might we learn this secret from Christ, that the more the responsibilities of life crowd upon us, the more need we have for prayer.

Take time to be holy, speak oft with thy Lord
 Hide in Him always and feed on His Word.
 Take friends of God's children; Help those who are weak
 Forgetting in nothing his blessing to seek"

4 *How Prayer Changes my Personal Life.* Prayer promotes our spiritual growth as possibly nothing else. It is through prayer that our sins are brought to light. In answer to our prayer we are washed from our iniquities, and cleansed from our sins.

Psalms 51:2. In answer to prayer our eyes are opened to behold wondrous things out of God's Word, and receive wisdom to know God's way and strength to walk in it. It is only as we meet God in prayer that we are changed into His likeness. Each day finds us more like our Lord. Our life will be changed to joy, not the kind the world gives, but the kind that comes through fellowship with Jesus. "Ask and ye shall receive, that your joy may be made full," is our Lord's own word to us. There are people who know this experience. It is shining from their eyes, it is written on their countenance, it speaks forth from their lips, and their testimony is that of David when he said, "The Lord hath done great things for us, whereof we are glad."

"Oh the pure delight of a single hour
 That before thy throne I spend
 When I kneel in prayer, and with Thee, my God
 I commune as friend with friend.

Consecrate me now to thy service Lord,
 By the power of grace Divine;
 Let my soul look up with a steadfast hope,
 And my will be lost in Thine."
 Smithville, Ohio.

YOUR BIRTHDAY

A prayer for those whose birthday is in June.

Draw Thou my soul, O Christ,
 Closer to Thine;
 Breathe into every wish
 Thy will divine:
 Raise my low self above,
 Won by Thy deathless love,
 Ever, O Christ, through mine
 Let Thy life shine.

Not for myself alone
 May my prayer be;
 Lift Thou Thy world, O Christ,
 Closer to Thee:
 Cleanse from its guilt and wrong,
 Teach it salvation's song,
 Till earth, as heaven, fulfill
 God's holy will.

SELECTED.

A fair test of one's inner resources is to have a two-hour wait between trains at a lonesome station, with no reading matter about, and no companion. Under such circumstances we get an inkling of what our schooling has really done for us.

WHAT TO DO

If you're feelin' tired and blue,
 And you don't know what to do,
 Do nothin' . . .
 If you can see far ahead,
 And just wish that you were dead,
 Stop wishin'. . .
 If your nerves are all askew,
 There is one good thing to do,
 Go walkin'.

GRENVILLE KLEISER.

Senior Devotional Program for June: The Pioneer of Faith--His Last Journey

INSTRUMENTAL NUMBER—quiet music.

PRAYER FOR MEDITATION—

Send Thou, O Lord, to every place
Swift messengers before Thy face,
The heralds of Thy wondrous grace,
Where Thou Thyself wilt come.
Gird each one with the Spirit's sword,
The sword of Thine own deathless word;
And make them conquerors, conquering Lord,
Where Thou Thyself wilt come.

MARY C. GATES.

HYMN: O Zion Haste.

O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is light;
That he who made all nations is not willing
One soul should perish, lost in shades of night.

REFRAIN:

Publish glad tidings, tidings of peace,
Tidings of Jesus, redemption and release.

Behold how many thousands still are lying,
Bound in the darksome prison-house of sin,
With none to tell them of the Savior's dying,
Or of the life he died for them to win.

Proclaim to every people, tongue, and nation,
That God, in whom they live and move, is love:
Tell how he stopped to save his lost creation,
And died on earth that man might live above.

He comes again: O Zion, ere thou meet him,
Make known to every heart his saving grace;
Let none whom he hath ransomed fail to greet him,
Through thy neglect, unfit to see his face.

SCRIPTURE READING—

Leader There is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him.

Group For, Whosoever shall call upon the name of the Lord shall be saved.

L. How then shall they call on him in whom they have not believed?

G. And how shall they believe in him whom they have not heard?

L. And how shall they hear without a preacher?

G. And how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things! Romans 10:12-15.

L. What profiteth the graven image, that the maker thereof hath graven it; the molten image, even the teacher of lies, that he that fashioneth its form trusteth therein, to make dumb idols?

G. Woe unto him that saith to the wood, Awake; to the dumb stone, Arise! Shall this teach?

L. Behold, it is overlaid with gold and silver, and there is no breath at all in the midst of it.

All But Jehovah is in his holy temple: let all the earth keep silence before him. Habakkuk 2: 18-20.

PRAYER—Thanksgiving for our God who speaks to us and hears our prayer and knows our needs; pray for those who know only idols and magic gods and those who have been sent to them for the gospel's sake; pray that many may turn from their ways of sin and ignorance and trust in the Lord.

HYMN: Far and Near the Fields are Teeming.

Far and near the fields are teeming
With the sheaves of ripened grain;
Far and near their gold is gleaming
O'er the sunny slope and plain.

REFRAIN:

Lord of harvest, send forth reapers!
Hear us, Lord, to Thee we cry;
Send them now the sheaves to gather
Ere the harvest time pass by.

Send them forth with morn's first beaming;
Send them in the noontide's glare;
When the sun's last rays are gleaming
Bid them gather everywhere.

On, thou whom thy Lord is sending,
Gather now the sheaves of gold;
Heav'nward then at evening wending
Thou shalt come with joy untold.

MISSION STUDY: Undaunted Hope—review of chapters 14-21, and study of chapter 22.

(Since this is the final study and there has been a month between our study, it will be a good plan to take about five minutes for a review from the beginning of our study this year).

Topic 1—The Way into Oubangui-Chari.

This topic is a review of the study which was had last year. Ask a capable girl to review the book of last year, "The Conquest of Faith," and to give special attention to chapters 17-19, and pages 388, 396-400 in her preparation. She should give only the most important points).

Topic II—His Monument, pages 402-410.

Words of consolation, 401-403.

His prayerfulness, 403, 404.

Living Monuments, 405-411.

Paul Wamba

Schools

At Bassai Mountain, 415, 416.

Topic III—Our responsibility, pages 411-413.

Holding the ropes, 411, 412.

Faithfulness, 413.

HYMN: Jesus Calls Us.

(Words in the Junior program).

Play the hymn through after the singing of quiet meditation, then let one lead in prayer.

BUSINESS: Check on goals; plan for dues to be paid; send pledge to Mission Home Fund; report on prayer chairman; district dues.

BENEDICTION: Psalm 145:1, 2.

Junior Devotional Program for June: The Life of James Gribble--Story VI

HYMN: Fling out the Banner.

Fling out the banner! let it float
Skyward and seaward, high and wide:
The sun that lights its shining folds,
The cross on which the Savior died.

Fling out the banner! angels bend
In anxious silence o'er the sign,
And vainly seek to comprehend
The wonder of the love divine.

Fling out the banner! heathen lands
Shall see from far the glorious sight,
And nations, crowding to be born,
Baptize their spirits in its light.

LESSON: Isaiah 6:6-8; Acts 16:9, 10; Matt. 9:13-15.

PRAYER: Give thanks for the first missionary party which went to Africa, and for God's care for them. Pray for all who have been sent by God to tell others about Him. Remember the boys and girls of all lands that they may learn to love Jesus.

HYMN: I Love to Tell the Story.

I love to tell the story
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love.
I love to tell the story,
Because I know 'tis true;
It satisfies my longings
As nothing else can do.

CHORUS:

I love to tell the story,
'Twill be my name in glory
To tell the old, old story
Of Jesus and His love.

I love to tell the story,
'Tis pleasant to repeat
What seems, each time I tell it,
More wonderfully sweet.

I love to tell the story,
For some have never heard
The message of salvation
From God's own holy Word.

I love to tell the story,
For those who know it best
Seem hungering and thirsting
To hear it like the rest.
And when, in scenes of glory,
I sing the new, new song,
'Twill be the old, old story
That I have loved so long.

REVIEW: Review the life of James Gribble up to this place. The patroness may do it, or several of the girls tell what they remember. Tell of James Gribble's early life and his decision for Africa. Recall his first work in Africa under the African Inland Mission, his meeting Dr. Florence Newberry, their marriage and return to America. Give the story of their visit in America, their planning for the first Brethren mission in Africa, and the pioneer party.

MISSION STUDY: The Life of James Gribble, Story VI.

HYMN: Jesus Calls Us.

Jesus calls us; o'er the tumult
Of our life's wild, restless sea,
Day by day His sweet voice soundeth,
Saying, "Christian, follow Me."

Jesus calls us from the worship
Of the vain world's golden store,
From each idol that would keep us,
Saying, "Christian, love Me more."

Jesus calls us: by Thy mercies,
Savior, may we hear Thy call,
Give our hearts to Thy obedience,
Serve and love Thee best of all.

TEST ON MISSION STUDY:

BUSINESS: Check on goals, for there is but one more month; plan to have all dues paid; report of the prayer chairman; send gift to Mission Home Fund.

BENEDICTION: Psalm 145:1, 2.

The Life of James Gribble--Story VI

Virginia Brumbaugh

Theme: To show that to tell others of Jesus is the highest call of God to boys and girls

IT WAS WITH GREAT JOY that the little party of missionaries reached Africa once more.

Mr. Gribble was to obtain permission from French officials to go into Oubangui-Chari when he arrived at Brazzaville. Upon arrival, he found the mayor unwilling to let them go into French territory. Mr. Gribble then went to the Lieutenant-Governor. Although he was polite, he told him he could not give permission immediately.

This was a great disappointment, for the missionaries were ready, willing, and anxious to be preach-

ing Jesus Christ to the people of dark Africa. God gave them grace for this disappointment, and life at Brazzaville settled down to language study, writing letters, daily personal work, and housework.

A glad welcome was given Mr. and Mrs. Rollier and their two little girls when they joined the faithful few at Camp "Wait-Some-More" in Brazzaville. Marguerite was delighted to have two little white playmates. Two more workers gave new courage to the missionaries still waiting, for they believed in God's will that they should enter Oubangui-Chari.

It was in September of the second year in Brazzaville that permission was given for them to go to Carnot, a point within one hundred miles of Oubangui-Chari. Thanksgiving and praise was on the lips of each missionary.

Their joy was much saddened, however, for on the way to Carnot Mrs. Rollier became very ill with fever. In spite of the very best of care, Mrs. Rollier died, leaving her husband and two little girls, seven and three years of age. In was Julia, the youngest one, who gave comfort to Marguerite in these words, "Don't cry, Marguerite. You shall see dear Aunt Mary again. We shall see her in heaven, and we shall see her always, for there is no dying there."

They arrived in Carnot in November, exactly two months after leaving Brazzaville. The missionaries had very little money from November to August—yet God cared for them again in a wonderful way. Rent was supplied free, food was often and freely sent them, and fresh milk was always to be had for the children. Salt being very scarce with the natives, the missionaries could purchase what they needed with the abundant supply they brought with them.

There were many disappointments that first year at Carnot for Mr. Gribble. News of the death of Miss Mae Snyder brought grief, and the return of Mr. Rollier and his daughters to America saddened him. Also Dr. Gribble became very ill again and for many days was at the point of death. In answer to the prayers of James Gribble, God healed his wife again.

At the very beginning of the year 1921 *permission* was granted to push forward into the land of their heart's desire—Oubangui-Chari. Mr. Gribble cabled the homeland these words: "Permission granted. Hallelujah. Locating further inland. Psalms 66 and 126."

James Gribble left almost immediately to explore the "chosen land" and to choose a site for the first Brethren Mission Station. He found a rich, well-populated country, people free from false teachings of the white man, and for the most part a people eager to learn of the white man's God.

Bassai was selected as the site for the first mission station near Chief Mamadou's village. Chief Comangou was sorry because a site was not chosen near his village, for he wished his people to hear the "Blessed Story."

Upon James Gribble's return to Carnot, he learned that Dr. Gribble felt the Lord wished her to return with Marguerite to America where little Marguerite was to be left to receive her education. Marguerite is now a young lady at Moody Bible Institute in Chicago, preparing herself to be a missionary to Africa. May the Lord plant in the hearts of some of

you girls a desire to serve Him in Africa where people are hungry for the Word of God.

While Dr. Gribble was in America choosing home for Marguerite, Mr. Gribble went to Bassai where he began clearing the mission site of rocks and building homes for Miss Myers and the two new missionaries—Mr. Jobson and Miss Hillegas.

After being definitely led by the Lord to select Mr. and Mrs. John Weed's home at Sunnyside, Washington for Marguerite, Dr. Gribble began to make plans for returning to Africa.

In France, Dr. Gribble met a young man, Allen Lee Bennett, who had given his life to Africa. Just before sailing for Africa, Dr. Gribble was able to welcome some more new workers for Africa—Mr. and Mrs. Hathaway and Mr. Sheldon.

Allen Lee Bennett never reached the Bassai station. He took fever on the way and died within a few days. Sometimes to us, God works in strange ways. Yet, as Mr. Gribble writes, when God's work for us on earth is finished, then He takes us home with Him.

For only a few short months was Dr. Gribble permitted to work with her husband at Bassai in winning souls for our Master. On June 4, 1923, James Gribble went to be with his Lord in heaven where he could sit and see the redeemed of the Lord come in from those fields where he had been a pioneer missionary.

One chief after hearing the story of Jesus Christ asked Mr. Gribble "What about the Baya who had died without ever having heard the Gospel Story?"

How are *we* going to answer this question? Missionaries don't go to Africa because of the love of Africa. They go because of the love of the *African*. May God implant such a love in the hearts of some of you girls!

"Go ye therefore, and preach and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

TEST

I—Select the proper word in the following:

1. "Undaunted Hope" is the story of the life of
Dr. Gribble—James Gribble—Marguerite
2. The first Brethren mission station was located at
Carnot—Brazzaville—Bassai.
3. The young man who died before reaching the mission station was
Mr. Hathaway—Allen Bennett—Mr. Jobson.

II—Fill in the following blanks:

1. The missionaries included in the first party were,,,,, and
2. Marguerite was adopted by Mr. and Mrs. of, California.

3. wrote "Undaunted Hope," the story of the life of the Brethren pioneer missionary to Africa.

II—Answer true or false:

1. Mr. and Mrs. Rollier reached Carnot with the pioneer party.

2. The missionaries always sought God's will and guidance even in small things.

3. Dr. Gribble is still living and working as a missionary in Africa.

4. Dr. Gribble died at Bassai, June 4, 1923. Roanoke, Va.

ON BENDED KNEE

ways in every prayer of mine for you all making request with joy." Phil. 1:4.

member Dr. Gribble that she may be kept in health for her service as the only doctor on the African field.

member Dr. C. F. Yoder in his labors on the South American field.

that God may lead in the opening of the new station in Africa.

y for girls who finish High School and College and have not yet decided what they should do next.

member Mr. and Mrs. Morrill, new missionaries, with Miss Tyson and Miss Byron who are about to arrive in Africa for their labors for Christ. y that each Sisterhood girl may earn truly to pray.

member district conferences to be held in June.

BOOK FRIENDS

he books in our column this month chosen with the girls of nine to sixteen years in mind. They may be of some interest to others, but our younger girls will enjoy them most.

h Mikko Through Finland—Bessie Byrne.

Through the adventures and journeys of Mikko, a lovable Finnish character, we become acquainted with characters, modes of living, and superstitions of the Finlanders.

le-to-Order Stories—Dorothy Canfield.

As little Jimmie says: "Mother's stories are better because they are made to order. You will enjoy these stories by Dorothy Canfield—made purposely for young readers.

Big Tree of Bunlaby—Padriac Colum.

This is a book of stories connected by its characters who tell the delightful bits of life of Padriac Colum's own country-side. The lawyer's clerk, the cobbler, and everyone else adds its hits to entertaining you with pictures of a small village.

Peter Swiss—Johann Meyer.

This is the story of Peterkin, the boy hero of the story, and his grandfather, Basil, the Swiss clock-maker. It is delightful in its picture of Swiss life.

The Broken Song—Daugherty.

Sonia and Masha, two Russian maidens, pass through Peace, War, and Revolution, escaping only by going to America—the land of opportunity and peace.

The Mountain Girl Comes Home—Genevieve Fox.

Sairy Ann, a Kentucky girl, marries Dr. Lawrence, a "Furriner" and goes back to her native home to live. She and her husband work among the mountaineers doing all they can for the Kentuckians in their little clinic. Their lives are made interesting by the danger of jealous hatred, loss by fire of their clinic, and all the other interesting incidents which make up life.

BY THE BOOKWORM.

IN THE WAY

"Jacob Riis, upon being congratulated for his successful career, replied, 'Well, I put myself in the way of things happening, and they happened!' To pray is to put oneself under new laws—and when one works with new laws, new things always happen."

—MABEL N. THURSTON.

MISSION HOME FUND

Many of you have already sent in your gifts to the Mission Home Fund, and we thank you for your promptness. Many of you have your money on hand; won't you send your gift in now? Some have not yet received the amount they have pledged. We shall be patient with you, but be sure that you are working at it.

We are expecting a fine increase in our total gift this year. Have you done your part? If you still have extra money in your treasury which you are not needing for some special purpose, perhaps you might wish to add more to your gift. Our gifts must increase if we are to reach our goal. Don't wait until next year!

Your gifts must be sent in by July 31. In other years, many have brought their gifts to national conference and have wanted that to count for their banner goal. This year, we cannot count as banner, any society which waits until conference time to pay their pledge or make a gift. However, if it is impossible for you to make it earlier, we shall be glad to receive it, for surely you would not withhold its simply because it would not count for banner.

Sisterhood Goals for 1934-35

LOCAL GOALS

1. Twelve devotional meetings.
2. One public program.
3. Mission study with the use of approved text.
4. A prayer chairman to carry through a plan for prayer in keeping with the Five Year Program.
5. ½ members cover the assigned Bible Reading for the year—1 Corinthians to end of New Testament.
6. Membership project.
7. Annual cabinet meeting.
8. Special benevolent work.
9. Bandages sent to District Secretary.
10. Statistical report sent to District Secretary by August 10.
11. National dues sent in January and July.
12. Thank offering received in April

and sent to the financial secretary by May 15.

13. Gift to Mission Home Fund sent by July 31.

14. District missionary dues of 15c per member sent to the district secretary by July 31.

JUNIOR GOALS

1, 3, 4, 6, 7, 8, 9, 10, 11, 12, 13.

HONOR GOALS

1. A delegate to either District or National Conference.
2. Thank offering boxes turned in by ¾ of members.
3. Outlook in the homes of ½ of members.

DISTRICT GOALS

1. One District meeting.
2. All societies sending statistical reports.
3. Two-thirds of societies banner.
4. A district project worked out and reported.

OUR NEW MAGAZINE

It is our confidence that you are pleased with the appearance of our new magazine. You will always know it from the other numbers which come to your home, if you subscribe for the others, by its colored cover. We trust that you will use it more than you did the Outlook. You will be interested in reading the general church news at the beginning and end of the number, for our work is only one part of the activity of the church.

There is not a great deal of time for preparation of your monthly meeting after the magazine arrives. Your leaders for the devotional program should begin work at once. Keep the "Outlook number" near at hand so you will have program material.

We ask your cooperation in making this new venture most worthwhile. Write your editor what you like or dislike, or where you think we might improve your magazine.

FROM THE MAIL BAG

DISTRICT S. M. M. CONFERENCE
OF SOUTHERN CALIFORNIA

The annual district S. M. M. Conference of Southern California was held Friday evening, March 22, at the Whittier Church.

The girls met in the auditorium for a brief time of worship, consisting of songs, choruses, and testimonies, after which 150 enjoyed a fellowship supper. We certainly had a big surprise when a large cake was presented to Mrs. Sheldon in honor of her birthday. The cake was made by Mrs. Good (Mrs. Sheldon's sister) whom we were very glad to have with us.

Our district president, Ruth Culp, presided over the business session. She was re-elected for another year. There were delegates from each of our ten organized societies. South Gate received special honor, with eighteen members present, which is a hundred per cent attendance.

An inspiring program of devotions, greetings, and music followed. Mrs. Polman, our delegate to National Conference last year, gave an interesting report full of many new ideas. How happy we were to have one of our missionaries with us! No one failed to recognize her because she wore a native costume made by "one of our boys" as she said. Mrs. Sheldon did, indeed, bring us a *real* message, as she spoke on *real* conditions telling us all about *real* living in that Dark Continent, but she did not forget to tell what great things the Lord has done there. As Sisterhood girls, we thank God for her, and for each one of our missionaries, and make mention of them in our prayers.

MARY CATHERINE ZUCK, Dist. Sec'y.

THE LISTENING EAR

BE YE DOERS OF THE WORD, AND NOT HEARERS
ONLY; DECEIVING YOUR OWN SELVES.

JAMES 1:22

As we come near to the close of our reading the New Testament, we might well stop and ask, "What has this study or reading done for me?" Has it made any difference in our attitude toward our Father in heaven and our Lord Jesus Christ? Have we been brought into closer fellowship with God? Now that we understand more fully God's will, are we living more pleasing to Him, walking in the smile of God?

In these letters by John you find much of a real deep Christian experience, and the witness from one who was assured of his salvation. I John might well stand with I Corinthians 13 for its emphasis upon love. Mark the word "love" as it is used. We are not surprised to find such statements from "the beloved disciple." If we know close friendship with Jesus today, that same love will fill our lives to overflowing.

If you read I John by chapters, plan at sometime to read it all without stopping, for it is short and that way you will get its message. Since each of the other books is only one chapter in length, you may return to read I John several times and memorize some of its fine verses.

I JOHN

1. The writer is a trustworthy authority on what he is to write. 1:1-4.

2. According to the words repeated and the idea of the chapters, the book may be divided in this way—

- Fellowship, chap. 1.
- Abiding, chap. 2.
- Righteousness, chap. 3.
- Love, chap. 4.
- Life, chap. 5.

3. Watch for the contrasts which John suggests—light and darkness; lie and truth; love and hate; and others.

4. The outstanding words of the book are "know" and "love." Make a list of the things John knows and how he knows them. Note what he says about love.

5. Read 2:20, 27 together to find the teacher that every Christian has always in his reading of the Bible.

6. Notice that a child of God cannot *continue* in his *habits* of sin. 3:5-10. Yet, when acts of sin enter into the life thus marring fellowship with God, there is a mercy-seat for forgiveness. 1:6-2:2.

7. Did you ever say, "I just love that"? See what 2:15-17 says about what we should love.

8. Can one believe in God and refuse to accept Jesus for what He claims to be?

9. What have faith or belief to do with our relation to Jesus?

10. What was John's purpose in writing this letter? Has it helped you to know that? 5:13.

11. Notice the mentions of prayer.

12. Here are some good verses to remember—1:7, 9; 2:15-17; 3:1, 2, 16. What ones did you add?

II JOHN

1. Notice that this letter is written to a lady. What kind of a person do you think she was?

2. Watch what John says about truth, love, the commandment.

3. What is the relation between love and obedience? v. 6.

4. What should be our attitude toward false teachers?

5. Note the personal touch at the end.

6. This letter calls to mind the hymn—

Blest be the tie that binds
Our hearts in Christian love;

The fellowship of kindred minds
Is like to that above?

III JOHN

1. To whom was this letter written? What kind of a person would you say he was?
2. In what was John's joy?
3. In what way were Gaius and Diotrephes different? Which one would you like to have in your church? Which are you like?
4. A good motto is to be found in v. 11.
5. Note how the close of this letter is like that of II John.

JUDE

1. Who is the writer and to whom did he write?
2. What must have been the situation in the churches which made Jude write such a letter? v. 4.
3. Notice that he gives many illustrations from the Old Testament—the deliverance from Egypt, Sodom and Gomorrah, Cain, Balaam, and Korah. What is his point in calling them to mind?
4. The false teachers he refers to as “these.” What a description he gives of them—hidden rocks, shepherds, clouds, trees, wild waves, wandering stars! v. 12, 13.
5. These ungodly ones shall be judged by the Lord. v. 15, 16.
6. What has he to say to the true followers—“ye”? v. 17 ff.
7. Notice that the Christian life is a growing, continuous process—building, praying, keeping, looking.
8. He suggests what attitude we should have toward others who are trying to find the way. v. 22, 23.
9. We are not able to do these things in ourselves, but He is “able to guard you” . . . v. 24, 25. Learn this benediction.

TH MANCHESTER, INDIANA
Miss Garber:

The Junior Sisterhood girls of North Manchester, Indiana have been enjoying the different letters written by the Sisterhoods, so we are sending a part of our Sisterhood.

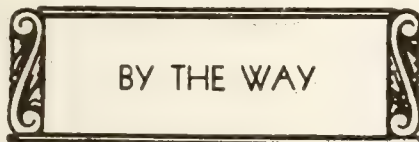
We have fifteen girls in our Sisterhood and have interesting programs each month. We hold our meeting the Tuesday evening of each month at one of the girl's homes. We also have a potluck supper. We have been following the programs in Woman's Outlook. We are now trying “Undaunted Hope” which we enjoy. We aim to have a special program each month.

Our officers for this year are: president, Mary Elizabeth Badskey; vice president, Jane Ann Weimer; secretary, Joann Frantz; treasurer, Mary Wilson. Our patroness is Mrs. Badskey.

We have been trying to make money several ways. We made \$7.26 by selling aprons to the different members of our church to sew patches over the money. We have also made some money by selling candy at penny sup-

per. We have made part of our bandages. We are looking forward to being a member society. Several of our members last year went into the Senior Sisterhood so we are trying to get new members to take their place. Several of the Sisterhood girls ended the conference at Winona last year. We truly hope there will be a larger delegation there next year. With best wishes for all Sisterhoods, we are closing, hoping to hear from

other Sisterhoods through the Outlook. Sincerely,
North Manchester Junior Sisterhood,
MARY ELIZABETH BADSKEY.



The time for completing OUR GOALS is near at hand. Everything must be completed and sent in by July

31, for then all our records are closed. We believe this has been a successful year, and trust that many new societies will start on their banner certificates this year.

Some societies have been confused on SENDING DUES. Please make an effort to send them to the right person. Your national dues of 50c for seniors and 30c for juniors for the half year must be sent to Mary Merrick. Be sure to give her the name of the society and the number of members. The district dues of 15c for senior members only is sent to your own district secretary. You should include dues for all your members to be counted banner.

Your DISTRICT DUES this year has been lowered to half what it was last year. The entire amount will be kept in the district to be used in a project which you may choose. By relieving you of money required, we hope to encourage free-will giving to our other projects.

You are not forgetting our NATIONAL CONFERENCE at Winona Lake, Indiana, Aug. 26 to Sept. 1. Our expenses will not be more than last year. We shall try to have definite information ready for you next month. Plan now to have delegates from your society. We are working on the program now and assure you a great time.

Are you interested in the Sisterhood SCHOLARSHIP at Ashland College? Any Sisterhood girl may make application to Miss Dorothy Whitted, 1033 E. Main St., Louisville, Ohio. The decision is based on the girl's need, her scholarship, and her service in Sisterhood. Miss Whitted will send you blanks to be filled out. You must write for your application by June 30. This is the final date.

S. M. M. Useful Information

NATIONAL S. M. M. OFFICERS

Honorary Patroness—Mrs. G. T. Ronk, Lanark, Illinois.
National Patroness—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Penna.
President—Miss Dorothy Whitted, 1033 E. Main St., Louisville, Ohio.
Vice President—Miss Althea Schwartz, Ashland College, Ashland, Ohio.
General Secretary—Miss Helen Garber, 235 E. 49th St., New York, N. Y.
Financial Secretary—Miss Mary Merrick, 1523 25th St., S. E., Washington, D. C.
Treasurer—Miss Louise Kimmel, 517 W. Main St., Berne, Indiana.
Literary Secretary—Mrs. D. A. C. Teeter, Bunker Hill, Indiana, Rt. 1.

DISTRICT ORGANIZATIONS

Southeastern
Secretary-Treasurer—Ruth Sensenbaugh, Rt. 1, Fairplay, Maryland.
Patroness—Mrs. T. G. Locke, Woodstock, Virginia.
Pennsylvania
Secretary-Treasurer—Ella Kimmell, 5335 Large St., Philadelphia.
Patroness—Mrs. Chas. Provance, Masontown.
Ohio
Secretary-Treasurer—Evelyn Fockler, 317 Belden Ave., S. E., Canton.
Patroness—Mrs. Loren Black, 920 Chestnut St., Ashland.

Indiana

Secretary-Treasurer—Allegra Richmond, 504 East Walnut St., Nappanee.
Patroness—Mrs. J. R. Schutz, 503 College Ave., North Manchester.

Illiokota

Secretary-Treasurer—Dorothea Rahn, Lanark, Illinois.
Patroness—Mrs. E. M. Riddle, 117 Randolph St., Waterloo, Iowa.

Mid-West

Secretary-Treasurer—Helen Ruth Stump, Falls City, Nebraska.
Patroness—Mrs. Nona Wagner, Chase St., Falls City, Nebraska.

Southern California

Secretary-Treasurer—Mary Catherine Zuck, 541 West Orange Drive, Whittier.
Patroness—Mrs. W. E. McNeil, 5867 Holmes Ave., Los Angeles.

Northwest

Patroness—Mrs. Albert Lantz, N 2319 Wall St., Spokane, Washington.
Send to Miss Mary Merrick, 1523 25th Street, S. E., Washington, D. C.

1. All S. M. M. National Dues.
 2. All Thank Offerings not taken to National Conference.
- Send to Miss Helen Garber, 235 East 49th Street, New York City
1. All materials for the S. M. M. Department of the church paper.
- Send to your District Secretary
1. All District Dues.
 2. All Bandages for Africa.

W. I. DUKER
President
Goshen, Ind.

NATIONAL SUNDAY SCHOOL ASSOCIATION

N. V. LEATHERMAN
General Secretary
Berlin, Pa.

E. L. MILLER
Vice President
Maurertown, Va.

M. A. STUCKEY, EDITOR
Ashland, Ohio

K. M. MONROE
Treasurer
Ashland, Ohio

You and Your Bible

READING THE OLD TESTAMENT

By Charles R. Erdman

An Oriental who never had seen a Bible was given by a friend a copy of the New Testament. He read it with interest and then returned with the request that he might have a "copy of the other book." No one had told him that there was such a book as the Old Testament, but rightly he concluded that there must be and that to understand fully the New Testament he needed the "other book." This is, indeed, the case. As one reads the Gospels or the Epistles or the Apocalypse, he is finding continual quotations from the Old Testament, and references to the "scriptures" by which word the older writings were known.

It will be well before beginning to read the Old Testament to review the Gospel of Matthew and to note how frequently the author uses the phrase, "It is written." In this one Gospel allusions are made to sixty-five Old Testament passages, and forty-three are verbally quoted. These refer to every important event in the earthly career of Christ. In fact, Christ is the key to the Old Testament. Its chief profit lies in what it tells us of him, whether by type or symbol or prophecy or psalm. Thus the Old Testament makes more clear the meaning of the New.

Both come from God. The Old Testament contains the record of what "men spake from God, being moved by the Holy Spirit." We are told also that "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." Thus while both are of divine origin, the message of the New Testament is more full, more perfect, more easily understood, more directly applied to our lives, than that of the Old.

For this reason when the reader turns to the Old Testament he should continue to read the New, and during no very long period of time should he read the Old Testament alone. Yet in both Old and New a man should listen to the voice of God speaking to his soul and giving guidance for his life.

As the reader begins the Old Testament for the first time, he will be helped by having before him some general outline of its contents. It consists of thirty-nine books divided into

three groups. There are seventeen books of history, five books of poetry, and seventeen books of prophecy. The first historical books are sometimes called the Pentateuch because they are five in number. They are called also "the books of Moses" because he is regarded either as the author or as the central character. They describe the origin of the Hebrew race, the deliverance from Egypt, the organization as a nation, and the forty years of wandering in the wilderness.

Joshua describes the conquest and the division of the Land of Promise. Judges describes the series of defeats and victories, of captivities and deliverances under the leadership of certain military heroes and rulers. Of the

Camp Juniata

Camp Juniata, as the Brethren folks of Pennsylvania have come to know it, is the training school and camp for the young people of the Pennsylvania District. We are now announcing the third year for this camp. It will be held at the same place as formerly, the Johnstown Boy Scout Camp on the beautiful Juniata river near Entricken, Pa., among the rolling hills and mountains of the state. The time of the camp is from July 1 to July 6.

While the camp will not be in session as many days as formerly the program is planned to be filled with good things from the moment of arrival to the conclusion. The usual group of teachers will again lead in the classes, with an additional one who will be announced later with the others.

The courses will also be announced later. This being the third year for the camp, provision will be made for a graduating class from the twelve unit credit course.

Our objective for attendance this year is one hundred. Will you be one? Write N. V. Leatherman, Berlin, Pa., for further particulars.

Dates for Brethren Y. P.'s Camps

Camp Buckeye (Ohio) June 23-30.
Camp Juniata (Penna.) July 1-6.
Camp Shippshewana (Ind.) July 9-16.
Camp Black Hawk (Iowa) July 22-28.
Camp Bethel (Calif.) July 22-27.

same period is Ruth, which shows the real virtue and piety were being maintained in the land in spite of turbulent conditions.

The books of Samuel, of Kings, and of Chronicles narrate the establishment of a monarchy, the period of glory and power during the reigns of David and of Solomon, the division of the kingdom, the conquest and dispersion of the northern tribes, and the captivity of Judah in Babylon.

Ezra and Nehemiah describe the return of the Jews from the captivity and the rebuilding of the Temple and the city. Esther gives a story of the deliverance of the Jews, while still in exile, from the threatened extermination under the edict of the Persian king. Job, Proverbs, and Ecclesiastes are the wisdom literature which present practical guidance and a philosophy of life based upon observation and experience. The Psalms constitute the world's greatest book of worship.

The fifth of the poetical books is called the Song of Solomon, or more fully, "The Song of songs, which is Solomon's." It has been interpreted to teach the love of God for Israel or the mutual love between Christ and the Church.

The prophets of the Old Testament were men who revealed the will of God, whether as to human conduct as to future events. Isaiah, Jeremiah, Ezekiel, and Daniel are known as the Major and the remaining twelve as the Minor Prophets.

During the Assyrian period, 745-605 B. C., Hosea, Amos, and Jonah labored in the Northern Kingdom, while Joel, Obadiah, Isaiah, Micah, and Nahum prophesied in Judah. During the Babylonian period, 625-587 B. C., Jeremiah, Habakkuk, and Zephaniah prophesied in Jerusalem or Judah; while Ezekiel and Daniel prophesied in Babylon during the Exile. Haggai, Zechariah, and Malachi belonged to the period after the Restoration of the Jews to Jerusalem.

Old Testament and New together form one Book. When reading either, it must be remembered that "every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work."

NOTES ON THE SUNDAY SCHOOL LESSON

BY GEORGE S. BAER

BAPTISM

(Lesson for May 19)

Scripture Lesson—Matt. 28:19, 20; Acts 8:26-39.

Additional Scriptures—Matt. 3:17; Acts 2:38, 41; Rom. 6:1-14.

(Continued on page 27)

CHRISTIAN ENDEAVOR

C. D. WHITMER, Editor,
South Bend, Ind.

BRETHREN RINGING
CHRISTIAN CHURCH
ENDEAVOR EXTENSION
UNCONSECRATED EVANGELISM

MONEY TALKS! That is true for the money contributed by the C. E. Societies listed in our Treasurer's Report. Sometimes money says the wrong thing, but not when it is consecrated to the cause of furthering the interests of Christian Endeavor among Brethren young people. The trouble with most money is that too little of it ever has a chance to talk for Christ!!!

THIRTEEN Churches are represented by the eighteen societies contributing to date! Thirteen is a lucky number to begin with, but not a good number to end with!! Before the year is up at least one hundred churches could be represented by contributions.

WHITTIER, CALIFORNIA has a C. E. organization with seven active societies of which the general superintendent is Brother Alfred J. Mann. Five of their societies contributed a total of \$20.00 to our National C. E. Union. May there be any "guns" to shoot in twenty dollars for the cause!! Our National Junior C. E. superintendent, Miss Mary Catherine Zuck, is a member of a wide awake church, and Rev. Charles Mayes is the pastor.

A FIELD SECRETARY is needed to travel among our churches this summer to represent our Brethren National C. E. Union by organizing new societies, holding Bible Conferences for youth, promoting Brethren C. E. Rallies, etc.! We can easily find two months work for such a secretary, but we only have enough money in the treasury to pay for the first week!!! Gauge the time by your gifts!!!

OUR BUDGET calls for \$100.00 for Home Missions, \$200.00 for a C. E. Field Secretary, and \$50.00 for the C. E. Bulletin mailing, and other administration expense. To date only \$85.30 of this goal of \$350.00 has been raised!!! There are only a few months yet in our C. E. Year which ends with National Conference in August. **Will YOUR SOCIETY help?** Send all contributions to the Secretary-Treasurer, Miss Mildred Deitz, Berlin, Pa.

R. D. CREES.

TREASURER'S REPORT OF THE BRETHREN NATIONAL C. E. UNION

Receipts from Sept. 1, 1934 to
April 15, 1935

Nappanee, Ind.\$10.00
Johnstown, Pa., First, Four So-
cieties 7.80

Sergeantsville, N. J.	2.00
Berlin, Pa., Junior	3.00
Johnstown, Pa., Third, Senior ..	5.00
Brush Valley, Pa., Intermediate	3.50
Brush Valley, Pa., Church	5.00
Waynesboro, Pa.	2.00
West Kittanning, Pa., Junior ...	2.00
Conemaugh, Pa.	10.00
Whittier, Calif., Junior High ...	1.65
Whittier, Calif., High School ...	2.00
Whittier, Calif., Senior	10.00
Whittier, Calif., Young Married People's	4.00
Whittier, Calif., Adult	2.35
Pittsburgh, Pa.	5.00
Ellet, Ohio, Senior	5.00
Vandergrift, Pa.	5.00

Total amount received\$85.30

Respectfully submitted,
MILDRED DEITZ,
Secretary-Treasurer.

OUR LAYMEN

Their Interests and Activities

About three months ago 40 letters were sent to 40 pastors urging them to help organize a laymen's organization in their church. Not one pastor has replied. Not one organization has been officially reported.

Very likely this was not the way to get the work started. Undoubtedly the pastors are too busy to shoulder another big undertaking. Besides, the laymen are able and capable to effect their own organization. But one difficulty lies in the fact that the National Officers do not have the names of leading laymen in each church. It would seem that we might have a list of capable laymen in each church printed in our Brethren Annual as well as the list of Pastors and Elders. But until that time comes every layman who reads this is urged to get a laymen's group organized in his church at once.

We have heard unofficially of about 20 such groups in our Brotherhood now established. Won't you please write 100 or 200 words for this column and tell us how you started, what you are doing, and give your brothers in other churches the encouragement they need to get their own work started? Who will be the first to report? How about it South Bend, Berlin, Philadelphia, Nappanee?

M. P. PUTERBAUGH, President.

It was the Father, then, Who gave the Son; and the Son's whole purpose is to bring us to the Father.—E. L. House.

A knowledge of the sciences may qualify a professor to speak on things material and physical, but spiritual things can only be revealed to the man who is endued with the Spirit of God.—Louis T. Talbot,

Sunday School Notes

(Continued from page 26)

Golden Text—"Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19).

Baptism Important—One of the very important doctrines for the church to preach and teach is that of baptism. It stands at the very door of the church, but it is much more than a mere initiatory rite. It is rich in symbolism and is a conveyor of truth that is essential to man's eternal welfare. A prominent pastor said to the editor not an hour before these lines were written that the subject of baptism is being neglected in our teaching and preaching, and that consequently, there is not enough conviction regarding it among our members. If he is right, then there ought to be a revival of interest along this line. Here is one Sunday school lesson that presents an opportunity for teaching the doctrine of baptism to every grade of pupils throughout the school.

The Author of Baptism. Our Lord Jesus himself gave the commandment to baptize, and he declared himself to have all authority given unto him by the Father. No one has a right to ignore or disobey that authority, or to teach or to practice anything else than what he commanded. Obedience is not optional; our Lord demands it. And if we love him, we will obey him.

Subjects for Baptism. It is a rite to be administered only to repentant believers. That excludes children who are too young to realize their sinfulness and to repent and too young to exercise saving faith in the Lord Jesus Christ. And no adult, who has not repented of his sin and has not looked to Jesus in faith as his Savior from sin, is a fit subject for baptism. But any one who has done those two things is ready for the rite.

Significance of Baptism. This can be stated in the words of Scripture "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). "Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

Mode of Baptism. Gospel Baptism is triune immersion by the forward action. The baptismal formula in Matt. 28:19 requires a three-fold action in order to give recognition of each member of the Trinity. The forward action is required to be in the likeness of Christ's death, for he died willingly, as he declared he would (John 10:17, 18), bowing his head and giving up the ghost (John 19:30).

The devil enjoys hearing the prayer that is addressed to the audience.



NEWS FROM THE FIELD



GEORGETOWN, DELAWARE

It has been some time since the Brethren Evangelist has had any tidings from the Delaware Brethren Church. The reason is, I have not as yet been able to get around as I wanted. The weather and road conditions have had a great deal to do with it. We have been on the field a little more than three months and should by this time have learned to know the work.

Brother I. D. Bowman served here for several weeks and I must say that my predecessor has a wonderful record among the Delaware Brethren. They dearly love him for the wonderful Bible teachings he has given them, and the people of other churches in this community even miles from the church here speak of him as one of the most wonderful Bible teachers they have listened to. The writer knows that the work here would be a great deal stronger than it is if Dr. Bowman could have been supported in a way that would have enabled him to give most of his time to the people on the field. The pastor and brethren here wish Brother Bowman strength to go on for years in the ministry of our dear Lord. We feel that his teaching and the preaching ministry will be a great blessing to many more.

The work here is going well. Of the eight families here who are members, we meet at least 85 percent of them every week, in regular services; sometimes we have one hundred percent present. There are some others who hold their membership in the Mt. Olivet Brethren Church of Delaware, but live at a distance of 27 to 150 miles away from the church and as the pastor I want to serve them also. When I have plenty of gasoline and oil I will begin the circuit and try to discharge my responsibilities to them.

There are a few things to overcome here. The other churches and some of the people for miles have some prejudice against our church teaching and it is almost impossible to get these people out to hear the Gospel. We are both praying and working to find a way to win those who are not born again. This task is not the easiest, but with the help of God and the guidance of His Holy Spirit we will win out after some trials. Brother Bowman reached some of these and by the help of God we will reach more.

For the last fourteen days we have tried to start a revival here. Much prayer and some visitations were the fore-runners of this, besides preparation for the services by the speaker. During these days we have had one

nice day, the others were stormy and some of them very cool with the rain. Some of the members are very faithful and express with joy the benefits they derive from the services. However, all of you pastors and evangelists know we are after lost souls. For these we are still praying and working, and looking for results from God in response to our prayer of faith. God has not promised his blessing in accord with our success, but in accord with our faithfulness to Him. Therefore no matter what shall confront us we will try to be faithful unto Him who can give the increase.

Sister Christiansen decided with me to come to Delaware for the sole purpose of winning souls for the Master. The whole state is open and we are anxious for the summer to come so we can go about holding services. Our wage is a free will offering this year and though we solicit no person for money, we do solicit them about their soul's salvation.

We have a good helper here who is able to substitute for us while preaching at other places in the state. Brother Elwood Workman has been in the work here for the last ten years and has heard the teaching of the Brethren Bowers and Bowman. He is as fully grounded in the faith as any layman I have known and I can also say that he is fully consecrated to the Lord, as well as familiar with the Word of God. He hesitates not to speak for the Lord wherever he is invited to do so. Brother Elwood and his good wife are more than tithers, as well as heartily concerned about the work here.

The Ocean View work has practically died out. There are three or four that we can count on. Brother and Sister Harvey Evans are the standbys and when we call a meeting there, these kind people usually try to get a gathering for us. We hope in the near future to hold a few weeks of meetings in that vicinity and hope to get a regular place of worship. They have been meeting from house to house, which has not proven to be very successful. If we can get a hall or a schoolhouse in one of the towns down there we can get better audiences.

Brethren, we are going out into homes or places of worship where we may do the most good for the Lord. We will also have open air services from time to time in various places, hoping thereby to spread the Whole Gospel in several parts of Delaware. As we try to be of service in this field, where a whole gospel is not known to many and where some have a

feeling against it, we solicit your prayers. May we be patient and loving in our ways among the people for the Lord, but not to shun the teaching a whole Gospel for God.

Even though the people here are very poor on the average, yet they are very kind, and some of them try to do their very best, and would share the last bite of food with us, and even their last penny. We often speak Brethrenism in referring to the teaching for which the Brethren stand, and I say that I never found any people truer than these Delaware Brethren. In spite of all the opposition we look forward to a strong congregation here as we firmly do believe that the Whole Gospel will win, when lived and taught as it was by the early Brethren.

May I again urge sincere prayer for the work here.

S. E. CHRISTIANSEN, Pastor

MASONTOWN, PENNSYLVANIA

With the Johnstown Brethren

Following a rather severe illness caused by an infected tonsil we were privileged to fellowship with the Brethren of the First Church of Johnstown. Mrs. Sibert spoke at the morning service for the W. M. S. to a splendid audience of four hundred or more. The invitation of Rev. Ashman brought the evening message to another fine and appreciative audience. We had a blessed fellowship at both services and in the home of Mrs. Gardner where we were entertained during the day. We deeply appreciate the fellowship and the opportunity of our friends. In the evening Mrs. Sibert spoke at the Third Church and had a splendid fellowship with the Brethren there.

Gray's Landing Revival

We have just had another wonderful experience in an evangelistic effort at the Gray's Landing district located about a mile and a half from Masontown. With a little hall above a carpenter's garage for an auditorium, benches without backs for pews, and a wheezy organ representing our material equipment, we began a revival service, April 7. Miss Lenora Helm played the organ and several consecrated Brethren supported us in service by prayer throughout the meeting. It was during these services that I saw a most interesting and effective game played. And it is a game that every Christian ought to play. Each night two of the Brethren standing in the rear would pick out someone in the audience who was not a Christian, and when the invitation was extended they would both pray for that individual. Invariably they came to the altar and confessed Christ. These people were new converts and happy in the Lord. The crowds never ran much over seventy-five but one night out of an audience of between fifty and sixty there were ten confessions. The Lord blessed us with thirty-five decisions.

of which were reconsecrations. group has Sunday school every day afternoon and we preach for every Tuesday night. One Sunday during the services their attendance at Sunday school was seventy-six. These services we also had a rather new experience with the tongues movement. From the very first service attended and tried to convince me I should talk in the unknown tongue. In the course of conversation mentioned the fact that the Word said nothing about an "unknown tongue." Immediately a young lady stood up saying, "It is not an unknown tongue, for I have interpreted and pointing out another lady she said, 'She talked in Slavish, Latin' and another language the name of which I've forgotten. I was too modest to hear that she lied, although I was sure she had, so I smiled and said nothing while they went out with boisterous laughter. The next evening the lady was back. When the invitation was given she came forward and confessed Christ and also confessed she never had interpreted any of the "gibberish." The following evening she made a public statement to effect. We took the confession of those who had claimed that faith and baptized them by triune immersion. I had no more trouble with the "unknown tongue," or perhaps we had better say "the devil's lie." The meeting continued for two weeks.

Easter Sunday

Easter Sunday was red-letter day at Ashland, with three services and a record attendance at each service. Sixty-three prayer service was attended by one hundred and was marked by spirit of reverence and deep devotion broken only once, and that unaccountably, when a young lady fainted. The Sunday school service sent the message to the undertakers—not because they were dead, but to secure more attendance. The attendance numbered four hundred and seventy-five. The foreign mission offering was received at this hour and represents an increase over last year. The offering and it is not all in yet. The place of the regular sermon was filled with twenty applicants and received them into the church. The Easter message was delivered in the evening with the auditorium nearly filled to capacity. For all these blessings we praise the Lord and give God the

Baptism In a Bathtub

Refused by the judge the privilege of taking a murderer from the jail for baptism, once by the district attorney and last and finally by the judge of the jail after the sentence had been passed, we made the best of the situation and baptized the applicant in the bath tub of the county located in a little room opening into the big room in the center of the block, where the prisoners take their exercise. The judge who is said

to be the most intelligent one on the bench in this county responded to my request for the privilege of baptizing the man who had requested the rite with these words: "Some one has planted that idea in his mind. If some other preacher had come and suggested some other way he would not have known the difference." I responded as follows: "It is not just a matter of opinion but a question of what the Word says. Judge, there are some things taught in the Bible about baptism that you evidently haven't read. You ought to read it." "Well, I don't know" said the judge. "I haven't studied it. You will have to talk to my minister about that, etc." "The world by wisdom knew not God." The bath tub, we discovered, was not of the usual type but was in the form of a concrete tank about two and one half feet deep. This was filled and with

'TIS MOTHER

By Arthur R. Baer

Whose faith inspires us toward our goal

Even when cast down by discouragement?

Who can heal our hurts and strengthen our hands

To the task that permits no determent?

'Tis Mother.

Who nerves us to duty and sacrifice

With strength to disregard blandishments?

Who in love fashions our hopes and ideals

And compels faith in their achievement?

'Tis Mother.

Who steadies our steps in time of trial

And sustains us through disillusionment?

Whose face is illuminated by love

And whose life is creed of self-effacement?

'Tis Mother.

Muncie, Indiana.

Rev. Clough and two of my members assisting we walked with the man who is sentenced to the electric chair to our improvised baptistry. We had iron bars instead of stained glass windows and a hundred prisoners for a congregation but in spite of this there was not even the shuffling of a foot nor the glow of a cigarette, for the space of twenty minutes while the service was going on. The Lord is able to glorify Himself in the bath room of the county jail, if He is given a chance.

FLOYD SIBERT.

SEMINARY NOTES

The fifth commencement exercises for the Ashland Theological Seminary, graduate school of Ashland College, opened on Sunday, May 5 and continued through May 10 with an extensive program of activities for the graduation class of eight.

The class this year included three candidates for bachelor of theology degree, three candidates for the theological diploma and two for bachelor of Christian education (English course degree).

The graduating class was as follows:

Bachelor of theology—Herman A. Hoyt, Ashland, who received summa cum laude honors; Ord Gehman, Tiosa, Ind. and Norman H. Uphouse, Johnstown, Pa.

Theological diploma—Everett Bryan Niswonger, Dayton, who graduated with cum laude honors; Thomas E. Hammers, Johnstown, Pa. and Bernard N. Schneider, Whittier, Cal.

Bachelor of Christian education—Miss Mary Louise Ashman, Johnstown, Pa. and Dallas Sylvester Martin, Wayne County.

All the graduates except two have had their arts work in Ashland College. Schneider took his arts degree at Handel's Schule, Germany and Martin had his arts work at the College of Wooster.

Sunday morning at the First Brethren church, the class service was held with Herman A. Hoyt presiding and with Bernard N. Schneider delivering the class sermon on "The Odds of Eternity."

Other members of the class also participated in the service, Niswonger giving the invocation, Miss Ashman reading the Scripture and Uphouse giving the benediction.

Sunday evening, May 5th, the baccalaureate service took place at the First Brethren church with Dean Alva J. McClain presiding. Music was furnished by the a cappella choir of Ashland High School, directed by Prof. L. E. Pete.

The baccalaureate sermon, "Separated Unto the Gospel of God" was preached by the Rev. Homer A. Kent, Th. M. of Washington, D. C. Rev. Kent is a graduate of Ashland College and of Xenia Theological Seminary. He recently built a large Brethren church in Washington, D. C. Members of the local seminary faculty took part in the baccalaureate service.

The seminary communion service was held at the church on Wednesday at 7:30 p. m. with the seminary faculty as officiating ministers assisted by members of the senior class.

The middler-senior banquet was held in the College tea room at 6:30 Thursday evening. The seniors and Mrs. J. Rogers, who has been teaching a class in advanced Hebrew for the past two years, were guests of honor. Mrs. Rogers' class of six and the seminary faculty gave her a Hebrew concordance in appreciation of her gratuitous services during the past two years.

Friday at 9:30 a. m. the graduation service was held in the church with Dean McClain presiding. Dr. Charles L. Anspach, president-elect of Ashland College, delivered the graduation address.

After the conferring of degrees and presenting of diplomas by President E. E. Jacobs, five of the young men were ordained by Brother C. H. Ashman, pastor of our First Brethren church of Johnstown, with the assistance of the seminary faculty. Three members of the graduating class, including his own daughter, Miss Mary Ashman, are from his church in Johnstown. The other two are Thomas E. Hammers and Norman H. Uphouse. Those ordained were: Ord Gehman, Herman Hoyt, Thomas E. Hammers, Bernard N. Schneider and Norman H. Uphouse.

Wednesday evening, May 1, Brother A. V. Kimmell, pastor of our First Philadelphia church, addressed the Seminar on the subject, "Can the Dead Preach Salvation?"

Plans of some of the graduates are as follows:

Brother Hoyt expects to spend the summer at the University of Michigan, beginning his Ph. D. work in the field of Greek and Semitics.

Brother Norman Uphouse will continue as pastor of our Middlebranch, Ohio, Brethren church and will continue his Ph. D. work, which he started last summer, in the field of psychology, at Western Reserve University.

Brother Everett Niswonger has been retained by the Rittman, Ohio, Brethren church and has already moved there with his family.

Brother Thomas Hammers has undertaken the building up of the Cleveland, Ohio, church under the National Home Mission Board.

Brother Bernard Schneider begins May 12 at Covington, Va. for the Home Mission Board, in opening a new Brethren work there.

The other members of the class have not completed their plans for the future.

Brother and Sister Curtis Morrill who have been students in the graduate school this year will sail from New York 12:05 A. M., May 30 on the Albert Ballin, Hamburg-American line with the Misses Byron and Tyson. Those of you who may desire to direct a "steamer letter" to them may address them at New York, N. Y. in care of the Albert Ballin, Hamburg-American Line.

The Seminary faculty's plans for the summer are tentatively as follows:

Dean McClain will be engaged in Bible Conference work in Iowa, and in the churches of the Northwest District. He will also speak at the 1935 Northwest District Conference.

Prof. and Mrs. Stuckey are planning on spending a few weeks in Texas in her former home and then carry on summer camp work for the National Sunday School Board.

Prof. Monroe will do six weeks' student recruiting work among our Western Districts, deliver several addresses at the Southern California District conference and as representative of the National Sunday School Board have

charge of Camp Bethel for young people.

Please remember the Seminary graduates, students and faculty in our work of the summer and our preparations for next year.

Any interested in information relative to the Theological Seminary will please address Dean McClain here at Ashland and his mail will be properly forwarded.

KENNETH M. MONROE.

GOSHEN, INDIANA

We are just reminded that it has been a long time since this pastor has given an account of himself and reported anything for the "News from the Field" in the Evangelist. We do appreciate reading of the doings of other congregations, and humbly apologize for our too long silence. However, we have been busy during all this time.

The work of this field is moving along very well. We keep an accurate count of the attendance at all the services of the church and the reports show a decided gain. Especially, is this true in the evening services. Goshen is a hard place to get a Sunday night hearing in any of the churches, but our people are beginning to rally to the church more and more.

We had the happy privilege of having Rev. Leo Polman as our evangelist during the greater part of March. Serving in double capacity, singing and preaching, Brother Polman labored faithfully for his Lord. There could be no question about his message. However, we were handicapped in that somebody in most of our homes had measles. The visible results of the meeting were twenty-eight; two by letter, one reclaimed and twenty-five first confessions. Twenty have been baptized and received into the fellowship of the church. Since the meeting we have received four by baptism and two more reclaimed. It was the privilege of the pastor and family to have Brother Polman in our home during his stay here. A friendship was formed that will not be forgotten for a long time to come.

May the Lord abundantly bless His Word and His Church during these days.

S. M. WHETSTONE.

LA VERNE, CALIFORNIA

Prophetic Institute—Revival Meetings—Communion Service—Easter Program and Offering for Foreign Missions—Radio Broadcasts by our Pastor—these are some of the things that have made the past four months at La Verne memorable ones in spiritual progress.

We have been feasting on God's Word through all of these means; besides hearing it fearlessly proclaimed in each regular church service, by Brother Lynn. But while enjoying all of these meetings to the fullest extent; the La Verne congregation is mindful

of those in other lands who have such opportunities, and a foreign missionary offering of over \$1800.00 received at Easter.

Perhaps the term "Prophetic Institute" needs some explanation, as just a recent project. Through prayer and planning this was possible. Strong fundamental men of various denominations, who love the Lord and are eagerly looking for again, are invited into our La Verne church during the week; one meeting a week being held, as a rule, on Friday night. People from all over San Gabriel Valley are invited to come and enjoy the message, thus helping to hear a real prophetic sermon, also to become acquainted with Brethren Church. This is conducted on the free-will offering basis. This institute has truly been a blessing to all, and is still being continued. Approximately 3,000 people have attended the meetings thus far. Some of our speakers have been Brother L. S. man, Joseph Cohn, Dr. Pietsch, Cl Lindbergh, Brother Charles Mayo, lo Jamison (radio Bible teacher), Bulgin, Dr. Louis Talbot, and W Rawlins.

The radio ministry, one-half hour each week, is also being a blessing to many a hungry soul. The results of this work cannot be measured; but in eternity we shall doubt see those who have found life through the faithful preaching over radio.

A stirring, heart-searching meeting was held the first two weeks in April under the leadership of Brother Leinhardt, pastor at North Long Beach. Souls were saved and Christians consecrated their lives to work with greater zeal for the Master. Brother Lynn wishes to express his appreciation of Brother Leinhardt's faithful preaching of the Word, and his convictions on spiritual matters. The two weeks of fellowship with the evangelist were truly uplifting, and coming into our midst was a blessing.

The Sunday School attendance interest have kept up well for the quarter; making the organization of a new class for girls possible. Attendance has been 216. Sunday School scholars filled barrels for missionary offering, turning in pennies; besides many other contributions. A fine Sunday School orchestra played at the opening services each Sunday morning and is a great help in singing.

During the past quarter, ten have been added to the church membership, seven by baptism and three by letter.

In the coming days, we wish to be still more aggressive for the Lord, trying to bring the Gospel to all. As a church, we want to be faithful when He comes.

MRS. VERNA MINOR,
Evangelist Correspondent

WATERLOO, IOWA

I am aware that four months of the year have passed and no letter appeared in these columns from Waterloo. Since we delight so much in the reading of other church letters and reports, we ought also to contribute, to our readers, in this matter.

The new year opened with a number of changes in our church and church officers. At the first Family gathering of the year, a portion of the time was given to an appreciation service for officers who were retiring. Proper recognition and words of appreciation were voiced by different members of the church, relative to the success and efficiency of the labors of those retiring. The one who had spent the most years in continuous service was the retiring general superintendent of the Church School. Mrs. F. A. Wisner served 19 years in a very faithf-
ful manner. The thoroughly organized well manned school which was turned over to Mr. Vernon Schrock, testified for her leadership. The church presented to Mrs. Wisner a very gift.

A special program of Personal Evangelism and Visitation launched at the opening of the year, blossomed in much larger and more extended form whereby every class in our school became interested and enlisted. The effort started at the opening of the quarter and will be the means of serving our pre-Easter activities, the summer months.

Miss Emmert of Dallas Center, one of our Iowa Brethren missionaries on furlough, came to us for Palm Sunday two days following. We made use of her. Her messages were inspiring and very helpful. Her presence filled a big place in our pre-Easter services, for the pastor was handicapped that week with a case of tonsillitis. In spite of all the handicaps, 12 were baptized and one received by letter, with two more making confession on Easter Sunday. At the pre-baptism two were immersed and one received by relation, so our Easter results are 16, with two awaiting the ordinance during the week before our Communion, which is May

The attractive feature of the pre-Easter activities was a ten weeks' Bible-reading effort (not a contest). A plan was taken each Sunday evening. Bible chapters were read. Such an effort creates a fine interest and surely engages young and old to the Bible and so much needed practice in Bible reading and study.

Other good things to which we are engaged are the Christian Endeavor convention for this district of six counties this week-end; our Bible Conference with Dr. A. J. McClain, Rev. Ray-
mond Blood and others, from May 19th to 26th; Vacation Bible School for children in our own church in June; the District Young People's Camp at Morris Isle in July.

We are praying that the Holy Spirit may lead in it all and the Lord may be glorified.

REV. E. M. RIDDLE, Pastor.

ROANOKE, VIRGINIA

We are glad to read of the progress reported by the different churches, and we trust others will rejoice with us in our victories.

The first two weeks in April we had the privilege of a visit from Miss Elizabeth Tyson, African missionary, on furlough. Before coming to Roanoke, she had an operation, and was not able to hold a series of services, but we thoroughly enjoyed the talks and lectures she was able to make. As she got better acquainted with us and gained in physical strength, her

MOTHER'S DAY

Mrs. Roy Stoneburner

Today we should honor our mothers with a token or message of cheer,

Just a smile or a word kindly spoken; tell them NOW they are precious and dear;

Oft-times we do not understand them nor can we estimate their true worth,

All honor and glory is due them; they are the uncrowned "Queens of the Earth."

Let us think of our Mothers, in glory, on their graves place a garland of flowers.

No gift since the Savior, was ever like these wonderful mothers of ours.
Warsaw, Indiana.

descriptive vocabulary seemed to become more vivid, and she truly brought the needs of our African field to our very doors. If the Lord tarries till she has another furlough, it is the unanimous wish of the Roanoke Church that she again visit us.

One interesting feature of Miss Tyson's visit was that she taught one of our junior girls the African translation of three old favorite gospel songs in three of the native dialects. This little girl, Eva Murray, sang them recently to the largest C. E. audience we've ever had. They were beautifully rendered, and made a very favorable impression on all.

Wednesday night, April 17, we had with us Brother Bernard Schneider, of the Ashland Seminary, who is contemplating taking over our Covington Mission work. He conducted the devotionals, after which the meeting was turned over to Miss Virginia Brumbaugh, our foreign missionary secretary. She had charge of opening the treasure chests and receiving our Easter offering pledges. Our secretary evidently thought the standard Missionary barrel would not hold all some of our folks desired to give to missions,—hence the chests. When the

result was announced, a spontaneous hand-clapping went over the Church. Under the circumstances, it did not sound irreligious, but rather, more like a "Joyful noise unto the Lord." The total was over \$400.00. Our goal had been met! Yea, more than met! We'd gone over the top, with something to spare. We believe the Mission Board can count on us for close to \$500.00.

About two months ago the Foreign Board wrote us they'd turn the support of Miss Mabel Crawford over to us for the next year. Without her consent, we at once adopted her, and began praying that our offering would be enough to support her throughout the year. And now that our offering is in, and the amount is sufficient, our Church feels as though we had a personal representative on the foreign field, who is winning souls to Christ for us.

Easter Sunday morning Decision day was stressed, and four young people made the decision that leads to eternal life, and one man rededicated himself. Three others were received into the Church who had previously been baptized. That night the choir, under its leader, Mr. Joe Huffman, rendered a program of Easter music.

The last Wednesday in April we held our semi-annual communion services. A very reverent spirit prevailed, and we feel as though we had all been strengthened and uplifted by this sacred service.

We desire that you remain steadfast in prayer in our behalf.

W. V. FINDLEY,
Corresponding Secretary.

119TH ANNUAL MEETING OF AMERICAN BIBLE SOCIETY

New York, N. Y., May 9—A distribution of 7,517,548 Bibles, Testaments, and Portions of the Bible during 1934 in 148 languages and dialects and in more than forty countries was reported at the 119th annual meeting of the American Bible Society held in New York City on Thursday, May 9. The report stated that since the institution of the Society in 1816 a total of more than 261,000,000 Scripture volumes had been placed in circulation.

General distribution in Bolivia, Ecuador, and Peru last year was fifty percent greater than in 1933, and in both the Philippine Islands and the Near East the distribution of entire Bibles was larger.

In China, for the second year in succession, the circulation of entire Bibles by all agencies, was larger than in any year since the beginning of missionary work in China. In Japan over 600,000 Scripture volumes were distributed. Over 18,000 portions were placed in 359 Japanese hospitals. Altogether the Society's colporteurs visited more than 270,000 homes and institutions in Japan.

The circulation in the United States was greatest in the middle west, more than a million copies of Bibles, Testaments, and Portions being distributed from Chicago. Over 30,000 New Testaments were supplied to the chaplains in the camps of the Civilian Conservation Corps. Circulation among the colored people was larger than in any year since the beginning of special recognition of the Negro population a third of a century ago. Distribution of complete Bibles throughout the entire United States was thirty percent greater than in 1933. One colporteur reported having walked five miles over icy roads to deliver a single Bible. A saleslady was asked to "furnish the most interesting Bible in stock." In San Francisco, an order received from Alaska requested that the Bibles be packed in small parcels as they would be carried by dog-teams. A magistrate in a southern state made an initial purchase of 100 Bibles to give to persons arraigned in his court.

One agency, in listing the institutions and organizations within the district to which grants of Scriptures had been made, included the state penitentiary, U. S. Coast Guard, a marine hospital, a home for colored boys, a sanatorium, a jail, the Salvation Army, a home for aged men and women, a naval air station, a house of correction, a home for incurables, and Federal transient camps.

Of Scriptures in Braille and in other embossed systems for the Blind, 5,069 volumes were sent out for use in the United States. Abroad 939 such volumes were distributed in nine different languages and systems, the bulk being in Japanese. Announcement was made that the entire Bible in embossed form is now available in English, Japanese, German, Arabic and Welsh. The Society has just completed 100 years of supplying the Blind with Scriptures, and in the century has circulated over 115,000 volumes in 25 languages and systems, last year being the second largest year.

During the year the Society published the New Testament for the first time in Cherokee for the Indians of Montana and Oklahoma, and in Tai Lu for distribution in South China. A revised New Testament with Psalms was published for the Chinese speaking the Hinghua dialect, and an improved new ten-cent New Testament in bold face type was added to the Society's new series of Scriptures in English.

Progress was reported in the translation of St. Matthew for Circassian exiles in Syria. A revision of the New Testament used in one of the Caroline Islands was completed, and progress was reported in the revision of the New Testament in two dialects of the Philippine Islands and of the Old Testament in a third, as well as the translation of the Old Testament in a fourth. The revision of the Luba Lulua New Testament, used in the

Belgian Congo, and of the Old Testament in Turkish were both stated to be advancing. Other projects reported under way were the translation of the New Testament in both the Mam and Quiche Indian dialects of Guatemala, and the publication of the Nyore New Testament for the natives of Kenya in Africa.

It was reported that the total number of languages and dialects in which Scripture translation has occurred now reaches 954, the entire Bible having been translated into 175 languages and the New Testament into 374.

That Universal Bible Sunday was observed more widely than ever was indicated through the receipt of more requests from more denominations for more material than in any previous year.

Income from the supporting churches increased thirteen percent but a

falling off in gifts from individual donors occurred.

Operating on a budget slightly over \$700,000, exclusive of funds received and expended abroad, the financial year ended without a deficit.

A DELUSION AND HUMBUG

The idea of encouraging the use of light wines and lager beer with a view of decreasing intemperance, is a delusion and a humbug. The increase in the sale of lager beer led certainly to no diminution in the number of grog-shops, and has rather increased than diminished intemperance, as observation in Boston has shown; and the statistics from California seem to show the same results from the use of light wines.—Dr. Henry I. Bowditch, Chairman Mass. State Board of Health before State Legislature.

The Old Folks at Home

By Henry Alford Porter, Pastor First Church, Charlottesville, Virginia.

America is a young country and in love with youth. It is not so many years since a famous Chicago doctor said that a man should be dragged out and shot when he has reached the age of forty-five—for he has outlived his usefulness. We are not quite ready for that. Nevertheless there is a prevailing tendency to get rid of the old from business and professional circles, and especially from the Christian pulpit where the old preacher is looked upon as a hoary anachronism fit only for a museum. Age is often made to feel that its very existence is of but little moment to this progressive age.

We cannot dispense with the veterans just yet. We cannot afford to sweep all our patriarchs and matriarchs into the abyss, for the world still needs them. Indeed one of the eminent Mayo brothers has been quoted as saying that "the greatest need of our present age is old men." His idea was that our times require ballast to ensure the steadiness of the ship of state.

The Bible makes much of age. Most of the old nations despised childhood and old age, and paganism has still little use for either. But the Bible gives large place to both. It magnifies childhood and puts it in the very center of life. It glorifies old age and puts a crown on the white head of righteousness. This is the one book which selects its heroes and heroines from the ranks of age as well as from the ranks of youth, and bids us "rise up before the hoary head and honor the face of the old man."

The Wealth of Wisdom

We should honor the old folks because of the wealth of their accumulated wisdom. Book learning is not enough. Our best education comes from the school of experience. It has been pertinently remarked that none

of us is infallible, not even the youngest amongst us. Time brings ripeness to the fruit and maturity to the judgment. A world without a gray head it would be a dangerous place to live in.

Youth is inclined to flout the counsel of its elders and to say that father is a dear old foggy and mother does not know whereof she speaks. I found good while ago that most of those little proverbs and sayings which parents and teachers drilled into me, and which at the time were so dull and boring, came true under my very nose.

It is well to listen to those who have been longer on the journey than we. "I found delight," said Socrates, "in conversation with very old persons. For as they have gone before us on the road of life, which perhaps we also shall have to travel, I think we ought to try to learn from them what the nature of the road is."

We should honor age because of its beauty. "The hoary head is a crown of glory if it be found in the way of righteousness." Two beauties surge in charm all others. One is the beauty of childhood—all tender grace and sparkle and innocence. The other is the beauty sometimes found in the olden of age—the bloom of faith and love.

There is beauty in the tender dawn and there is beauty in the golden sunset. There is beauty in the springtime, and the autumn has a beauty of its own. Truly the autumnal tints may be more radiantly beautiful than the flowers and buds of spring, and the ripened sheaf, waiting to be gathered, the richest treasure of the circle of the year.

There is a beauty of old age which the beauty of youth cannot excel—the outward beauty of form and the grace of motion. It is an inward

ty, shining through the chinks
h time has made, illuminating the
, giving tenderness to the voice
charm to every look and word.

The Home Over There

e should honor age because it links
to heaven and reminds us of the
e over there. We go to the harbor
ad adieu to our friend who is going
journey to Europe. Even so when
age announces that the time is ap-
proaching to get into the mystic boat
move out into the invisible we get
y to go down to the shore of the
less sea and say goodbye.

n old saint once spoke of himself
being on the sunny side of sixty.
the shady side, you mean," said
stander. The old man shook his
and with a smile replied, "No, the
y side—nearer heaven." The
ner along the road the hoary head
els, the more it seems to shine
the light that falls upon it from
half-open gate of the city on the

ous age is not nearing death, as
sometimes ignorantly say. It is
ing the more abundant life, the
nal summerland of the soul. It
nds us of that better country
re "the oldest angels are the
gest," and it binds us to the
ne of God.

oreover we should honor age be-
cause we too shall grow old. In early
h we do not believe that age was
young, or that the young can ever
old. But we find at last that we
no match for Father Time. Fear
d age strikes in about forty. How
look for the signs! Oliver Wendell
nes said, "Old age comes and of-
fers a cane, a pair of eyeglasses, an
a coat, a pair of slippers and an
chair." We must grow old, do
we will.

id age is not to be dreaded. The
ght of life does not necessarily
a gloomy and sullen sunset.
t if the eye grow dim and the
hand forget its cunning and the
al strength be abated and the out-
man perish, if the inward man is
renewed day by day? So
ning sings exultantly,

ow old along with me—
e best is yet to be,
e last of life for which the first
was made.

vertheless, the thought that we
are on the way should lead us to
r those who have arrived at Jor-
banks.

ere are old folks at home who
to be appreciated and valued more
they are.

The Loneliness of Age

thing is more pathetic than the
iness of age. It is like the No-
ber leaf hanging almost solitary
alone after the thousands of au-
al leaves have been torn from
branches by the winds. Some of
old folks have as many wrinkles

in their faces as there are graves over
which they have wept. How they long
for the touch of vanished hands and
the sound of voices that are still. The
very house is lonesome. Now and
again they start, thinking they hear
footsteps and the sweet noise of auld
lang syne. It is only a dream.

Perhaps they are unable now to en-
gage in the activities of life. They
live, necessarily, to a greater or less
extent, in a world of their own, peo-
pled with memories of the past and, we
trust, hopes of the future.

All too few think of this and exer-
cise tenderness and consideration to-
ward those who have outlived their
generation. If wrinkles must be writ-
ten on their brows, let them not be
written by our hands upon their hearts.

Honor the old folks at home by treat-
ing them with unfailing patience and
courtesy. What is life without a little
sentiment, a little tenderness and gra-
ciousness? It makes the home hap-
pier. It sweetens the bitter waters of
life. It turns a cottage into a palace.

Honor the old folks at home by ex-
pressing to them your appreciation and
gratitude. Many of them are slowly
starving for such words. Speak your
appreciation before it is too late.
Never say anything to imply they are
in the way. Tell them the earth would
be positively poor without them and
that they are the most useful members
of society.

Make it as easy and happy for the
old folks as you can. Stay with them
all the time you can. If they are far
away write to them often. You are
crowded with business, but remember
how they long to hear from you. Why
does not the long looked-for letter
come? they ask.

Go home and see them while you
may. How the old hearts ache to see
the faces of those for whom they have
such tender regard. How you will
miss them when they are gone! How
much you would give to see them then!
There will be so many things you
would like to tell them.

Pass It On

The crowning way to honor the old
folks at home is to pass on to posterity
their good name. They may not have
gained either riches or fame. It may
not have been possible for them to re-
ceive a liberal education. But they
have given you precious memories of
truth and honesty, of industry and
purity, and of devotion to each other
and to their God.

Take care that you hand down to
others this patrimony of blessing.
Make it an heirloom as far as you can
from generation to generation. As the
trustee of a solemn trust fund you
have a responsibility vast beyond all
measurement, and one for which you
must give an account.

In the Corcoran art gallery there is
a marble statue of an old woman by
W. O. Partridge. She wears the quaint
cap and dress of other days. Her

form is aged and bent. But her face,
though wrinkled and worn, is the pic-
ture of hope. The sculptor well calls
his creation "Nearing Home."

Even so. The old folks will be mov-
ing soon. The chariot of gold and the
white horses will soon be coming for
them. The shining gates will soon
swing open for their entrance. And
when they have gone in what will they
be able to tell of us to those who have
gone before?

A LETTER TO SATAN

*This letter was written by a mother
after hearing that her son had been
offered a \$25,000 position with a brew-
ing concern. The letter was enclosed
with her usual message to him. This
offer would have been a \$10,000 in-
crease over his present salary as the
editor of one of the great trade jour-
nals of the country.*

Dear Satan:

I see you are out early, but I am,
too. I have met you before and I know
what a big bluffer you are. You have
tried many schemes to get my big boy
but always in the end you have failed.
Once it was adolescent escapades;
next, it was death in his newly estab-
lished family; then desperately poor
health overtook him, but always you
have seen great good unfold instead of
the evil you had planned.

Now he stands at the threshold of
the most productive period of his life
and here you are again strutting
around all dressed up with a big fat
pocketbook in your right hand and
thinking that now you can enlist his
services in your cause. But you are
mistaken. His eyes are not on your
bag of money.

The spirit of Good beckons him to
positions of world-wide influence. His
contribution to humanity is in the
realm of ideas. Others may endow
colleges or hospitals, but very ordinary
men can do that. Only a genius can
send society speeding on its upward
course through the promotion of ideas.

Now, Satan, you have bothered Brad
long enough. You are simply wasting
your time. Once you tried your
schemes on Another Young Man who
was about thirty years old, when you
led Him up on a pinnacle and promised
him the whole world if he would go
into partnership with you. After you
had tried every possible scheme and
found that you could not budge him,
you departed from him and he was
free to put across the greatest pro-
gram that had ever been suggested to
human society.

Brad is too busy to stop every once
in a while to give you a knockout blow.
Begone! And remember that mother
and God always stand between you and
Brad. X. Y. Z.

(Editor's Note: It might be interest-
ing to the readers to know that Brad
wrote to his mother following his re-
ceipt of this letter and told her that he
had considered taking the position but

found he could not conscientiously do so. He went further to say that she was the finest mother a boy ever had.)—*Reprint from the Epworth Herald.*

"WHITE ELEPHANT" CAFE IS THRIVING ON NEW DRY POLICY

Located on one of the main highways of rural New Jersey is a large roadside restaurant that is successful because, among other reasons, it does not sell liquor.

For years this restaurant had been a "white elephant" in the hands of its owners, each succeeding period only showing an increasing loss. Finally, the owners turned it over to a couple who knew nothing about the restaurant business—in fact, the husband had been laid off by one of the large electrical corporations because of its rule that men over 70 were presumed to have passed the peak of their usefulness.

Knowing nothing about the restaurant business, they were repeatedly advised by those around them that they could never make a success of it without serving liquors. Up and down the road for miles were many restaurants flouting large beer or liquor signs. "See," they were told, "everyone has found it necessary to carry liquor."

But they finally adhered to what they felt to be right. While many of their competitors have had to close up, or are still struggling along, they have prospered.

Hardly a day goes by but that many customers say, "We stopped to eat here because we did not see any beer or liquor signs," and those who at first asked for liquor but remained to eat, come again.

Two years ago, when this elderly couple took charge, the restaurant was deeply in debt. They have not only taken care of their old obligations, but have recently paid off a \$5,000 mortgage. These earnings have all been made during these so-called depression times and in spite of the propaganda in behalf of liquor.—Selected.

MAKE YOUR OWN TICKET

It is officially announced by the United States Government, that the consumption of regular legalized liquor is far below the expectations of the Government and the legalized booze makers.

One of two things is true: Either the bootleggers are getting the business, or Prohibition has broken America of the liquor habit.

If you take the first alternative, why not go back to Prohibition and outlaw the whole booze business, if it can't be legally controlled? We have the same amount of racketeers; the same amount of disrespect for the law that Prohibition revealed. We are a lawless people anyway.

Take the second alternative. If outlawing liquor for a dozen years or so broke the American booze habit—even

though it had all the evils the enemies of Prohibition assigned to Prohibition—it was doing some good. Why not go back to it?

Write your own ticket. The destination is the same.—William Allen White, in his *Emperia* (Kan.) Gazette.

God is slow in the execution of His threatenings, and very long-suffering to usward. But when wickedness has come to the full His visitations are apt to be terrifically sudden.—Joseph Seiss.

THE BIBLE

There is no book like the Bible for excellent wisdom and use.—Hale.

The Bible is a window in this prison of hope, through which we look into eternity.—Dwight.

The man of one book is always formidable; but when that book is the Bible, he is irresistible.—Taylor.

The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—Flavel.

There never was found, in any age of the world, either religion or law that did so highly exalt the public good as the Bible.—Bacon.

To say nothing of its holiness or authority, the Bible contains more specimens of genius and taste than any other volume in existence.—Landor.

In what light soever we regard the Bible, whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue.—John Quincy Adams.

THE TIE THAT BINDS

BAKER-ORR—Fred Raymond Baker, son of Mr. and Mrs. Henry Baker of near Warsaw and Miss Mildred Orr, daughter of Mr. and Mrs. Herbert Orr of near Piercetown were united in marriage by the writer on March 9, 1935. The occasion was on the bride's birthday in the presence of near relatives at the home of Mr. Baker's parents. Their many friends wish them happiness and success.

REV. LOUIS D. ENGLE.

RANDALL-COOK—John Leo Randall, son of Harry and Grace Randall, all members of the Dutchtown church, and Verna Gertrude Cook, daughter of Mr. and Mrs. Elmer Cook, a member of the Warsaw Brethren Church, having a very fine record for attendance, were united in marriage by the writer, January 20, 1935. They are now living in the Dutchtown community. May

the Lord bless this newly established home. REV. LOUIS D. ENGLE.

IN THE SHADOW

GOSS—Mrs. Emma B. Goss departs this life to be forever with Lord on the morning of Sunday, March third, at the advanced age of 81 years. She had been for many years a faithful member of the Brethren Church, Washington, D. C. She is survived by two sons, John and Arthur Goss, by one daughter, Mrs. Florence Garl, besides many other relatives and friends who mourn her passing. Her funeral services were held at the home on the afternoon of March 5th. Burial took place at Arlington Cemetery, on the banks of the Potomac, where her earthly temple lies beside that of her husband, waiting for Glorious Resurrection.

HOMER A. KENT, pastor.

FUDGE—Brother Amos M. Fudge passed away at his home in West Alexandria, Ohio, on Good Friday evening with a suddenness that brought a great shock to his large circle of friends, and his family. Just a few months removed from his sixtieth year, Brother Fudge seemed to be in the enjoyment of his usual splendid health and vigor, up until the beginning of his very brief illness which caused his death. In his early life Brother Fudge was recognized one of the outstanding, aggressive farmers of Preble County. Later, on retiring to West Alexandria, his interests included banking, telephone business, and light, heat, and power interests.

Twenty-three years ago, during the pastorate of Rev. George Jones, deceased and wife became member of the Gratis Brethren church. When they saw their children come into the church. Though living away from Gratis, the interest and loyalty of Brother and Sister Fudge to the church remained unchanged. Brother Fudge was true to his church, certainly a friend to every pastor of the church from the day he united with the church. The Gratis church sustained a keen loss through his passing from us. He is survived by his wife, three daughters, eight grandchildren, and an aged brother and sister. Brother Fudge was a rare Christian gentleman—genial, kind, modest, refined, simple in his tastes, considerate of the rights and feelings of others, of gentle, guarded, and chaste spirit—he was a grand man to know. Due to the physical condition of Sister Fudge the last sad rites were conducted in the home, by the writer, kindly and ably assisted by the pastor, Brother Ankrum. Our prayer is that may minister to the sorrowing the heartbroken widow and children grace sufficient to bear up under heavy load of grief.

WM. H. BEACHLER

ROACH—Sherman Roach, about 60 years of age, passed away at his home in Fort Scott, Kan., February 25, 1935. Mr. Roach had been ill since December last. He is survived by his wife,

rie Roach, and by three sons and daughters: Mrs. Ethel Reynolds, Kansas City, Mo.; F. E. Roach, Mrs. na West, Mrs. Ollie Schrakas, Mrs. ren Peck, Roger and Elmer Roach, of Fort Scott, Kansas. Funeral services conducted from the Cheney Chapel February 27, 1935 by the writer. Burial was made in the LeRoy cemetery of Oskaloose, Mo.

L. G. WOOD.

EARLY—Brother Albert H. Early started this life at the home of his first daughter and son-in-law, Brother and Sister Hoel of Dayton, on March 27, 1935, at the age of 79 years, months and nine days. He is survived by two sons and three daughters, grandchildren, and great grandchildren, three brothers and one sister. He was a charter member of the Miamisburg church, and his death marks the passing of the last of the charter members. During the years he resided on the farm he was a faithful and loyal supporter of the church and a faithful attendant at all of its services. At various times he held positions of responsibility in the church. The writer considered him among his life-long friends. Thirty-one years ago it was the writer's sad duty to say the last words over his faithful and splendid life. May God sustain and bless those who mourn the death of a father, grandparent, and brother. Services were in charge of the writer, conducted in his home in Miamisburg.

WM. H. BEACHLER.

WESTERHOFF—Dr. J. G. Westerhoff, a physician in the Carleton, Nebr., community for thirty-one years, having spent practically all the active years of his profession in this locality, departed on this life to his heavenly reward at the St. Elizabeth's hospital at Lincoln, Nebr. on Feb. 23, 1935, having attained the age of 64 years and 12 days. Dr. Westerhoff had been in ill health for the past four months and had been a patient in this institution for the second time just three days before his demise.

He was the oldest son of Wm. and Christina Westerhoff, who were among the early pioneers of this state moving to Alexandria, Nebr. in 1873, where he grew to manhood. After finishing the public schools he entered the University of Nebraska, graduating from the medical department in 1899. Following this he went abroad studying for several years in the medical centers of Leipzig, Berlin and Vienna. Returning home he took up the practice of medicine at Fairbury, Nebr. and two years later removed to Carleton.

At the passing of Dr. Westerhoff the community is removed one of the landmarks of the community. He was always most interested in the community interests as well as affairs in general, in church as well as civic. He served on the Board of Village Trustees, and on the Board of Education, and also in the Nebraska Legislature one term 1920-21. At the beginning of the World War he enlisted in the U. S. Army and served his country as captain in the Medical Corps. After his discharge from the army he returned to Carleton and resumed the work that he loved so well. He was baptized in the faith of his fathers and in 1886 was confirmed and

became a member of the German Presbyterian Church. It was during the revival held by Rev. L. S. Bauman here in 1909 that Dr. Westerhoff was baptized by triune immersion and became a member of the Brethren Church where he always remained most faithful and served with outstanding ability until his death. He was a profound student of Scripture. He was a Sunday School teacher for many years, served as Sunday School treasurer, and a member of the official board. He will be greatly missed in this organization for the wise counsel he gave. Dr. Westerhoff had never married and like the old Scotch physician in Ian McLearen, his people were his family; their children were his charges and their joys and sorrows were his.

Funeral services were conducted from the Carleton Brethren Church, Feb. 26, 1935 with the pastor, Rev. John Hermann in charge, assisted by the former pastor, Rev. W. R. Deeter, and Rev. A. F. Rumbaugh of Alexandria, and his remains laid to rest to await resurrection in the cemetery at Alexandria where his parents are buried.

MILLER—Mary C. Flickinger was born August 18, 1863 and passed away March 14, 1935, at her home in Sunnyside, Wash. She was married on December 9, 1883 to John H. Miller at Franklin Grove, Ill. After short sojourns in Waterloo, Ia., Hampton, Neb. and Brown County, Kansas, they moved to Sunnyside, Washington, arriving on December 14, 1901. She has since resided there. Mr. Miller preceded her in death on June 29, 1923.

She was one of the most faithful members the Sunnyside Brethren Church ever had. She united with the Brethren Church before coming west in 1887.

A few years ago the Missionary Society of the Brethren Church presented a play before the Church. Sister Miller took the part of "Aunt Jane" and has carried that name ever since. Aunt Jane will be missed by a great host of friends. Funeral services by the writer from the Sunnyside Brethren Church, March 18. E. W. REED.

HUMMEL—Mr. Oliver Hummel was born December 9, 1854, and departed this life March 10, 1935, at the age of 80 years and three months, at his home near Homerville. On March 14, 1878, he was united in marriage to Mary A. Lynn. To this union was born one son, Leonard, who also resides in this community.

In his boyhood, Mr. Hummel was a member of the Lutheran church. But on April 5, 1885, he united with the West Homer Brethren church, and has remained a faithful member ever since. He was active in the work of the church, having been a deacon for many years, as well as being superintendent of the Sunday school, and a teacher of the Bible class. Nothing grieved him more than to be absent from church, and nothing delighted him more than to be present.

He leaves to mourn his departure his beloved wife; his son, Leonard; two grandsons, Carl and Clarence; and one great-grandson, Douglas; as well as many other relatives, and a host of friends. F. W. SHIER.

NIELSEN—Mrs. Cora Emma, wife of N. C. Nielsen, was promoted to glory Saturday, April 6, 1935, at the age of 72 years, one month and 27 days. The funeral service was held at The First Brethren Church of Long Beach, conducted by the pastor and his associate, Alan S. Pearce, and Brother A. L. Lynn, of LaVerne. Sister Nielsen was the wife of "Daddy" Nielsen, well-known pioneer of the Brethren Church in Southern California, and was a real helpmate to him in the church activities. The elders of the Southern California District marched in a body to the platform, and the auditorium was filled with friends and members of the Church. Thinking of this dear sister and her lifelong service for the Lord she loved, nothing so well describes her Christian character as the Scripture: "This woman was full of good works and almsdeeds which she did." Unassuming, but ever busy about the Master's business when she was in health, it was a great deprivation that her illness confined her at home for over two years. She was ever keenly interested in her work as a deaconess, in Home Missions, Foreign Missions, the Brethren Home, and every good work of the denomination. The Brethren Church has lost a real and loving worker in the up-calling of "Mother" Nielsen.

LOUIS S. BAUMAN, Pastor.

ROBERTS—Miss Beatrice D. Roberts, daughter of Mr. and Mrs. S. L. Roberts of N. 2709 Wall Street, Spokane, Washington, was born August 3, 1890, at Milbank, So. Dak., passed on to her eternal reward at the family residence on March 21, 1935, aged 44 years. Her sister, Agnes, preceded her just ten weeks at the age of 42 years. Besides her parents she leaves one sister, Mrs. Lyle Wimmer, of Milwaukee, Wisconsin.

After accepting Christ as her Saviour and Lord, she was baptized and received into church fellowship by Brother R. Paul Miller who then was pastor of the Brethren Church at Spokane. Sister Roberts was an active member, a regular contributor, and teacher in the Sunday School over a period of years. Our great loss is her eternal gain.

Beatrice was educated in the public schools of Spokane, the University of Washington, and Cheney Normal, receiving her degrees. She had been teaching in the public schools since 1914, occupying a position in the Spokane City schools for the past 12 years. Her ability as an educator was far above the average. Her fine Christian character won the loving respect of her pupils.

She traveled extensively. Making a trip to Alaska, and in 1929 went abroad visiting 32 countries, including Palestine where she attended clisman services in the garden of Gethsemane. While in Egypt she visited the pyramids, being the only one in her group to explore the internal mysteries of the great Pyramid of Gizeh. She dearly loved nature's wonders and has visited a number of the National Parks in our own country.

Funeral services were conducted from the Smith Funeral Home Saturday, March 23, at 2:30 P. M. by the writer. The body was laid to rest in the family lot in Riverside Park. A. J. LANTZ.

OUR LITTLE READERS

MEMORY VERSES

Every Junior Boy and Girl Ought to Learn

John 3:16—"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Rom. 10:9, 10—"For if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness but with the mouth confession is made unto salvation.

John 3:5—"But Jesus answered, Verily, verily, I say unto you, except a man be born of water and of the Spirit he cannot enter into the kingdom of God.

Acts 2:38—"Peter said unto them, Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost.

Matt. 28:19, 20—"Go ye therefore into all the world and make disciples of all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world.

Matt. 5:16—"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

Matt. 26:41—"Watch and pray, lest ye enter into temptation, the spirit indeed is willing, but the flesh is weak.

Psa. 66:18—"If I regard iniquity in my heart the Lord will not hurt me.

1 Cor. 3:16, 17—"Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are.

Col. 3:20—"Children obey your parents in all things, for this is well pleasing unto the Lord.

Psa. 23—"The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside still waters; he restoreth my soul. He leadeth me in the paths of righteousness for his name's sake. Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of my enemies, thou anointest my head with oil. My cup runneth over. Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever.

Only by being completely in Christ will you be complete in Christ.

What God wrote has got a character about it that is infinite. Instead of being exhausted by a draught taken from it here and there, it is the well itself, the constantly flowing spring of truth. The more we grow in the truth, the less we are satisfied what we possess, and the more we feel that we have yet to learn.—William Kelly.

OPINIONS OF OUR READERS

WHY I LIKE THE BRETHREN EVANGELIST

By Mrs. James S. Lyon

Harrah, Washington

For several years we were subscribers, to this, our church paper, and its arrival on Monday or Tuesday was as a welcome visitor. Lately, we do not get it and I have become out of fellowship with much that is worth while.

First, I read and enjoyed Alva J. McClain's "Signs of the Times." I considered it time well spent because what he has to say on this page is always right to the point, not long enough to be tiresome. His comments on many important events of the times are ably handled and sometimes prove to me a real revelation.

I usually turned next to the "News From the Field" or the church letters from different correspondents. I enjoyed hearing what the different churches were doing, as we gain ideas that stimulate church work. We are encouraged oftentimes by finding that other churches face the same problems and discouragements that we do; the way they are met and handled may be uplifting and beneficial to our own church.

I always look forward to that part of the paper known as "Missions" because all missionary letters are good but I am especially pleased when I see a newsy letter signed "Florence N. Gribble." There comes to my mind's eye at once the sweet, patient face of Dr. Gribble, and once more as I read I am listening to her voice instead of reading the words. I think there is one letter from Dr. Gribble in the Evangelist during each month; how they bring the Mission stations right home to us, with the great work they are accomplishing there!

The poems which one often finds in the Evangelist pages are beautiful and worthy of clipping for scrap books for future use.

Then every week come the articles that really constitute the greater part of the paper—sermons, either regular or baccalaureate; moderator's addresses or other occasions when the great men of God in the Brethren faith express their ideas in a truly fundamental and inspiring manner. If one would read these every week the sound doctrine emphasized in them would develop spiritual growth.

There is always space devoted to the Sunday School lesson as well as Christian Endeavor work. Perhaps I should say there is something in the Evangelist for each member or family as the little folks are not forgotten. We, who are parents, can encourage our little folks to read story under that part of the paper known as "Our Little Readers." Perhaps most of you remember the many folk stories submitted by Mrs. Johnson after her return to Africa from last furlough. These were a real light to children.

Everything that I have said and perhaps all that could be said can be summed up in the following quotation clipped from a "Publication Day" number of our church paper a year ago January:

WHO AM I

- I am your friend and servant.
- I come each week if I am invited.
- I bring messages from your friends and brethren in Christ.
- I bring news from the churches, mission stations at home and abroad.
- I carry articles and stories that cannot afford to miss.
- I have poems that inspire the heart and cultivate an appreciation of the beautiful.
- I bring news and views of world happenings that are significant from the Christian's standpoint.
- I teach the Bible as the very Word of God, to be accepted, on faith with question and to be obeyed implicitly in every part.
- I have editorials that are sound in faith and spiritually inspiring and informing.
- I champion Brethren ideals and interests and seek to maintain the purity of our fathers' unadulterated faith.
- I come asking a place in your home prayer from your heart, and a contribution from your hand, in the name of the work I represent.
- I come to you with the permission of the one who has made me authorized my course for the last twenty years—THE EDITOR.
- I am THE BRETHREN EVANGELIST LIST.

ANNOUNCEMENTS

NATIONAL CONFERENCE PROGRAM

This is to remind all those who wish to have a part on the National Conference program, both speakers and organizations, that their subject programs were to be in my hands the first of this month, in order to place them in the program. Please see that this is done immediately in order that nothing will have to be left out at the last minute.

L. E. LINDOWER,
Executive Secretary

The BRETHREN EVANGELIST

HOME MISSIONARY NUMBER



Special Foundation Builders' Bank Issue

Signs of the Times

By Alva J. McClain

THE Sceptics Confounded

It has not been so long ago that the unbelievers were scoffing at the idea of the Jews returning to the land of their fathers. And from a certain standpoint the scoffers seemed to have an argument. Because of the denuding of Palestine's hills, and the consequent erosion of the soil, a greater part of the land seemed beyond human reclamation.

But according to recent dispatches, even the poorest of the land is on the way to being reclaimed. Jewish farmers from Roumania, who have settled on some of this poor land, have sent back to Roumania for fertile soil to enrich farms. The first order of **thirty thousand carloads** will be shipped by rail to the Black Sea, and from thence to Palestine by boat. When the children of Abraham set their minds to do something, they do not let small obstacles get in the way.

But such a method of making the barren land produce is, after all, slow business. When our Lord returns from heaven to establish the throne of His Kingdom in Jerusalem, the hand of Divine Omnipotence will do what man cannot do. "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon" (Psa. 72:16).

THE Farmer and the Holy Spirit

Speaking of the fertilization of the earth, farmers everywhere should thank God for the work of the Holy Spirit in nature. It is the work of the Spirit to renew the face of the ground. Read Psalm 104:29-30, "Thou hidest Thy face, they (the animals) are troubled; Thou takest away their breath, they die, and return to their dust. **Thou sendest forth Thy Spirit, they are created; and Thou renewest the face of the ground.**"

Everyone knows that the fertilization of the ground is largely dependent upon the round of life and death in the plant and animal world. Even the limestone which our fathers used to burn and scatter was composed of the skeletons of innumerable little creatures in the sea. The Holy Spirit controls the entire complex process. Without His work, what are sometimes called "natural forces" would not operate. We should sow and reap our fields with praise and thanksgiving for the wonderful work of the Third Person of the Godhead.

There is to be a special outpouring of the Spirit of God upon the Jewish people when our Lord comes to establish His kingdom over all the earth.

And this outpouring of the Spirit will accomplish wonders in changing the very fertility of the land. Read the prophet Isaiah, "Until the Spirit be poured out upon us from on high, and the wilderness be a fruitful field" (32:1, 15). In that day it will not be necessary to ship fertile dirt from Roumania to the land of Palestine.

HEBREW and Greek

The original languages of the Bible are not easily learned, and to many the task has seemed too formidable to attempt. There was a time when no theological seminary of standing would graduate a student without a working knowledge of Hebrew and Greek, but in modern times there has been a widespread tendency to relax these demands.

The curious thing is that the modernistic schools, who often lay claim to a monopoly of scholarship, have been the first to offer ministerial training and degrees without requiring a knowledge of the original languages of the Bible. They first dropped Hebrew as a requisite and now even Greek has been made an elective in many institutions. Very recently a famous theological seminary, liberal in its theology, offered one of our Ashland students an opportunity to work for his degree, without the necessity of taking even a day of Hebrew. At other famous places you are permitted to graduate without either of the Biblical languages.

From another standpoint, it is not so strange that the modernistic schools should drop Hebrew and Greek from the required subjects for ministerial students. They have ceased to believe in the inspiration of the Word of God in any real sense. To them the Bible is filled with human ideas and error. Even where they still believe the **thoughts** are somehow inspired, they argue that the **words** are not. Why, therefore, should men spend their time seeking the exact meaning of an original word? If you grant their original premise, their conclusion is altogether logical.

The Ashland Theological Seminary does not grant their premise. We believe that the very words of Scripture are God-breathed, and therefore worthy of exhaustive investigation. In the interest of Christian faith and sound scholarship, Hebrew and Greek will continue to be requisites for ministerial training here. Students sometimes chafe under what seems at first to be drudgery, but sooner or later, if they have a vital faith, they find great joy and profit in searching the Word in its original languages, and often regret that their knowledge is not more complete. I do not believe that a single graduate of Ashland would vote to make the Biblical languages non-essential to graduation.

CONFERENCE At Clay City

Brother Paul Davis, pastor of Clay City Church, has recently reported the Bible Conference held during the week prior to Easter. I would like to add this brief word regarding the work there and our meeting.

I do not think I ever worked in a church where the people were more enthusiastic in their support. Although they were without a pastor when financial arrangements for the week were made, nothing was left undone to make the meeting a success. The town was placarded with signs, beautifully done by hand by Brother Francis, a lay member of the church who is gifted along this line. All the churches and pastors of the town were enlisted in cooperation. Certainly it was an unusual experience to see a group of pastors work together like they seem to at Clay City. Out of six pastors that I recall, who were often present, only one is a modernist. Where such a situation exists, there can be real spiritual fellowship.

Brother Paul Davis and his charming wife, although new to this field, have already won the hearts of the Clay City people. We enjoyed their fellowship and fine support.

We shall not soon forget the friendly hospitality of the members of the Clay City Church, and especially that in the home of Dr. and Mrs. Rentschler where we stayed.

The deep interest of the church in the Word of God is a tribute to the former pastor, Brother King. One hundred copies of our booklet, *Bible Truths*, were taken by the church and put to work.

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The Brethren Evangelist

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EDITORIAL

BRIEF STATEMENTS ABOUT THE CHURCH

The Church Called Unto Holiness.

The church is "a separated people," as we have learned, and it follows as a matter of course, that the church is holy. It is not only separated from the world, but separated unto holiness. When we say the church is holy, we mean more than that it is set apart for holy purposes or uses, as a vessel might be holy. It implies quality of life, as well as dedication to a purpose. It means that the members of the church are not only holy by dedication, but holy in their living. That makes church membership a truly responsible position; it gives it meaning and worth.

The church is required to be holy by reason of its anti-worldly—the Jewish church—for it was called unto holiness. For a few of the statements concerning it. "And ye shall have unto me a kingdom of priests, and an holy nation" (Ex. 19:6). "For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy" (Lev. 11:44). ". . . Ye take too much upon you, seeing the congregation are holy, every one of them, and the land is among them: . . ." (Num. 16:3). "For thou art a holy people unto the Lord thy God" (Dt. 7:6). "And ye shall call them the holy people, the redeemed of the Lord" (Isa. 62:12). There is in all these references the idea of holiness in the sense of being dedicated unto God, but there is also the implication that the holiness shall be manifested in characteristics and qualities that are observable to the people round about. "Ye shall be holy, for I am holy" certainly involves God-likeness in life; it looks to inner qualities as well as to ceremonial purity. In fulfillment of this type, therefore, the Christian church must be holy, and beyond the degree of holiness attained by the Jewish church.

The church is holy, and its members must recognize themselves to be so, by reason of their redemption by Christ Jesus who has bought them to be for himself a peculiar people. Paul in writing one of his epistles begins with these words: "Unto the church of God which is at Corinth, to them who are sanctified in Christ Jesus, called to be saints" (1 Cor. 1:2). To other churches he wrote: "Husbands love your wives, as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without

blemish" (Eph. 5:25-27; Col. 1:22). Those who are cleansed and made righteous through the blood of the Lamb, Paul beseeches that they walk worthy of the calling wherewith they are called, "with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-3). That is holiness of a type that involves practical righteousness, and the kind that our Lord requires of those whom he has redeemed for his own.

The church is to be holy, and the various members thereof, because of the indwelling presence of the Holy Spirit. The Apostle Paul inquires: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:16, 17). Again Christians are spoken of as a "building fitly framed together," growing into "an holy temple unto the Lord," and as those who "are builded together for an habitation of God through the Spirit" (Eph. 2:19, 22). By the perpetual indwelling of the Holy Spirit, the Christian is kept holy and worthy to be a member of his body, the church.

That required holiness is to be maintained through feeding upon the Word of God. Jesus said in his high priestly prayer, "I have given them thy word," then implored, "Sanctify them through thy truth; thy word is truth" (John 17:14, 17). That is the sanctifying agency, the means whereby we may maintain the holy life.

The Spirit of Discouragement

Discouragement is prevalent and natural, but it is dangerous and to the Christian it is unwarranted. It is easy to let the down-cast, hopeless spirit creep into the heart when things go wrong or do not measure up to our expectations. And we all find ourselves occasionally in that situation. We get blue and feel justified in it. But it is a dangerous attitude of mind and if nursed and harbored it may lead to despair and disaster. Or, if not allowed to develop to such ripeness, it will cast a shadow over the life, weakening effort, paralyzing purposes and smothering earnestness. Some one tells us that a discouraged man is only half a man, and the same is true of a discouraged church. We cannot afford to be discouraged, no, not at all, for we need all the strength we can possibly summon to meet the demands of these critical times.

God does not intend that we should become discouraged because of hard situations and heavy burdens. He intends that they should cause us to renew and intensify effort, to strengthen our hold on faith and to develop perseverance. "Every new load God lays upon us, every new care or responsibility, every new difficulty or burden or disappointment,—is only another chance to grow, to become stronger, richer hearted, more Christlike."

If God does not intend that we should be crushed and discouraged, we are not justified in being so. And there is really no good reason for being discouraged,—not for the Christian. That does not mean that for him there will be no hardships; there will be many. The going will often be rough and there will be times when trials will fall upon us like rain. It may be the blighting of hopes, the disrupting of cherished plans, the failing of health, the loss of possessions, the desertion of friends—in these and many other ways adversity may overtake us and so becloud our horizon that there will seem to be no sun in the sky and no stars in the heavens.

Yet none nor all of these things are enough to cause discouragement to the child of God—not if he really believes the promises. Hear a few of them: "All things are yours, and ye are Christ's and Christ is God's." "We know that all things work together for God to them that love God, to

them who are the called according to his purpose." "Neither death nor life . . . shall be able to separate us from the love of God which is in Christ Jesus our Lord." "We are more than conquerors through him that loved us."

If these be true—and we know they are—where is there any room for discouragement? If we trust fully in him who is our Keeper, we can always live the victorious life, overcoming every dark mood and spirit of depression and rejoicing continually in his infinite love and grace.

EDITORIAL REVIEW

DR. CHARLES A. BAME writes for the "Laymen" corner this week, giving the men some good suggestions growing out of his experience with the organization of men and the direction of their energies in the service of the church.

OHIO CHURCHES are urged to complete their payments to their district mission treasurer, Brother R. A. Hazen at Ashland. Try to get payments made by close of May if at all possible and thereby get credit at the Ashland Conference for having paid in full. Splendid work is being done by the Ohio mission churches and the district can well be encouraged by the progress and get set for advanced steps in missions.

BROTHER FREEMAN ANKRUM has not been long on his new field at Gratis, Ohio, but he has been well received and the people are giving him hearty cooperation. He recently conducted a two weeks' revival with the assistance of a song leader and as a result five confessions were made, four of which have or will enter the church. All the auxiliaries of the church are well organized and active. The spring communion will be celebrated May 19th at 8 o'clock.

THE THIRD CHURCH OF JOHNSTOWN is rejoicing in a successful evangelistic campaign recently closed under the leadership of their pastor, Brother J. L. Gingrich, who was used of the Lord in leading thirty-five souls to take a stand for Christ, thirty-three of them having been added to the church, three of them coming by letter. Easter Sunday was a day of unusual spiritual interest from the sunrise prayer meeting to the missionary dramas of the evening. The church in all its departments is registering progress in the work of the Lord.

BROTHER C. C. GRISSO, pastor at Smithville, Ohio, writes in a personal communication to the editor that his work is going forward in a very encouraging manner. He baptized three on the first Sunday in May, all representing splendid families in the community. Quoting him, he says further: "Our Bible school is experiencing a rally with almost the entire enrollment present. At a recent business meeting the pastor was extended a unanimous call to the work for another year with a thirty percent raise in salary. Every department of the work is being stabilized and peace and harmony prevail among the brethren. We press forward with great faith in the future of the work." They will celebrate their spring communion on May 19th at 7 o'clock.

BROTHER WILLIAM H. SCHAFFER, pastor at Cone-
maugh, Pennsylvania, recently visited his home church at Allentown, where he shared with Dr. I. D. Bowman the honors of being guest preachers at the dedication of the new Allentown church, a church which Brother Bowman organized. Brother Schaffer says "The Allentown Brethren certainly have a beautiful building, modern in every sense of the term, and yet worshipful; description cannot do it justice. To think that only seventy members undertook such a job and did it well, and have it half paid for already is marvelous." We should like to have a description and picture of their new church home to show to our readers.

ONE STEP in the new expansion program of Ashland College has been taken in the appointment by President Charles L. Anspach of two field representatives to visit schools and seek to interest young people in the college to otherwise promote its welfare. These field workers are two young Ashland College men, well qualified by attainment, personality and proven ability as leaders of young people. One is Brother Garber Drushal, son of Brother and Sister G. E. Drushal of Kentucky, and the other is Mr. Thomas Vanosdall, an Ashland boy. Mr. Drushal is a graduate of this year, while Mr. Vanosdall is a graduate of the class of '32 and a teacher in the Hayesville school nearby.

PRESIDENT AND MRS. JACOBS were honored by the All-College banquet held on Tuesday, May 7th in the Ashland Christian Church and attended by three hundred students, faculty and alumni. The tables were decorated with the college colors, purple and gold, and the programs bore the silhouette of Dr. Jacobs. The toastmaster was Dr. I. R. Haun, dean of men and head of the Student Council. Many expressions of appreciation were voiced concerning Dr. Jacobs' long and efficient service, his contribution to the building up of Ashland College and his helpful influence on the lives of the students. Dr. Jacobs in his response, concluded with a pledge of loyalty and support to the new president, Dr. C. L. Anspach. Dr. and Mrs. Anspach sent a telegram paying beautiful and fitting tribute to Dr. and Mrs. Jacobs.

THE SOUTHEASTERN DISTRICT Conference program is to be found in this issue. The date of the conference is June 11 to 13 and the place of meeting is Maurertown, Virginia, where Brother E. L. Miller is the pastor. The occasion is not merely the meeting of District Conference, but a celebration of the congregation's fifty-third anniversary. It is the mother congregation of the Virginia Valley. We congratulate it. The moderator of the conference is Brother H. A. Kent. The secretary, Brother John F. Locke, is also the statistician, and requests us to pass on to the churches of that district the statement that some churches have sent him their statistical reports. They should be in his hands in time to make report for conference. That reminder will go for churches in other districts also, especially where there is an approaching June conference.

"LORD, TEACH US TO PRAY"

FOURTH SUNDAY: May Twenty-Sixth.

"Seek the Lord and his strength; seek his face continually." I Chron. 16:11.

"Seek ye the Lord while he may be found, call ye upon him while he is near." Isa. 55:6.

"Let us lift up our heart with our hands unto God in the heavens." Lam. 3:41.

1. Pray that peace may reign over the present turbulent world, and that many may make their peace with God and then experience the peace of God.
2. Pray that the summer programs of the churches may not diminish in their intensity in the winning of souls to the Lord.
3. Pray for the sick, the shut-ins, the spiritually weak, and those who are discouraged because of bodily weaknesses.

SPECIAL REQUESTS

The Seminary Faculty requests that prayer be made for Dr. G. W. Rensch who was recently hurt in an automobile accident.

WINNING HOME MISSION INTEREST OUR SUNDAY SCHOOL

By Roy A. Patterson
Superintendent, Dayton, Ohio

This splendid article is from the mind and heart of Roy A. Patterson, of Dayton, Ohio. He is a member of our Home Mission Board, and also acts as our attorney. He is superintendent of the Dayton Sunday School and doing a great work there. And it is out of his experience that this article is born. Every Sunday School superintendent may find real help in this article.—R. P. M.

First we wish to pay tribute to the leaders and teachers of our Sunday schools, throughout the land, who have so earnestly sought to impress the minds of our youth with their responsibilities and opportunities in spreading the Gospel.

A successful and lasting winning of interest for Home Mission work, and any mission work for that matter, cannot be secured through a feverish and intensified program of a few weeks duration. The most effective results are procured through a process of education that continues throughout the year, and which ever keeps before the school the great need and the blessings brought elsewhere through our sharing.

There was a time when Mission work was considered as an overflowing process wherein the excess blessings, which we in our selfish beings could not contain, would reach those in other places and lands. This attitude has been changed, or is rapidly being changed, and we are learning that the overflowing is not sufficient to supply the ever-increasing needs, neither is such a contribution a full discharge of our Christian duty. There must be an actual sharing with others who have not had the opportunity to learn of the plan of salvation as we have learned it.

The pupils of our Children's Division have been, and are being, taught very definitely to share. When they bring their offerings, a portion of such offerings is set apart for the missionary work of our denomination. Day by day these pupils have been taught to consider the needs of others and have found great pleasure in the use of the Foundation Builders Banks, supplied through the Home Mission Board.

As the pupils from the Children's Division are promoted to the Young People's Division and finally into the Adult Division, this fine spirit is carried into all parts of the school and the school then becomes a real Missionary School. It is very evident that the most profitable time for sowing the seed



ROY A. PATTERSON

that will bring forth a bountiful harvest, is the time when our boys and girls are in the very early days of Christian experience.

The school with the spirit of Jesus Christ directing its prayer and thought life is the school that sacrifices for others. When our pupils are taught to recognize the needs of others, they not only respond more liberally but find greater pleasure in making such response.

The presentation of the needs of our mission fields, at regular times during the year, has had a tendency to arouse and increase the interest and desire to contribute to the spreading of the Gospel.

Looking into the future, we see the need and the greater results to be obtained through a more definite and thorough educational campaign seeking to place before those of our school, attractive information regarding our mission work, which is being supported by their offerings. We believe that attractive posters could be used for this purpose. Where is the Sunday school pupil whose heart would not be thrilled in the construction of a poster containing the picture of a little mission church, its members and its pastor, whom such pupil has helped to support through his offerings? If we would arouse interest, that interest must be aroused through presenting the needs of real persons and real places. There is real satisfaction in studying about mission points when we become intimately acquainted with the work we are supporting.

We have reserved for final consideration, the more important means of arousing interest in our mission work—the power and effect of prayer. When a Sunday school pupil learns of and loves to pray definitely for a certain work, that work is going to have a very important place in his life and that life is going to respond more generously in the support of that work. Very early in their Sunday school experience, our boys and girls are taught to pray and to pray for our Missionaries. Seldom is there a little prayer offered by these boys and girls but that some

(Continued on page 15)

Riverside Needs A Truck!

Just as many of our churches have found it essential to provide transportation for members of their church and Sunday School, or lose them, so has it been found necessary to provide transportation for our people in Kentucky. Some of the folks have a distance of eight to ten miles to come, and they cannot walk it. Until last summer a local brother offered the use of his truck. Because of conditions that arose, he lost it. Immediately our attendance at Riverside Sunday School fell from one hundred and fifty to about fifty. To regain this lost attendance we must obtain a truck for the work.

IS THERE SOME MEMBER OF THE BRETHREN CHURCH WHO HAS A TON AND A HALF TRUCK THAT IS IN CON-

DITION FOR SERVICE WHO WILL SUPPLY THIS NEED?

Brother Landrum writes that a good truck can be purchased down there for \$200. He has a Ford car that can be turned in on it and will give it in order to help get a truck for the work. For \$150 a good truck could thus be provided for the work. If fifteen classes or groups could send in just \$10 each, the need would be met.

We don't know what can be done. We merely state the need, hoping that somehow the need will be met. Let those who pray remember this need daily till it is supplied. The workers are faithful, the field is responding to the gospel, let us help them.

R. Paul Miller.

The New Programs Are Ready Now

Foundation Builders Secretaries, our new monthly programs are ready for you. They begin with June and provide a program for each month including November. A special program is prepared for Thanksgiving Sunday, which will be your final one before the offering for Home Missions is lifted. Send for your programs at once and be ready for the June service. It will put life in your whole Sunday School during the summer.

How Our Home Mission Board and Our Seminary Work Together

By Dr. Kenneth M. Monroe, Member Seminary Faculty and the Home Mission Board

This article from Dr. Monroe of our Seminary at Ashland, is an illuminating description of the passion to spread the gospel, which is characteristic of our Seminary, and also of our present Home Mission program. The proof of the new coordination between our Seminary and our Home Mission Board is shown in the record revealing four of our Seminary graduates being placed in Home Mission points, during the last twelve months. The fine quality of men now being produced by our Seminary, encourages the Board to place these new works in their hands. The willingness of the Seminary men to take these new points shows a fine spirit, and no desire to build on another's foundation.

R. P. M.

It is generally recognized today at the well-educated minister has equipment in knowledge and skill equate for the effective discharge his responsibilities in preaching, teaching, pastoral work and church government. This education may be gained in educational institutions and the pastorate. A happy combination of the two, without a doubt, makes for the most effective service. The normal order is to have a certain amount of theory and supervised practice precede the active full-time work as the leader of a congregation. In our Brethren Theological Seminary, whose curriculum is patterned after that of other standard American Theological Seminaries, we divide the three year course into the following emphases:

First, a study of the Old and New Testaments in their original tongue. Methods of interpretation are taught by which the student is trained to search out the true meaning of Scripture for preaching and teaching purposes.

Second, Christian theology the aim of which is to set forth in systematic form the leading ideas of the Christian Faith as they are revealed in the Scriptures of the old and new Testaments, and to display their practical bearing upon Christian life and experience." The English Bible is the main text-book and the inductive method is used that principles may be mastered which shall enable the student to continue this study during his ministry.

Third, practical theology which, in its widest sense, deals with the preparation and delivery of sermons, means and methods of soul winning, the shepherding of souls, and the organization of the church to effectively and efficiently carry on the work for which our Lord called it into existence.



DR. K. M. MONROE

A college foundation is generally considered prerequisite to the building of a theological seminary superstructure. Four years for the former and three years for the latter make seven years of higher education. Seven years is a long time for a young man to give to preparation for the ministry. Yet, it is no longer than that required to complete a course in law, medicine, or education for college teaching.

Paul admonishes that Christians be "Not slothful in business; fervent in spirit; serving the Lord" and why should we not be as ambitious for our Lord and His vineyard work as others are for their own selfish interests

or even for the devil's program? Laborious work is the only highway to glorious work. Our Lord demands our best and for those who are willing to give their best He reserves His best. In other words, our Lord has His best reserved for those who are not satisfied with His better. A perfectly legitimate imperative for a young man whom the Lord has called to the Ministry and for a young lady who has given herself for full time Christian service may be expressed in four words: "**Be Ambitious for Christ!**"

When the time for preparation has been completed, what then? Things usually do not just happen. Some mechanics are necessary to place the prepared individual in a place where he can serve our Lord and our denomination to the best advantage. Recently, I spent some time in one of the country's larger radio studios. Two men in the studio proper had much to do with the program: the broadcaster and the production engineer. The former was heard over the air as he announced the artists and commented on features of the program.

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ATTENTION!!

Foundation Builders Secretaries!

Our Office Secretary, Miss Louise Kimmel, who is in constant touch with all our Foundation Builders secretaries, and all the work we are doing, has been appointed Superintendent of our Foundation Builders Secretaries. It will be her aim to organize them, and to help in every way to make their work successful and happy. She has some mighty fine plans for this work and has a starter in the message below.



MISS LOUISE KIMMEL

Dear Foundation Builders Secretaries:

During the last year we have been getting acquainted through the letters that we have been writing back and forth, but now we are planning a real get-to-gether, where we may all meet and talk over our problems and achievements of the last year. In this way we can share our ideas with others and benefit others as well as ourselves. Don't you think it will be fun to learn to know our F. B. Secretaries? Then when you read an article by one of them, or give a program prepared by another, it will really mean something more to you than "just a name."

Now aren't you curious to know where this meeting is to be? It is to be at one of the most beautiful and restful places you can imagine; in other words, it is to be at Winona Lake, Indiana, during our National Conference, the last week in August.

All those who have been at Winona will

want to come again, and all those who have not had this privilege before, should plan to come this year. We are planning to have a Foundation Builders Secretaries supper on Wednesday evening of Conference Week. Dr. Charles L. Anspach will have charge of the program, and we know that it is going to be very interesting and helpful to all. You don't want to miss it! We have set our goal at fifty, and in order to reach this mark, we will need the cooperation of each F. B. Secretary.

Start planning now to attend National Conference at Winona Lake and enjoy a week of Christian fellowship. Please send in reservations for the F. B. supper, to our office, as soon as possible. We shall be looking forward to seeing you the last week of August, at Winona Lake. Don't disappoint us.

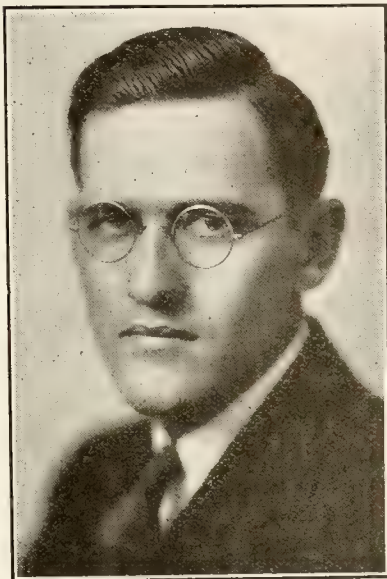
LOUISE KIMMEL.

HOW THE SUCCESS of the Foundation Builders Work depends on the Right Foundation Builders' Secretary in Each Church

By Wm. H. Schaffer

In the first place, the Foundation Builders' Secretary must have a vision of the need of Home Missions. If a church truly has God's Word declared, where there is no vision the people perish" (Proverbs 28:18). One who has no vision of the Lord dying on Calvary's Cross to save lost souls from an eternal damnation and no vision of those lost souls needing Jesus Christ, ought to have no place as a Foundation Builders' Secretary.

Then, too, a Foundation Builders' Secretary must not be afraid to put in extra time and effort. Merely announcing that "the banks are ready, come and get yours" will not lead to much success. Special effort should be put forth to place a bank into the hands of every prospective giver to Home Missions. Much of this may have to be done in a personal way, with the assistance of Sunday School Teachers. Even then is everything ready for Thanksgiving week. Occasional reminders by the Secretary are very necessary. This should be done from the month of May, when the banks ought to be dis-



REV. WM. H. SCHAFER

tributed, until Thanksgiving. At least once a month during the summer, either through the Church calendar, on the bulletin board, or before the Sunday School Assembly, brief and interesting notes concerning our Home Mission Churches should be presented. The monthly programs supplied by the Home Mission Board are the best material to be had. Five minutes once a month will aid amazingly to keep the Foundation Builders' program before the children. Several months before the lifting of the banks it might be profitable to write the Home Mission Secretary, R. Paul Miller, for a list of our Home Mission Churches and their pastors.

Place these on slips of paper and pass them out to folks who are willing to pray for the Pastor and the Church on that slip. Exchange the slips every week so that by the time Thanksgiving arrives, everyone will have had the privilege of praying for every Home Mission Church and Pastor. Certainly it takes extra time and effort to do these things but

(Continued on page 15)

THE BANKS ARE READY!

May 1st. is the time each year when the Foundation Builders Banks are distributed to the churches. **THIS YEAR WE HAVE A NEW STYLE BANK TO OFFER.** Because some folks thought the little banks were too nice to break, they have been trying to shake the money out of them each Thanksgiving when the offering is taken. We wrote of this situation to the pottery that makes the banks and they have made a special bank with a semi-circular opening in the bottom covered with strong tape. This tape can be easily removed each time the Thanksgiving Offering is lifted, and a new piece placed on at once with no trouble at all. Thus the banks need not be smashed at all. **BUT THE FORMER STYLE OF BANKS FOR USE IN A REAL "BANK SMASHING" SERVICE MAY BE HAD JUST THE SAME.** When you order your banks for this coming year, simply state the number and kind of banks you desire. We will do the rest. **BUT ORDER EARLY AND GET STARTED WITH YOUR PROGRAM BEFORE SUMMER COMES!**

Fill Up Your Tract Rack

The following tracts and pamphlets are all written by Brethren and sisters of the same faith. No better literature for general distribution in your community than one to each person you shake hands with on the street; stir up your

THESE ARE TRACTS

"The Brethren Church—its origin, history and beliefs."

H. A. Kent

This is the finest kind of tract to put into the hands of those who are strange to the Brethren Church. Our Board plans to use it by the thousands in our new fields.

"Our Salvation in reality and symbol."

C. W. Mayes

No better tract to point the way of salvation and give an intelligent idea of what it means could be had.

"Biblical Baptism—What? Why? Who? How?"

M. A. Stuckey

As a compact treatise on Biblical Baptism, authoritative, convincing, and brief enough for anyone to read, this tract has no peer.

"If I wash thee not. . ."

C. W. Mayes

This is the finest tract on John Thirteen we have ever seen. No honest Christian heart can read it and not feel responsible for observing the ordinance of washing the saints' feet.

"Sunrise at Midnight."

K. M. Monroe

As a message to Christians on the doctrine of the Lord's return, this tract has already had a wide demand. No pastor can afford to neglect placing it in the hands of every member of his church at once.

"Is Healing in the Atonement?"

C. W. Mayes

This is a much needed tract in those communities which have been hurt by the distorted and unscriptural healing movements so active in America today.

"The Kingdom of Heaven and the Kingdom of God."

C. W. Mayes

A fine treatise of this troublesome question which bothers many Sunday School teachers and others.

"Mr. and Mrs. Lot."

R. I. Humberd

A good tract to put into the hands of folks who are trying to remain in the world and still serve the Lord.

These tracts are all printed on fine paper with high grade workmanship and are a credit to the writer and the distributor. ORDINARILY THEY WOULD COST MUCH MORE THAN THE ORDINARY TRACT, BUT THROUGH THE CHRISTIAN DEVOTION AND SACRIFICE OF A FAITHFUL SERVANT OF THE LORD WE ARE ABLE TO OFFER THEM ALL AT A FLAT PRICE OF FIFTY CENTS A HUNDRED, \$3.50 A THOUSAND, POSTPAID.

"PASS

This advertisement of the great importance of sending out thousands of tracts is the greatest demand for the literature in backing up their

The present increasing work in every church designating of tracts. The preachers preach so many sermons in a long, and seeking men for CRYING DOWN THEIR OWN THEMSELVES! Pastors, "teen", according to the size spread the gospel by your are of little worth if left to seed will never grow.

we shall publish on the Bauman has organized and Church for tract distribution to organize for the gospel.

Real Brethren Literature!

re Spiritual, specific, and true to the emphases of the Brethren
ad. Pastors, fill your pockets with them when you go visiting; hand
the same and it will bring a new day into your work!

WORD!!"

is being repeated because
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n effective body of laymen
r their community all week
PREACHERS ARE CUT-
TRYING TO DO IT ALL
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yellow with age. Unplanted

tion of how Brother L. S.
"twenty" in the Long Beach
as an aid to other pastors

RETHREN CHURCH
erne, Indiana

BIBLE CLASS TEXT BOOK

"Bible Truths."

Alva J. McClain

A miniature systematic theology. Ideal for catechetical teaching in the converts' class after each revival. It will put backbone in any Summer Bible School, especially the older classes. This booklet will make theological history in the Brethren Church. Single copy, 15c—Fifty or more, 10c each, postpaid.

BIBLE DRILLS FOR THE CHILDREN

"Bible Alphabets and Memory Work."

Alan S. Pearce

Here is just the thing for teachers of Junior or Primary children. Ideal for making up the curriculum of the Summer Bible School to insert the variations that are not hard for the mind but interesting for the children, and yet thoroughly Scriptural. Every busy teacher of children should have this aid. Twenty-five cents per copy.

PAMPHLETS

By R. I. Humbert

"God's Man and Satan's Man in Final Conflict."

The great conflict of the ages is drawing to its close. This is a concise work showing its course. A fine piece of work. Twenty-five cents each.

"Many Infallible Proofs."

This is a most excellent testimony to the resurrection of Our Lord. It should open the eyes of many. Twenty cents each.

"Salvation, Security, and Assurance."

This is a fine tract on our salvation as Christ has purchased it for us. It should help many a fearful Christian. Twenty cents each.

"From the Ivory Palace to the Bethlehem Manger."

This is a fine presentation of the events connected with the Virgin Birth of Christ. Such a work will help many to avoid unbelief. Twenty cents each.



FROM DAYTON TO FORT SCOTT

After closing the Dayton meeting Sunday night, April 14th, we drove to Berne, Indiana, yet that night, a distance of about one hundred miles. We had had some office records and equipment at Dayton for the Executive Committee meeting, as well as our office secretary, and so we had to return them to Berne before we started for Fort Scott. We spent from one thirty that morning till nine thirty at home and then began our journey westward. It is 676 miles from Berne to Fort Scott. We arrived at about two o'clock Tuesday afternoon.

THE REVIVAL AT FORT SCOTT

We found Brother Wood ready and waiting for us. His people were ready also. He had done a good job of advertising the meeting. The first night we had a larger crowd than the greatest attendance on the last night of the first meeting held after Brother Wood came. I have known this Fort Scott work for over fifteen years, and I can truly say it is in the best condition I have ever seen it. Brother Wood organized this Church twenty-seven years ago and saw it grow to a fine work. Through unfortunate circumstances he was unable financially to remain, and accepted a call to another field. For thirteen years following, unwise leadership with one exception brought about blow upon blow to the work until it was practically destroyed. Brother Wood was in the midst of a great work in building the Third Church of Johnstown. Like Philip, who, at the Spirit's call left the great revival in Samaria to go to the desert of Gaza, so Brother Wood, at the request of the Home Mission Board, left his work in Johnstown to return to Fort Scott to rebuild that all but perishing work. The way has been long and hard. It is not easy to regain a good name for a church once it is lost. Now after ten years of work, the church once more has a high standing in the city, is free from division of any kind, and is known for its spirituality and defense of the gospel. It was at this stage that we began this meeting.

We found the community in better shape financially than for many years, but as yet it is not good. What rise has been realized is due almost wholly to the temporary relief methods of the government. But there is a steadily growing dairy industry here now that bids fair to make this a promising section in time. The improved conditions have enabled the congregation to make some improvements to their church building. It has been beautifully refinished inside, including the Sunday School rooms on the second floor. They are now planning to paint the outside wood work, and repair some of the stained glass windows. The structure is ideally located in the central section of the city.

During the meetings we were invited to address the union Pre-Easter service, and a Sunday afternoon mass meeting in the town hall.

Brother Wood stands high in the estimate of the leading people of the city and has done a great work in bringing about the present high rating of the church. There is no doubt but that he is the most widely known minister in the city, the demand for his services reaching to many outlying towns.

The attendance at the meetings was good from the start, and they grew in interest and conviction right along. While we did not reach as many as we had desired, yet we feel that the work is at the turning point and that future meetings will realize far more than this.



REV. L. G. WOOD

YET FARTHER WEST

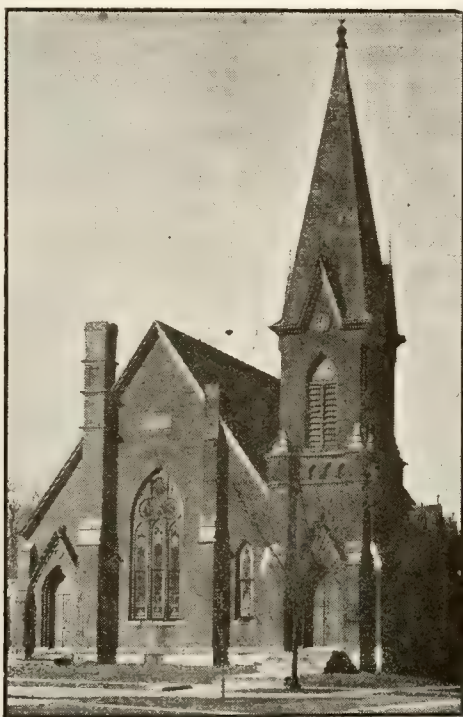
After the Fort Scott meeting we began a trip into the western part of the state to visit some of our isolated people. Our losses in the state of Kansas are the greatest of any section of the country. Twenty-five years ago there were a dozen churches growing in the Brethren faith, which churches today have wholly disappeared. The towns where they were located grew and prospered. In two sections where we had churches oil was discovered which would have made financially strong churches. But by the time the oil was found our churches had been abandoned.

her churches came in and now have vigorous congregations. Think of the power for spreading the gospel that the Brethren church failed to grasp simply because the denomination at that time had no real Home Missionary vision! It made the secretary sick at heart to visit the few people left who could recall the days when they were members of Brethren Churches. But they were left to drift to pieces because there was no oversight to look after them and supply pastors for them. It was a case of every fellow for himself. The effort that it takes today to plant a church would have planted a dozen churches in those pioneer days. May such losses of opportunity never again be laid at our door. On this trip we called on loyal Brethren in Parsons, Galesburg, Iola, Fredonia, Eldorado, Wichita, Mulvane (where we will have a struggling church) Mulina, Manhattan, Ottawa, and other towns in Kansas. We also stopped in Kansas City, Mo., St. Louis, Mo., etc. Although these folks have been denied a church some for twenty years or more, yet they are some of the most faithful supporters of Brethren missions, both Home and Foreign. We were given gifts for our general Home Mission work, for Kentucky, and for Foreign missions. And for these folks thus give after they have sat for three years hand running and watched their crops burn up and blow away should be food for thought for some of our favored congregations that seem never to have heard that the word sacrifice is in the Bible!

ROANOKE VIRGINIA Here is an item just received in a communication from Brother Herman Koontz, pastor of the Roanoke, Va., church. "Church attendance records for last Sunday, April 14th, from the Sunday School, showed that **eighty-three per cent stayed for church services**. On April 21st, **eighty-six per cent stayed for church**." This is a city church with all the problems at such a church would have. They have worked hard, consistently, and long, to reach this mark, but the reaching of it is a plain indication of why this church is showing such remarkable growth. Superintendents, tighten your belts and go after it again with a will and stay with it till you win! Make the Brethren church Sunday Schools to have the characteristic of staying for church one hundred per cent!

DUST STORMS

We are in the midst of another dust storm this morning as I write. Here in Fort Scott it isn't as bad as it is farther west. We have had a nice rain here but farther west where the storms form, they have had none at all. The air current that licks up the dust sweeps along the ground for about three hundred miles, then it rises several thousand feet high and carries the tons of dirt along a thousand miles or more, letting it settle down like a fog over all the territory over which it passes. You cannot imagine what it is like till you have been in one. Dust — DUST — D-U-S-T. You eat it, you drink it, you breathe it, you taste it, you wear it, you try to ignore it, and you despise it, but it comes right on just the same.



THE FORT SCOTT CHURCH

But the iron hearted men of the west dig it out of their eyes, bore it out of their ears, and smile and say, "We'll get a rain one of these days and you will see good crops yet. This is a fine country." No whimpering about getting on the relief rolls, or calling on the government for aid. Out here you meet the indomitable spirit out of which this nation was born. There is a world of difference between the spirit of the east and the west. Yet the Brethren Church has practically ignored this great country of pioneer spirits and has let many churches we once had in this district completely pass out of existence. This is a great country for young men with great hearts, large vision, and a passion to work hard and build a real

monument to Jesus Christ. It is no place for "softies" as some have found to their sorrow. Humanly speaking, if salvation is going to come to our nation, it must come from the west where men still have their bearings. In the east there seems to be such a muddle of minds that no one knows where he is going. And if the Brethren Church is going to have a new birth of advance and progress, she must turn her eyes westward where millions of simple living people are without any spiritual care whatever.

FORT WAYNE

At home in Berne for a few days after being away for a good many months we had the privilege of helping in Home Coming day at our Fort Wayne mission point

(Continued on page 15)

AMONG OUR NEW CHURCHES

COVINGTON Virginia

One year ago Reverend R. Paul Miller, secretary of the Home Mission Board with Reverend J. S. Bowman, who lives near Covington, made a survey of Covington to see if prospects were sufficiently good to put forth an effort toward the organizing of a Brethren Church. This survey revealed many Brethren in and around Covington who were earnestly desiring to have a Church. At National Conference the Home Mission Board decided to investigate the field further and asked the writer to make weekly trips there to interview the prospects, hold Bible classes, and start a Sunday School. This report covers in brief the findings gained from these trips.

Covington and its suburbs have a population of some 12,000. It is the county-seat and the trade center for that section of Virginia. It is located sixty miles north of Roanoke, 115 miles east of Oak Hill, 100 miles southwest of Harrisonburg and 50 miles west of Buena Vista. Ten miles south of Covington a little group of Brethren under the pastoral leadership of Reverend J. S. Bowman worship in a union church. Its location gives it a central position among the Brethren Churches in southwest Virginia.

Economically it rates above most cities of its size. It has survived the depression in a remarkable way, at no time having to face the acute problem of all mills closed and no work. At the present time it is difficult to rent a home, good store rooms are all occupied, and property values are high. Two industries of considerable size should be named, a paper mill and a rayon plant that together employ about 2800 people. The rayon mill is just about seven years old and has been the means of a steady growth in the population of the city. This is one of the favorable factors in the starting of a Brethren Church. Many of these who have come to Covington to work in the rayon mill are without church affiliation, some lean toward the Brethren Church, some have been members. The time is now ripe to build a Church that will draw them and others to Christ and the Brethren faith.

We made our trips on Tuesdays, holding Bible classes in different homes. Seven different homes were open to us for services. The attendance was not large at any time but the intense desire on the part of many to start a work could readily be seen. Offerings toward the buying of a lot have amounted to over \$75.00, pledges have been made to be paid during the year, one pledge amounting to \$100.00 to be paid just as soon as a good lot is found. The members are sure that they can raise sufficient

funds to buy a medium priced lot just as soon as the Mission Board places its stamp of approval upon a location.

Within the ranks of those who are eager to start a Brethren work can be found the leadership for the Church and Sunday School. Several have been Sunday School teachers, one a superintendent, one is an ordained minister. They have had experience in organization and business of the Church. All that is needed is the proper leader, a church location, the backing of the Home Board and by the help of the Lord the day will come when Covington will have a church of which the denomination can be proud.

It is now or never for a Brethren Church in Covington, as one of the leaders of the work, a father of six children, recently said to me. He said further, "I want all of my children in the Brethren Church. I feel that will be the best place for them. But if the Brethren Church fails to come in now, much as I hate to do it, yet for their sakes we will have to find a church home in some other denomination."

The recent decision on the part of the Home Mission Board to start this work will make it unnecessary for this man to look for another Church. He with his family and others who feel as he does, will have the fulfillment of their heart desire, a Brethren Church in Covington.

W. H. KOONTZ

ARNOLD BRETHREN CHURCH

New Kensington, Pa.

The heading to this article represents a dream that may come true. There is no "Arnold Brethren Church" now, but some day there may be!! A group of faithful Brethren people have been holding monthly fellowship meetings in the home for over a year under the guidance of Rev. Clat Studebaker of Pittsburgh and myself. There are now about 20 adult Brethren that we have located coming from five different Brethren Churches. The nearest Brethren Churches are too far away for regular attendance, Arnold is the northern suburb of New Kensington, 30 miles from Kittanning, 15 from Vandergrift, and 15 from Pittsburgh, where we have established churches. Several Church Brethren families have also been discovered where they have no church there.

New Kensington is a growing industrial city with about 30,000 inhabitants. One of the largest aluminum plants in the world is operated there. The Arnold district is a new and growing section. A building has been located, that with a little alteration, could be made to resemble a tabernacle type of church. It is on a corner lot, with ground

side for expansion. The building could be erected very cheap, with the option of buying if the experiment proved successful. There are no churches near the corner teaching the type of doctrine that Brethren Church broadcasts. The community needs the Biblical Message of the Brethren Church. Many of the Brethren there are school-teachers and could conduct an efficient Sunday School. Yet, the number of members is too few to attempt anything without help. Aid has been asked from the National State Home Mission Boards, but no answer has come as yet. Will you pray that the Lord might bless this new venture?

R. D. CREES, Kittanning, Pa.

Winning Home Mission Interest in Our Sunday School

(Continued from page 5)

Attention is offered in behalf of those who are laboring in Home Mission fields. The needs of the missionaries become as real to them as their own needs. From this impression there develops a life, sympathetic and generous.

Dayton, Ohio.

Success of the Foundation Builders

(Continued from page 9)

These extra efforts will help make your Foundation Builders' Program a success. The Foundation Builders' Secretary should have a creative mind—able to produce original ideas. A successful secretary several years ago contacted two model Churches. One was a large city church, the other a replica of the Foundation Builders' Banks. The comparison was challenging as the banks served as a foundation for the Mission Church. The next year another model Church was added with an incomplete foundation. The banks the next year served to complete the foundation. Folks came to see things and a little work in constructing something of this nature will do more towards making the Foundation Builders' program a success than many words. Last minute thoughts and announcements by a Pastor, or a Foundation Builders' Secretary will never bring the success you are expecting in the ministry of Home Missions.

Conemaugh, Pennsylvania.

Following Our Secretary

(Continued from page 13)

Here they are trying to clear off their debt on the building. They have been steadily reducing their debt each year till now they have but \$1,300.00 remaining which will be soon cleared off. This people are beginning to get a vision of greater things. We

believe God will open up a way for them to accomplish. This is a great mid-western city, more like a far western town in its spirit. The Brethren Church has not begun to reach its possibilities in this city as yet.

R. PAUL MILLER.

How Our Home Mission Board and Our Seminary Work Together

(Continued from page 7)

The latter's voice was not heard once over the air but he was very busy. His work was to arrange an artist or a group before one microphone while another was broadcasting over a different microphone.

The National Home Mission Board endeavors to fill the position of production engineer and relate seminary and church. The seminary has been doing its best to train men for the work of our church.

It must be realized that our church demands a ministry which is somewhat distinct in character from that desired by the larger denominations of our day. We are conservative in our theology and in our attitude towards the Holy Scriptures. "The Bible, the whole Bible and nothing but the Bible" has real meaning to our people.

Therefore, a conservative ministry is essential if our denominational tendency is to be maintained. Our Seminary has been endeavoring to train men to know the Word, believe the Word, love the Word, preach the Word, teach the Word and live the Word. By "Word" we mean the living Word, which is our Lord Jesus Christ, as well as the Written Word, the Holy Scriptures of the Old and New Testaments.

The young men in seminary are from different parts of our brotherhood and not acquainted with the points where men are needed in old churches and new mission work. Our National Mission Board has representatives from every district and also has in its employ a secretary whose business it is to be of service to all the churches. He often visits college and seminary, he knows our men and he knows the established churches over our brotherhood and has first hand knowledge of new mission points.

In this outline we have endeavored to show the necessity of our Home Mission Board and our seminary working together and we are glad to state the cooperation is one hundred per cent.

Last year's graduating class is placed as follows: Paul Bauman—Los Angeles, Calif. 2nd; Donald Carter—Glendale, Calif.; Ray Klingensmith—Oakville, Indiana; Orville Lorenz—Dayton and Clayton, Ohio; Ernest Pine—Oak Hill, W. Va.; Conard Sandy—Leon, Iowa; Floyd Shiery—Homerville, Ohio.

The tenth of May the following six men graduated from the three year course: Ord Gehman, Tom Hammers, Herman Hoyt, Everett Niswonger, Bernard Schneider, and Norman Uphouse. It looks as though

all would be placed in churches or in graduate schools.

Miss Mary Ashman and Mr. Dallas Martin graduated from the two year English course.

As a member of the Home Mission Board and a member of the Seminary Faculty, I am glad to say the cooperation between the two is one hundred per cent.

Ashland, Ohio.

PROGRAM OF

THE FORTY-EIGHTH ANNUAL CONFERENCE OF THE BRETHREN CHURCHES OF THE SOUTHEASTERN DISTRICT AND THE FIFTIETH ANNIVERSARY OF THE FOUNDING OF THE FIRST CHURCH IN THE DISTRICT

Conference To Convene At The Mother Church Of The District, Maurertown, Virginia, June 11, 12, 13, 1935

CONFERENCE OFFICERS

Moderator - - - - Rev. Homer A. Kent
Vice Moderator - - - Rev. F. G. Coleman, Sr.
Secretary-Statistician - - - Rev. John F. Locke
Treasurer - - - - Mr. Maurice Stillwell
In charge of Conference music - Mr. Floyd Hartman
Pastor of the Entertaining Church - Rev. E. L. Miller
Executive Committee: Rev. Homer A. Kent, Rev. Herman Koontz, Rev. Ernest Pine, Rev. E. L. Miller, Rev. John F. Locke.

TUESDAY AFTERNOON

2:00 P. M. Service of Worship - Led by Mr. Hartman
Address of Welcome - Rev. E. L. Miller
Responses by a delegate from each church in the district.

Organization:

Election of officers.

Appointment of committees.

Address: "BUILDING SAFELY ON OUR FOUNDATIONS" - Rev. J. L. Bowman

Announcements

Adjournment

TUESDAY EVENING

7:15 P. M. Song Service - - Led by Mr. Hartman
7:30 P. M. Devotional meditation - Rev. E. J. Rohat
8:00 P. M. Special Music
Offering
8:15 P. M. Address - Retiring Moderator Homer A. Kent

WEDNESDAY MORNING

8:00 to 8:30 Prayer Hour - Led by Mr. Clay Dooley
8:30 to 10:00 Sunday School Session
Address by Rev. E. L. Miller
General discussion of Sunday School Problems
10:00 Address: "SUPPORTING OUR MERGED PUBLICATIONS" - - - Dr. George S. Baer
11:00 Departmental Sessions:

Ministers and Laymen:

Topic for the day: EVANGELISM

Program:

Address: Evangelism, God's Means to Victory" - - F. G. Coleman, Sr.

Discussion of Subject

- - - Led by H. Clay Dooley

Women's Missionary Society:

Program:

Song

Devotions - Mrs. Herbert E. Bowman

Business of Organization

Special music provided by Maurertown W. M. S.

Appointment of Committees

President's Report with

Recommendations - Mrs. Geo. Simpson

Secretary-Treasurer's report

New Business

Benediction

Sisterhood of Mary and Martha

Program to be supplied

WEDNESDAY AFTERNOON

1:30 P. M. Worship - Conducted by Rev. E. J. Rohat

1:45 Business Session:

Minutes; District Missions; Conference Location; Selection of Board Members; Minister Aid; Property; National Executive Committee College Trustees.

3:00 Missionary Program By Brethren Missionaries Furlough.

4:00 W. M. S. Session:

Program:

Theme of Session: PRAYER

Devotions - - Mrs. Thoburn L.

Special Music - Linwood, Maryland W. M. S.

"Our Most Profitable Meeting of the Year"

- - A Representative from each Society

Address: "Secret of Power in Prayer"

- - - Rev. E. F. P.

Benediction

6:15 P. M. S. M. M. Vespers.

WEDNESDAY EVENING

7:30 Playlet - - By Maurertown Church Gr
Special Music

Offering

8:20 Sermon: "SEEING JESUS" - Rev. W. S. Baer

THURSDAY MORNING

8:00 A. M. to 8:30 A. M. Prayer Hour - Rev. C. H. Waken

8:45 Business Session:

Minutes, Treasurer's report, Statistician's report, Committee Reports

9:45 to 11:00 Mission Session: (President of the Board in Charge)

Report of Board

Report from each Mission Church in District

Missionary Address - Rev. Herman Koontz

11:00 to 12:00 Departmental Sessions:

Ministers and Laymen:

Program:

Topic for the day: PRAYER

Address: "Prayer: Tapping the Reservoir of Power" - Rev. Thoburn L.

Discussion of the Subject

- - Led by Rev. J. E. Patterson

W. M. S.:

Program:

Theme of the session: MISSIONS

Devotions - - Mrs. Sewell Land

Special Music - Hagerstown W. M. S.

"Pioneer Days" - - Mrs. G. Harry Hager

Message from African Field by Brethren

Missionaries on Furlough

Benediction

S. M. M.:

Program to be supplied

THURSDAY AFTERNOON YOUNG PEOPLE'S SESSION

Theme: "YOUTH DEVELOPING FOR CHRISTIAN SERVICE"

Luke 2:52 and II Timothy 2:15

1. Song Service and worship led by Preston Campbell of Washington
2. Special Music by Miss Beatrice Beydler of Maurertown
3. INTELLECTUAL DEVELOPMENT OF YOUTH—"Increasing in Wisdom" by Young Person from Hagerstown.
4. PHYSICAL GROWTH AND HEALTH—"Increasing in STATURE" by C. V. Clingenpell of Roanoke
5. Cornet Solo by Ralph Sager of Maurertown
6. SPIRITUAL ADVANCEMENT—"Growing in Favour with God" by Young Person from Linwood

7. SOCIAL IMPROVEMENT AND ACCEPTATION—"In Favour with Man" by Young Person from Washington
 8. Special Music by Winchester Group
 9. RIGHTLY STUDYING THE TRUTH—"Preparation" by Young Person from Oak Hill
 10. RIGHTLY HANDLING THE TRUTH—"Presentation" by Miss Margaret Lowery of St. James
 11. Solo by Miss Fleda Hepner of Maurertown
- Announcements
Closing Hymn
Benediction

THURSDAY EVENING

- 7:15 Song and Worship Service - Led by Rev. John Dodson
7:30 Bible Study - By Rev. C. H. Wakeman
8:15 Closing sermon: "MY LORD AND MY GOD"
- - - - - Rev. E. F. Pine

W. I. DUKER
President
Goshen, Ind.

NATIONAL SUNDAY SCHOOL ASSOCIATION

N. V. LEATHERMAN
General Secretary
Berlin, Pa.

E. L. MILLER
Vice President
Maurertown, Va.

M. A. STUCKEY, EDITOR
Ashland, Ohio

K. M. MONROE
Treasurer
Ashland, Ohio

Brethren Young People's Camp

Shipshewana Lake, Indiana, July 9-16, 1935

Description

This Camp and Training School for Brethren young people is being conducted by the National Sunday School Association in cooperation with the Indiana District Conference. While most of the young people and their accompanying adult leaders will probably come from the Indiana churches, the camp is open to Brethren young people from every part of the brotherhood.

Location

The camp site is pretty Shipshewana Lake, which is sixteen miles east of Goshen and twenty-two miles east of Elkhart. South Bend is thirty-six miles to the west, while Warsaw and Peru are forty-two and eighty-five miles respectively to the south. Elkhart is fifteen miles and Bryan is fifty-five miles to the east and Huntington is seventy-five miles to the southeast.

Dates

The camp is to open on Tuesday, July 9th. There will be an evening and night program for the campers including registration, worship, and entertainment. On the next day, Wednesday, July 10th, classes will begin. It is earnestly hoped that the camp may begin with no late registrations. The program for the full week will end on July 16th.

Who May Attend

The camp conference is planned for young people of high school age and above, (14-20) and their adult leaders. It is hoped that there may be some-

thing near an equal representation of both girls and boys. Churches should keep this in mind in selecting their representatives. No church is limited to any particular number of applicants. It will help greatly to have each group accompanied by some sympathetic adult leader.

What They Should Bring

Some campers will lodge in cottages or tents. Others will be housed in the Girls' Lodge and Hotel. Each camper should bring linen and blankets and camp pillow. Camp clothing may be worn. Each student should bring his or her bathing suit, athletic equipment, Bible, notebook, stationery, etc.

Daily Schedule

The morning program will consist of morning watch, class periods for instruction, chapel worship, and also some recreation. Meal time will be a period of joyous, wholesome fellowship. The first part of the afternoon will be spent in rest and reading. Directed recreation will consist of hikes, games, and contests. Then to the lake for boating and swimming! Evening vespers will turn the heart to worship. Other activities will follow.

Detailed Camp Schedule

- | | |
|---------------|--------------------------------------|
| 6:30 - 7:00 | Reveille. |
| 7:00 - 8:00 | Breakfast. |
| 8:00 - 8:40 | Bible Study and Doctrine. |
| 8:40 - 9:30 | Sunday School Organization and Work. |
| 9:30 - 10:00 | Chapel. |
| 10:00 - 10:15 | Directed Recreation. |

- | | |
|---------------|---------------------------------------|
| 10:15 - 10:55 | History of the English Bible. |
| 10:55 - 11:35 | Evangelism and Personal Soul Winning. |
| 11:35 - 12:00 | Tribe Meetings. |
| 12:00 - 1:00 | Dinner. |
| 1:00 - 2:00 | Rest. |
| 2:00 - 3:30 | Recreation. |
| 3:30 - 5:00 | Swimming. |
| 5:00 - 6:00 | Free Period. |
| 6:00 - 7:00 | Supper. |
| 7:00 - 8:00 | Vespers. |
| 8:00 - 9:15 | Religious Pageants. |
| 9:15 - 10:00 | Camp Fire Fellowship. |
| 10:00 - 10:30 | Quiet Time and Taps. |

Leadership Course

The National Sunday School Association has instructed the Dean to offer only one regular course this year. Each camper will be required to choose according to the directions which will be announced at registration. The courses will meet for one period each day.

11. Bible Study and Doctrine—III. Professor M. A. Stuckey.
12. Sunday School Organization and Work—III. Rev. S. M. Whetstone.
13. The History of the English Bible—III. Dr. L. E. Lindower.
14. Evangelism and Personal Soul Winning—III. Rev. J. Ray Klingensmith.

No Extra Courses

No extra courses will be offered for Intermediates or Post-graduates this year, unless there is such a demand for them as will make them worth while both to teacher and to students.

The Camp Staff

Administrative: Dean, M. A. Stuckey; Business Manager and Dean of Boys, H. F. Stuckman; Dean of Girls, Anna Brauer Stuckey; Assistant Dean of Girls, Miss Bernice Berkheiser; Recreational Director, Clayton Maus; Physician, the Doctors Price, and other helpers to be chosen from the graduates of other years.

Instructors: J. Ray Klingensmith, Dr. L. E. Lindower, S. M. Whetstone, Prof. M. A. Stuckey.

Camp Disciplinarian: Rev. H. F. Stuckman.

Special Speakers: Various Indiana

pastors will speak at chapel and at vespers.

Bible Conference Lectures for Adults: Speaker to be announced later.

Expenses

Each student will pay a registration fee of one dollar. This will be turned over to the trustees of Shipshewana Lake as a rental charge for the use of the camp property.

Those who desire board and room on the grounds may secure the same for \$7.75. The flat meal rate will be six dollars (\$6.00) at the hotel and one dollar and seventy-five cents (\$1.75) for a room at the hotel or dormitory, linen unfurnished.

Single meals will cost thirty-five cents (\$.35). Sunday dinner may be secured for fifty cents (\$.50). The Sunday dinner is included in the regular weekly charge for those who desire board and lodging.

Those campers who rent cottages and do light house-keeping will not be expected to pay the business manager anything but the one dollar registration fee. He will assist the campers in finding a suitable lodging place.

To eliminate the cost involved in purchasing of books, it has been planned to have the instructors present outline studies to their pupils. This will save considerable expense to the churches that have already cooperated in this work. Additional expense will be what the individual makes it. Churches will make a good investment in assisting young people to meet the necessary expense of camp life.

Additional Suggestions

All campers are earnestly requested to rent cottages on the Brethren side of the lake. Likewise, those who bring tents will be expected to pitch them at places designated by the Indiana trustees.

Churches and Sunday schools are earnestly invited to select only those young people of serious mind and purpose as prospective students for our camp. It is our hope that we may train Brethren young people who will serve faithfully and well in the church of the future.

Visiting relatives and friends are always welcome, especially during the evening hours when vespers and the dramatic programs are in session. However, you will greatly aid our camp discipline if you will refrain from asking for privileges which will militate against the proper enforcement of our rules and regulations.

For the first time in the history of Camp Shipshewana, a camp Sunday will be observed this year. There will be a forenoon, afternoon, and evening program. It will be primarily one of worship, and all recreational activities will be suspended for the day. Friends of the campers are cordially invited to spend the day at Shipshewana.

Camp Rules And Regulations

1. All members of the school shall

remain in their sleeping quarters until reveille at 6:30 A. M.

2. Students residing in tents and cottages are under the same rulings as those residing in the dormitory.

3. Pupils residing in the hotel must comply with the dormitory rules.

4. Promptness to all camp activities is required.

5. Unexcused absences from classes means failure in those subjects.

6. The Camp requires becoming conduct on the part of its campers, therefore, smoking, profanity, etc., are prohibited. Unbecoming behavior will result in the loss of credits and probable dismissal from the camp.

7. All campers shall be in bed by 10:30 P. M., and quiet shall reign.

8. Students, parents or guardians, the local pastor, and the camp advisers of local groups, are asked to subscribe to the above rules before registration takes place.

..... Student
..... Parent or Guardian
..... Local Pastor
..... Camp Advisers

Registration Blank

Pre-registrations may be sent to Rev. H. F. Stuckman, Elkhart, Indiana, or to Rev. S. M. Whetstone, Goshen, Indiana. These two men will have in charge the housing problems of the camp.

Name
Age
Date of Birth
Street
City
State
Church
Office, if any, in church or auxiliary organization
Sunday School Teacher
Courses Taken (use numbers)
Date of Arrival

NOTES ON THE SUNDAY SCHOOL LESSON

BY GEORGE S. BAER

THE LORD'S SUPPER

(Lesson for May 26)

Scripture Lesson—Matt. 26:7-30.

Additional Scriptures—Luke 22:19, 20; John 13:1-17; 1 Cor. 10:16; 1 Cor. 11:20-30.

Golden Text—"This do in remembrance of me" (1 Cor. 11:24).

What the Lord's Supper is—The Lord's Supper is not the Eucharist, or the service of the Bread and the Cup, though it is quite common to speak of it as such today. The real Lord's Supper is a full evening meal, of which

Christ ate with his disciples on the last night he spent with them. The entire program he carried out that night was given to the church to be practiced just as he set the example—first the service of Feet Washing, typical of the spiritual cleansing which the Christian has from God when he comes to him in faith. Second, there was the supper, the full meal, partaken of as a feast of love and of fellowship and of equality in Christ Jesus. While it was a full meal, yet it was not primarily for the purpose of satisfying the hunger of the body, for Paul warns the Corinthians that they had houses to eat in for that purpose (1 Cor. 11:22). It was a spiritual meal intended to set forth the fact of the equality of souls joined together in the body of Christ to afford the opportunity for a unique spiritual fellowship, and for the mutual pledge of love and service. That is the real Lord's Supper. That was followed by the service of the Bread and the Cup, typifying the broken body and shed blood of Christ for the sins of the world. The partaking of these emblems is the climax of the entire evening, for in it we not only "show forth the Lord's death till he come" but we partake symbolically of the Bread from heaven, of which if a man eat, he shall live forever (John 6:58).

LYNCHINGS IN 1934

According to the records compiled by the Department of Records and Research of the Tuskegee Institute there were 15 persons lynched in 1934. This is 13 less than the number 28 for 1933; 7 more than the number 8 for 1932; more than the number 13 for 1931; and 6 less than the number 21 for 1930. 8 of the persons lynched were in the hands of the law; 3 were taken from jails and 5 from officers of the law outside of jails.

There were 51 instances in which officers of the law prevented lynching; 7 of these were in Northern and Western States and 44 in Southern States. In 46 of the instances the prisoners were removed or the guards augmented or other precautions taken. In the other instances, armed force was used to repel the would-be lynchers. A total of 74 persons, 14 white men; 57 Negro men and 3 Negro women, were thus saved from death at the hands of mob.

Of the 15 persons lynched, all were Negroes. The offenses charged were: attempted rape, 4; rape, 2; murder, 2; wounding man in altercation, 1; associating with white woman, 1; striking man, 1; writing insulting letter, 1; talking disrespectfully, 1; insulting women, 1; implicating others in charge of stealing turpentine and bootlegging it, 1.

The States in which lynchings occurred and the number in each State are as follows: Alabama, 1; Florida, 2; Georgia, 1; Kentucky, 1; Louisiana, 2; Mississippi, 6; Tennessee, 1; and Texas, 1.—Selected.

CHRISTIAN ENDEAVOR

C. D. WHITMER, Editor,
South Bend, Ind.

BRETHREN CHURCH
YOUNG PEOPLE
CHRISTIAN ENDEAVOR
UNION
EXTENSION
VANGELISM

e You in Philadelphia!!!

Brethren young people should especially feel at home in the "City of Brotherly Love" this summer.

Christian Endeavor officers and members of the Brethren Church could plan to be among the 35,000 delegates in attendance at the International Christian Endeavor Convention Philadelphia, Pa., July 2 to 7. "We praise Christ" is announced as the convention theme. Its features will include great mass meetings of young people, a series of forums and classes and conferences dealing with vital issues and church work, a number of fellowship activities, daily devotional meetings, and a citizenship parade.

The Christian Endeavorers of the First and Third Brethren Churches welcome you to their city!!

Philadelphia is regarded as a leadership city of the world in terms of its religious life and Christian Endeavor membership strength. Local meetings and conventions are attended by several thousand young people. The thousands of delegates to be entertained in Philadelphia will represent in particular the strong units of the worldwide youth movement in New York, New Jersey, Pennsylvania, Maryland, District of Columbia, Delaware, Ohio, and many states more distant. The biennial international convention commonly draws an attendance from every state in the union as well as a number of countries overseas. Speaking at the July convention will include a selection of civic and religious leaders of the United States and Canada, and from Great Britain at least two—James Kelly of Scotland and Dr. Samuel W. Hughes of England.

At this convention the international program and objectives of Christian Endeavor for 1935-1937 will be announced by Dr. Daniel A. Poling, International President.

Speakers invited to the convention to perform include: Senator William E. Leah, Miss Margaret Slattery, Dr. Robert E. Speer, Dr. Daniel A. Poling, Dr. Lynn Harold Hough, Dr. James Kelly and Dr. S. W. Hughes of Great Britain, and many others. Homer DeHeaver will direct the music of the convention, assisted by a large chorus formed by the church singers of Philadelphia.

The program as planned by a committee headed by Dr. Harry Thomas, pastor of the Congregational-Christian Church includes a total of more than 100 conferences daily, in which young people will discuss topics of current

importance to religion and will exchange their ideas and experiences on many phases of church work. Young people's leaders from more than a dozen denominations will share with field-secretaries of the state Christian Endeavor unions and officers of the International Society of Christian Endeavor in the educational program. Each day's program will begin with a breakfast conference for the convention faculty, to be followed by a devotional service for all delegates.

State rallies, youth banquets, a Junior convention, and after-convention tour opportunities are also announced by the committee. Send us your name and address if you plan to attend.

R. D. CREES, Kittanning, Pa.

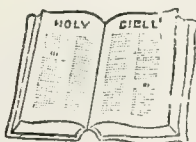
OUR LAYMEN

Their Interests and Activities

What Laymen Can Do

In our Parish paper at Dayton, March, 1912, we published a Constitution and gave the organization of the men of that Church in a movement called The Brotherhood of Alexander Mack. The object given was "to unite men and boys in promulgating the principles of Alexander Mack in spreading the gospel of Christ." An admonition in that article said: "now let us prove that we have some of the same stuff in us that he had in him. * * * That he might give to the world the faith once for all delivered to the saints, he braved the wilds of the new country, our beloved U. S. A."

The outline of work, with a vice president at the head of each division, was as follows: First, Boy's work; second, Bible Study; third, Evangelism; fourth, Missions; fifth, Social Service.



NEWS FROM THE FIELD



GRATIS, OHIO

Since taking up the work at Gratis the last of December the days have been very busy with visiting, funerals and the regular line of pastoral work. In a new field much time is usually spent in getting located. However, in this case we had been on the field several times before and were acquainted with a number of the members. The membership here is nearly three hundred and widely scattered. The majority have not been regular church attendants. It has been a pleasure to see some of these now in the various services. This church is the leading

I could wish nothing better for our Laymen's organization to give definiteness and aim to their work than to attempt such an organization for each church in our entire Brotherhood. They might add or subtract to fit into the scheme of their own plan, but I hope they will undertake a Brotherhood-wide organization. CHARLES A. BAME.

VENTURE OF FAITH IN NEW YORK

After a Supreme Court Justice refused to allow a dance hall and four hundred foot bar to be installed in the auditorium of a place built for worship, a group of Christian people have found an open door to establish a preaching mission in the edifice. The Manhattan Church, at Broadway and Seventy-sixth Street, cost half a million dollars, and has a fifty thousand dollar organ. It was facing a court decision on a business proposal from parties who saw a financial prospect of \$25,000 annual rental in a dance and drinking place as described. It was to have been named the Cathedral Bar!! But God moved the Justice to refuse such an outrageous desecration, and now a remarkable work is getting under way. This uptown section is a great field for the Gospel. Nearby hotels, including a hotel on the same premises, with over six hundred rooms, are filled with people needing the Gospel. Numbers have already responded. Multitudes of people have been going about from Theosophy to Eddyism; from Spiritualism to Swami and Mental Science practitioners, only to find that the cause of their trouble is sin, and the cure for sin is the power of a Saviour who gave His Blood on Calvary's Cross. That message is being proclaimed today from a place dedicated long ago to the purpose and recently rescued from becoming a dance hall and gin store.—The Presbyterian.

church in the community and stands high in the county. There is here a splendid modern church building and parsonage, somewhat out of the ordinary in that there is no building debt.

It is a pleasure to work with people where suggestions are welcomed for the advancement of the cause. A Church Bulletin is being published for each Sunday. This is placed upon a mailing list and each month mailed to the shut-ins and those who do not attend with any regularity. This is the first effort of this kind here. All the auxiliaries of the Church are well officered. The Junior and Senior Endeavors are live

wires and meet each Sunday evening before the regular church services. The Sunday School is well organized with a fine group of officers and teachers. The Women's Missionary Society is likewise a very active organization. When plans were being made for the Pre-Easter meeting the official board offered to get us outside help. In regard to help for the meeting we immediately got in touch with our friend and brother, Hoy Musselman of Flora, Indiana, who had so loyally stood by us and had charge of the music there for us.

Our meeting started on Sunday morning but he was unable to get here until the next Saturday. The first surprise he met with was the ability of the choir and the congregation to do some real singing. He took immediate charge of the music. His leading was fine and his solos were an inspiration to all. Brother Musselman is a natural born leader. Come again, Hoy, a welcome awaits you. If any of you pastors want some one to take charge of your music in a meeting, you will be fortunate if you can get him.

Many felt that the meeting was just getting started when it closed. The attendance was fine throughout the meeting although the handicaps were almost legion. During the time of the meeting there were three deaths, the last one being that of Brother Amos Fudge which necessitated some of the leading members being absent in the close of the meeting. The meeting was only two weeks in length. I find here that while the attendance was good that the non-church members are not flocking to a revival meeting. Night after night there were practically none present except members of churches. The Church of the Brethren and the Methodist Church cooperated in a splendid manner. The first week rain fell nearly every night, yet the people came. Brother Beachler brought a delegation from New Lebanon on a rainy night. We had taken a delegation of about 40 to his meeting.

The visible results of the meeting were five confessions. Three have been baptized and received into the church, one yet remains to be baptized soon and another will not likely come because of objection in the home.

New life and activity in all the activities of the church make the situation encouraging. The fine reception we have received in the church and community is a challenge to us to give our best. The Gratis people did something for us that in all of our ministry no other church ever did. They moved our goods to the parsonage. Do not get the idea that the field is an easy field here; for reference ask any former pastor. We covet the prayers of those interested in the work of the Brotherhood that this part of the Master's vineyard may be fully cultivated and gleaned.

FREEMAN ANKRUM, Pastor.

THIRD CHURCH, JOHNSTOWN, PA.

Dear Brethren:

The Third Brethren Church of Johnstown, Pa. wishes, through the pages of the Evangelist, to acquaint you with a few of the recent activities of its congregation. The church has not been as inactive as its scribe. In fact, the church year, ending April 1 has been one of rather definite progress in the work of the Lord.

This church has a building fund debt, the interest of which we have been meeting regularly. Ways and means of paying off at least \$500 of this debt this year were discussed and plans toward meeting this goal are progressing nicely.

A revival effort was launched on March 31 and extended through Easter Sunday night. Our pastor, Rev. J. L. Gingrich, was asked by the congregation to conduct the revival. This is the second year in succession that he has done this. Admitting no handicap because of this, Rev. Gingrich literally worked night and day to bring the unsaved into the fold. Sickness, combined with unavoidable counter attractions, kept the attendance at a low figure, but the evangelistic endeavor was a decided success. Of the 35 persons who came forward, 32 have already been received into the church, one who came forward for reconsecration will remain a Methodist. Three were received by letter.

Easter was a red letter day in our church. A sunrise prayer service, in charge of the Senior C. E. was held. An appropriate Easter message was given in the morning and in the evening the Sisterhood girls gave two very impressive Missionary dramas, the last one, "The Challenge of the Cross" causing many present to consecrate their lives anew to the service of Christ. A large electrically lighted cross, a recent acquirement of the church, was used. The two dramas were given again on the evening of May 7 before the assembly of the Cambria County C. E. Union.

A reception for new members, fellowship service for old members, and a recognition service for the men of the church who renovated the basement, was held Wednesday evening, May 1.

The Holy Spirit saw fit to bless our revival effort and we pray that we may continue to merit his loving favor.

FLOYD BENSHOFF,
Recording Secretary.

IN THE SHADOW

WALLS—Mrs. Lottie Walls, wife of Albert Walls and daughter of Edward and Anna Elizabeth Adams, died at the age of 49 years, 9 months and 9 days. Sister Walls was a faithful and much loved member of the Third Brethren Church. The last decade of years found the deceased in very poor health, which she endured with patient suffer-

ing. Besides her husband, she is survived by four sons—Ralph, Lawren, George and Harry; four brothers—Milton, Harry, Walter, Sanford; two sisters—Mrs. Martha Walls and Mrs. Myrtle Thomas. Funeral services were conducted by her pastor, J. Gingrich.

BENSHOFF—Mrs. Francis Benshoff, wife of Geo. Benshoff and daughter of Edward and Anna Elizabeth Adams was born June 2, 1883 and died February 20, 1935, aged 52 years. For about years Sister Benshoff scarcely knew what a well day meant. Her closing days brought intense suffering even to the last. Besides her husband, she ceased to be survived by three sons—Paul, Russell and Louis. Four brothers and two sisters mourn her departure—Milton, Harry, Walter, Sanford, Mrs. Martha Anderson Walls and Mrs. Myrtle Thomas. Sister Benshoff was a faithful member of the Third Brethren Church and greatly esteemed by her friends. It was quite singular that Sister Benshoff and her sister, Sister Walls, suffered much in the closing years of life and neither knew of the other's departure but were buried only three days apart. They will enjoy eternal fellowship in the beyond.

Services were conducted by the wife and pastor, assisted by Brethren Grant Weaver and Geo. Jones.

J. L. GINGRICH.

FITZ—Mrs. Lula Jane Fitz, wife of Ezra G. Fitz, departed to be with the Lord April 5, 1935 at the age of 52 years and 21 days. Sister Fitz was twenty-one years a faithful member of the First Brethren church of Waynesboro, Pa. She loved her church and was faithful to all its interests. Times afflicted in body she was blessed in giving to her Lord a full measure of service. She fell asleep in hope of life beyond in the presence of her Lord.

Funeral services were held in home by her pastor.

Besides her husband Sister Fitz survived by one son, one daughter, one brother and seven sisters. Those who mourn are comforted by the thought that she whom they loved is safe with her Christ and awaits their coming.

W. C. BENSHOFF

ANNOUNCEMENTS

FAIR HAVEN CHURCH, WEST SALEM, OHIO

The Fair Haven Brethren church observe its regular spring communion on Sunday evening, May 26th at 7 o'clock. We urge all members of church and invite neighboring Brethren to observe these ordinances with us.

HILL MACONAGHY, Pastor

FORT SCOTT, KANSAS

The Brethren Church of Fort Scott, Kansas, will hold its spring communion service on Sunday evening, June 3. An invitation is extended to all of precious faith, especially to the isolated members.

L. G. WOOD, Pastor

The BRETHREN EVANGELIST

The Evangelist

Extends Congratulations to Our Seminary Graduates



Faculty and Graduates of Ashland Theological Seminary

Reading left to right, they are: Mary Louise Ashman, Rev. C. H. Ashman, Ordaining Minister, Dallas S. Martin, Ord Gehman, Bernard N. Schneider, Prof. M. A. Stuckey, Thomas Hammers, Norman H. Uphouse, Prof. K. M. Monroe, Everett B. Niswonger, Dean A. J. McClain, and Herman A. Hoyt.

The Seminary is ONE good reason for a Generous Educational Day Offering

What to Do About Sunday Shows

By R. H. Martin, D. D., President The National Reform Association

Under this title an article appears in Motion Picture Herald (March 16, 1935), the leading trade magazine of the Motion Picture Industry. It is a round table talk with theatre managers on "Opening Closed Sunday Towns" where Sunday shows are against the law. It was written by Joe Feldman, Advertising Director, Warner Theatres Pittsburgh Division, and is a plain advocacy, by ingenious methods, of law evasion and violation.

Don't Go to the Courts

Mr. Feldman advises against "recourse to the Courts" for two reasons. "In the past year hundreds of cases of this nature brought up in the Courts have resulted in the defeat of the theatre owners to open on Sunday." The law being against Sunday shows "the Court has no choice but to rule against the defendant."

"It has the effect of solidifying ministerial opposition and making them ready and eager to defeat any further moves on the part of the theatre managers."

Contact the Council

The first move in the direction of opening, Mr. Feldman advises, is to be made with individual members of Council and the Mayor. He says: "It may take a lot of diplomacy and patience to swing the doubtful ones and to solidify your relations with the more liberal councilmen. But all the time you spend in this initial move is well spent You will find that in most cases as long as the mayor doesn't have to personally bear the brunt of fighting your Sunday battle, he will be inclined to favor your purpose."

When this job is done, he is next to contact the merchants and business organizations which, for financial reasons, he says, will usually be with the theatre operators.

All This Under-Cover

Saith the Honorable Mr. Feldman: "The first move in the direction of opening must be made as quietly as possible. Any publicity before you have definitely prepared the way will immediately crystallize opposition and make the going much tougher." Let us put his counsel more bluntly. "In your Sunday opening move you are making war upon the ministers and the churches. But don't begin with an open declaration of war, as nations do when they open hostilities against other nations. Approach your enemy unawares. Steal upon the Christian ministers under cover of darkness and stab them in the back before they know the fight is on." A great sportsman is Joe!

Announce Sunday Show

The theatre manager is now ready to announce his first Sunday show.

Saith this motion picture porch-climber: "Announce immediately your Sunday opening, advertising it in a dignified way. Don't set your opening hour any earlier than 2 o'clock and be sure that your booking is one that can cause no possible criticism on the grounds of morality."

"It is more profitable in the end to book a picture of inferior drawing power than to try to cash in at once on a sexy attraction which may blow up all your carefully planned moves by creating public opposition."

The Mask Off

What an utter lack of regard for the sacredness of the Lord's Day! As Satan fashions himself as an angel of light, so Joe would clothe the first Sunday show in a beautiful garb of morality and smuggle it into the Lord's Day. But once in and well established, the theatre manager can do as Satan does, cast off the angel garb, reveal his true self with horns, cloven hoofs and forked tail, and put on the "sexy" garb for which Warner Theatres are noted—anything that will enable the theatre manager to "cash in" on his Sunday shows.

Herein is revealed the true spirit and driving motive back of the movement for Sunday shows. PROFIT. Joe, we thank you for taking off the angel garb from the Sunday opening movement and revealing its true character.

Beating the Law

To meet the pressure which he expects the ministers to make upon the Council and District Attorney, Mr. Feldman advises the theatre manager to have secured as many signers as possible of prominent citizens to a petition for Sunday opening, to wave before the public officials to dissuade them from performing their sworn duty to uphold the law.

If there should be a city ordinance against Sunday shows, persuade the Council to repeal it, or failing in this, prevail upon the Council to make it possible for the theatre manager to operate profitably in violation of the ordinance "by reducing the fine to a nominal sum, which the manager will then pay regularly every Sunday until the thing is forgotten and the District Attorney ceases to bring charges every week." Reverence for law doesn't beat in Joe Feldman's breast.

The ingenuity of this selective anarchist in pointing the way to evade the law is not yet exhausted. The above failing, he still has "one ace left in the hole."

Close Everything Tight

Let him conspire with the Mayor to close everything down tight.

"If the Mayor is very friendly with you persuade him to announce he will

enforce to the letter the Sunday closing laws of your community or state close down everything, including mail deliveries, gasoline stations, ice cream parlors, etc. Merchants and the public will raise a howl to the heavens. Pressure by the public on both ministers and Council will force the issue. Then in the sentence following Feldman throws off all pretense of respect for the law and becomes an open advocate of its violation. He says, "This method several months ago succeeded in opening the cities of Johnstown, Pa. and Washington, Pa., in spite of the fact that there is a state law forbidding Sunday shows."

Sunday Benefit Shows

Put on Sunday Benefit Shows tied up with the most powerful organization in the community and giving it percentage—say 25%—of the admission fees. "This method has proved virtually sure fire and succeeded in opening up some of the toughest towns in Pennsylvania." He suggests the American Legion as an organization for the tie up and believes it will have sufficient political power to silence opposition. He even names as the "das Iscariot organization the theatre manager conspire with, "one of the churches in need of funds" and believe it "unlikely that ministers will oppose because of the fact that they are very hesitant about raising a row against another religious body."

Accept This Challenge

We do not believe this article represents the attitude of the entire Motion Picture Industry toward the Christian Ministry, the Church and the Lord's Day. Not a few of those engaged in this industry respect the Christian Sabbath and are against Sunday shows. For example, in Pennsylvania where

(Continued on page 19)

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EDITORIAL

BRIEF STATEMENTS ABOUT THE CHURCH

Christ the Foundation and Builder.

It seems like a mixing of figures to call Christ both foundation and the builder of the church, but the church is so completely bound up with Christ and so wholly dependent upon him that language at its best is a poor vehicle to represent all that Christ means to his church. It is a divine institution—divine in its foundation, divine in its mission, and divine in purpose and in the source of its strength.

(1) **Christ is the foundation of the church** in that belief in him as the Son of God and Savior of mankind—a belief which is personal and vital—is the first and indispensable requirement to membership in the church. When Peter had confessed Jesus to be "the Christ, the Son of the living God," Jesus declared he would build his church upon such confession of faith—"upon this rock (the acknowledgement of his deity and messiahship) I will build my church" (Matt. 16:18). Peter did not fail to grasp the essentiality of such faith, for he said, quoting the words of the prophet Isaiah, "Behold, I lay in Sion a chief cornerstone, elect, precious: and he that believeth on him shall not be confounded" (1 Pet. 2:6). Paul also understood the necessity of that item of faith, even as it had been proclaimed by the apostles and prophets, for he writes to the Christians at Ephesus that they "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone" (Eph. 2:20). To some Christ is a "stone of stumbling and a rock of offense," but those who reject him do so to their own eternal loss, "for other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

(2) **Christ is also the builder of his church.** He said to Peter, "I will build my church." To him had been given all authority and all power, and in that consciousness he began to give instructions as to the materials and manner of the building, the means of grace that should be incorporated, and how the building should be extended (See Matt. 28:18, John 13:3). The mastership and headship of Christ is expressed by Paul, who tells the Ephesians that God had chosen him to be "the head over all things in the church, which is his body" (Eph. 1:22, 23). Gamaliel had a suspicion that the new movement, which Christ had launched and which turned out to be the church, was a divine work,

and so he warned his fellow members of the sanhedrin to refrain from their destructive tactics, saying, "If it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts 5:39). That was in harmony with the statement of Jesus concerning the invincibility of his church, when he said to Peter, "The gates of hell shall not prevail against it." That invincible power began to manifest itself in the church on the day of Pentecost, and from that day till now nothing has been able to stand against it.

It Was Not "Communism"

Some one remarked recently, "The principle of communism is a failure even under the most favorable circumstances, for the church once attempted it and gave it up as a bad job." But it is not true that the church ever practiced what is popularly understood as "communism." As a piece of political philosophy communism is thoroughly selfish and unchristian, and should never be dignified by connecting it or comparing it with the highly benevolent experiment of the apostolic church in Jerusalem.

The practice in this early church was really a sharing on the part of those who had possessions with those who had not and were in need. It was a wholly voluntary form of benevolence, based upon a feeling of oneness in Christ and expressive of a spirit of loving consideration and brotherly kindness. It was not only voluntary, but spontaneous, springing up without pre-arrangement or suggestion on the part of the leaders, because of the mutual sympathy and fellow-feeling and new sense of relationship that took possession of their hearts when they realized that they were all one in Christ. It was not a demand on the part of those who were in need, but an offer of love on the part of those who had wealth. They would not have their brothers in Christ suffer want while they had plenty and to spare. They would share with them. That is the Christian way to react in the presence of need. Those whose hearts Christ has touched will do what they can to alleviate the need, and not because they must, but because love constrains them to do so.

There is no word or hint that the practice of the members of the Jerusalem church is a requirement for the church of our day. The story is told not to give us a method that we should follow, but to reveal the spirit that characterized God's people when their lives were surcharged with love. And Christian love will always react that way when it is faced with need—it will give and share as much as the need may require. That is not the spirit of communism, but is as different from it as daylight is from dark.

A Dangerous Proposal

It is a dangerous proposal that the American Legion is urging upon Congress, and for which they are seeking to create sentiment throughout the land. It is dangerous because of the method it would invoke and also because of what it might lead to. It would deal with the evil of communism by forceful suppression; it would abrogate such civil liberties as free speech, free assemblage and free press. There is reason aplenty for wishing to protect our people against the inroads of communism, but the method proposed will prove entirely unwise and ineffective, and will likely lead to dangerous consequences.

To attempt to suppress communism by force would be to kindle its smoldering fire into a leaping flame that would rage and spread the more rapidly with every wind of opposition. To persecute it would be to win friends to its cause. And there is the added danger that the organization attempting the suppression, if successful, would itself become as bitter and tyrannical and misguided as communism itself.

It has already shown trends in that direction. The **Christian Advocate** says, "My chief objection to the attitude of the American Legion is that it is so much like communism and fascism. You have in Russia and Germany a forceful suppression of the minority. Any system which has to keep itself safe by this method is doomed at last. When you allow no outlet in free speech for the expression of opposing opinions, you stimulate the very violence which you profess to deplore. The most dangerous idea is the one that is suppressed. It has all the explosive qualities of dynamite."

And once we begin to suppress free speech, free assemblage and free press by the federal government, where are we going to stop? To what ends may it lead? What political group, if it be small and without friends of influence, would be safe. And of equally great concern to multitudes, what might become of our cherished freedom of religious assemblage, our freedom of worship and of preaching, and our freedom of religious press? And if any one refuses to believe that there is any possible danger to our boasted religious freedom, we reply, look at Germany. Who would have said that such repression of religious freedom was possible in Germany before Hitler came into power? And we would add, the seeds of such religious intolerance have already found fertile soil in America and have shown growth in various forms.

No, such method of dealing with error is wrong and the danger of possible evil consequences is too serious. Our religious freedom is far too great a prize to be thus put in jeopardy. The American Legion's proposal is truly dangerous.

EDITORIAL REVIEW

DON'T TELL ME so loudly what you believe until you can show me as clearly what you are.

BROTHER G. L. MAUS reports a fine time of fellowship by the Indiana ministers and their wives at their recent meeting at Shishewana Lake, their one regret being the absence of Dr. G. W. Rench. We trust that he is recovering satisfactorily from the auto accident.

THE BERLIN PLAN of the Laymen's organization is presented in part this week in Prof. Puterbaugh's department. We shall complete its publication in sections. We suggest that interested laymen clip the various installments and preserve them for study and reference.

FORT WAYNE, INDIANA, had a successful Home-coming Day on Sunday, May 5th, in spite of the fact that it was a rainy day. Besides the pastor, Brother Stanley Houser, there was present to take part in the day's services Brother R. Paul Miller, Home Mission Secretary. They collected \$108 in their building fund.

DR. J. C. BEAL finds a splendid response to his appeal to Sunday Schools to get their orders for supplies in early, and some are sending money with orders, which is a fine thing to do. He also reports some additional gifts to the New Equipment Fund. Such loyalty is greatly appreciated.

WINCHESTER, VIRGINIA enjoyed a season of spiritual refreshing under the evangelistic leadership of Dr. I. D. Bowman. Five souls were baptized into the church and the church people were inspired and instructed through his ministry of the Word. A Maurertown delegation, including the pastor, gave special assistance during the meetings. Brother E. J. Rohart is the pastor of this church and the church is

making progress under his leadership. The Sunday school attendance averages around one hundred.

THE PERU, INDIANA, CHURCH has extended a call to its pastor, Brother Fred C. Vanator, for an indefinite period so we learned through the church bulletin recently. This indicates a fine mutual understanding between pastor and people, and points to a long pastorate, which usually results in good to the Lord's work.

MAY DAY exercises at the college were colorful and largely attended, the Redwood Stadium being packed during the pageant of Reunion of May Day Queens. It was possible the largest return of alumni that the college has witnessed for a number of years. In the afternoon there was a baseball game and in the evening a play was given in the high school auditorium.

THE NORTH-EAST OHIO Ministers' Meeting will be held in Mayfair Avenue School Building, in East Cleveland on Monday, June 10th. This is where the Cleveland Brethren Mission is being conducted. Brother Thomas Hammett, the pastor, informs us that he baptized five converts at the recent Sunday service, the first baptisms in the new mission. The work is said to be growing in interest and attendance.

THE SEMINARY FACULTY AND GRADUATES give the opportunity of presenting them this week to the Evangelist family on our cover page. We are also passing on to our readers the splendid Seminary Baccalaureate sermon by Brother Homer A. Kent. The Seminary is one strong argument why the churches should make a generous offering on Educational Day, the second Sunday in June.

WHAT THE WORLD WILL BE tomorrow depends in a small degree on what the youth see and hear today at a picture shows, what they read and see in the magazines and what they hear over the radio. We shall reap of the seed that we sow; if thistles, it will be thistles; if wheat, we shall reap many fold of good grain. But in view of the prevailing character of these amusements, we are made to ask, Do men gather grapes of thorns, or figs of thistles? We are not so dumb as to expect a happy harvest when we are sowing tares.

NEXT WEEK the Evangelist will be devoted especially to the College interests and the Educational Day offering. On the back page this week the College offers the suggestion to prospective students that the way up is by way of the steps that lead to Ashland College and Seminary. It should be said in connection with the announcement concerning next week's paper, that it is due to the kindness of Dr. Baumgardner, our Foreign Missionary Editor, that we are enabled to give next week's issue to Educational interests. He kindly agrees to shift from the first issue of the month, which is a regular time, to the third issue. The change is only for the one month.

WHITTIER CHRISTIAN ENDEAVORERS have a report this week in the C. E. department over the signature of Brother Alfred J. Gunn, superintendent of C. E. in the church, and one of the Senior C. E. members writes of the Bethel Rally. At this time they started planning and booking for their Young People's Camp to be held at San Demetrian Canon, July 29th to August 4th. They do well to plan for a large attendance, considering the splendid offerings of their program. Last week we were told about Camp Shishewana by Prof. Stuckey on his Sunday School page. This week it is Camp Bethel. We shall be glad to learn something special of the other camps. Which shall be next?

'Separated unto the Gospel of God'

(Rom. 1:1)

by Rev. Homer A. Kent

Baccalaureate Sermon to Graduates
of Ashland Theological Seminary

In coming before you on this important occasion, I shall not presume to act as your adviser as to how to carry on in the Christian Ministry. I have been ordained to the Ministry less than ten years myself and, therefore, have not travelled over enough of the road to undertake to do that. But let me say this, I love my calling. I find great delight in its services. I am increasingly overwhelmed with the privileges, the responsibilities, the glories of the Christian Ministry. If I know my own heart at all, I have this one passion, namely, to walk worthy of the vocation wherewith I have been called.

Thus, tonight, let us consider together some phases of the Christian Ministry. As a basis for my remarks, I shall turn to the brief words found in Romans, the first chapter and the first verse, namely, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God." Particularly the latter words, "Separated unto the Gospel of God." Here the Apostle refers to his calling as a minister of the Gospel. He exalts it above any other calling given to men.

This is not the only time that this matter of SEPARATION is referred to in connection with the Ministry of the great Apostle. You will recall that when speaking of his ministry to the Galatians, he said, "But when it pleased God, who SEPARATED me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred with flesh and blood." (1:15-16).

And again, reference is made to this SEPARATION, when in the Antioch church, "As they ministered to the Lord, and fasted, the Holy Ghost said, SEPARATE me Barnabas and Saul for the work whereunto I have called them." (Acts 13:2).

Hence, by these references, we see that Paul was SEPARATED man. Every man who is called to be a minister of the Gospel is in a like sense SEPARATED unto the Gospel of God."

1. First of all, Let us note that he is SEPARATED by God Himself.

It is exceedingly important that we should note this. The minister of the Gospel is not SEPARATED by the Church primarily. Nor does a man SEPARATE himself. He is SEPARATED first of all by God. The ministry is a divine calling.

It is exceedingly important how a man enters the ministry. There are some who enter the ministry

simply as a profession, as a means of making a living. Some enter it because it offers certain social and cultural advantages. Still others enter it because they like public life. Some take up the ministry because certain friends have advised them to. There are other reasons why men take up the ministry.

But in these reasons for the most part we see man choosing his own calling. God seems to have little to do with it. He does not appear to be constrained by God. The conviction possesses me that before a man enters the ministry he must feel that "necessity is laid" upon him. He must feel that he can do nothing else. He must hear God sounding the summons in his soul to become "SEPARATED unto the Gospel." The Apostle Paul certainly felt this necessity resting heavily upon him when he said, "Woe is me if I preach not the Gospel." He was compelled to preach.

I well remember Dr. Williams Evans saying to us in Homiletics class in Los Angeles Bible Institute, "That's the stuff great preachers are made of." When they go forth realizing that they are God's men, that they have God's message, that they have been peculiarly fitted and qualified by God, and are possessed of His passion, they will not, they cannot fail. They will become great preachers in God's sight.

Nothing will so help us to "make full proof of our ministry" as this realization that we have been "SEPARATED" by God Himself unto the Gospel Ministry. It will keep us diligent, and humble, and undiscouraged. The glory of our calling will ever fascinate us.

If we would call the roll, tonight, of those whom God has mightily used to work out His plans and purposes, we will discover that they have been men whom God has SEPARATED unto Himself. This Separation has occurred under different circumstances and in very different ways. But in every case God has laid His hand upon a man. There is Noah, and Abraham, and Moses. When He would deliver Israel from Egypt, He laid His hand mightily upon Moses and SEPARATED him unto Himself. Then there is Samuel, and Isaiah, and Amos, and Peter, and all the rest. All were SEPARATED by God unto definite tasks. I believe He SEPARATES men in the same manner today.

Jesus said, "As thou hast sent Me into the world,

even so I have also sent them into the world." While this may refer to all of Christ's disciples, yet certainly it has a peculiar fitness for those ordained to the ministry of the Gospel. They are SEPARATED and sent by Christ. They have the ordination of the Pierced Hands. They are commissioned by Him to have a part in the same redemptive ministry which He came to provide. "As Thou hast sent Me." Does this not exalt the Christian Ministry to a glorious height?

And in this ministry we have a most intimate association with Christ. There is a word in the second chapter of Revelation that has always been a source of comfort to me in my ministry. It is found in the first verse of that chapter. "These things saith He that holdeth the seven stars in His Right Hand." The ministers of the church are in His Right Hand. Christ not only SEPARATES His own ministers but He also holds them up as they go out to minister in His Name. No matter what the days may bring of hardship or joy, we are upheld by His mighty hand. That is our assurance as we go.

II. In the second place, the Minister is SEPARATED to Declare the Great Themes of Scripture.

He is called to declare the Gospel of God.

Christ said to Peter by Galilee, "Feed my sheep." I think we understand what He meant.

The Apostle Paul said, "I am determined to know nothing among you save Jesus Christ and Him Crucified."

The same Apostle in writing to his spiritual son, Timothy, who was a young minister, said, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ." To what things did he refer? To the inspired things of the Scriptures is the answer.

Paul, bidding farewell to the Ephesian elders, near the close of his ministry, said, "I shrank not from declaring unto you the whole counsel of God. Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which He purchased with His own blood."

The nature of our message as ministers seems to be clearly set forth. In short, it is to declare the whole counsel of God, to preach the "unsearchable riches of Christ." Some may spend their time in the pulpit dealing with the topics of the day, giving book reviews, discoursing on political subjects. The latest I have heard is of a preacher who was giving a series of expositions on the prayers of Dr. Fosdick. But the faithful minister, ordained of God, will always be in the presence of Calvary, and of the Open Tomb, and His Coming Glory, as he preaches.

If we are to declare the whole counsel of God, it means that we must have a knowledge of the purpose and plan of the Bible as a whole. We must be

thoroughly acquainted with the message of the several books of the Bible and be able to declare that message. It means that we shall be familiar with the great chapters of Scripture, the mountain peaks of revelation, and be able to declare with clearness and conviction the message of these chapters. It means that we shall find great joy and profit in preaching on the great texts of Scripture so that they will go like arrows deep into the hearts of our hearers. It means that we shall not neglect to preach on the great doctrines of our faith. It means that we shall know the Scriptures dispensationally and thus shall be able to properly divide the Word. It means that we shall preach often from the great evangelistic texts. And in all of our preaching we must preach for a verdict. We will either evangelize or fossilize.

Every minister has need occasionally to go back over his sermons to see if he has fairly presented the whole counsel of God. In doing this it may be that he shall find that he has shown men their need of conversion; but has failed to build them up in the constructive truths. It may be that he has preached much upon the love of God; but has shunned to preach of His holiness and justice. It may be that he has emphasized the practical side of the faith; but has neglected the doctrinal side. Some preachers do little but exhort, presenting very little doctrinal basis for such exhortation. One of my members told me of a certain preacher he saw under, who preached the same thing in every sermon. He used a different text each time but said the same thing thereafter. Let us continually examine our preaching lest we become lopsided or oblong instead of full-orbed in the content of our message.

The message, then, that we are to declare is clearly set forth for us in the Scriptures. It is "Jesus Christ and Him Crucified." This theme relates us to all there is in the Scriptures. For Christ walks across every page from Genesis to Revelation. The minister will never become dry who seeks to expound this message. "Christ should be the diamond in the bosom of every sermon."

But not only from the pulpit should the minister declare this message. From "house to house," in private, where he meets the soul alone he should declare it. Brethren, I am confident that what we need in our churches today is a Revival of personal evangelism, where the membership of our churches goes out to win their fellows for Christ. That is what they did in the early church. The laymen filled with the Spirit of God and with a passion for Christ went out telling others of Him. The result was marvelous. We need more of this today, if the church is to grow and be healthy. If your church and mine is to do this sort of thing you and I must

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SOLDIERS OF PEACE

"We ought to lay down our lives for the brethren." I John 3:16.

By Rev. W. S. Crick

Just as the death of the Son of God upon the Cross was necessitated by the greed, envy, hatred, intolerance, ignorance and selfishness of mankind, so, those martyrs who have died upon the fields of battle have been victims of the same bestial motives. Our nation's dead, whom we pause to honor at this time, in a certain, but very real sense suffered vicariously—in our stead—even as Jesus Christ, in a far greater conflict, suffered in our stead. It is for us to see that these dead have not died in vain!

One of the blessings of the world-wide depression has been to render the nations insolvent to such a degree that they cannot finance another war! Eighteen years during which fact and ruth have been sifted from propaganda, have disclosed that the world holocaust, with its deavage of blood, of waste, of demotion, of anguish and of tears, was actually promoted by millionaires and conscienceless statesmen.

The Carnegie Endowment for International Peace, (published by the Oxford Press), gives the following totals for the loss in life and money: Dead 9,998,771; seriously wounded 6,295,512; wounded 14,002,039; missing 5,83,600, making a total of broken and maimed bodies of 37,279,222. Actual direct cost of the world war, \$186,333,637,097; and adding to this the indirect costs incident to property damage, loss of productivity, and relief, the total cost amounts to almost \$338,000,000,000. Subsequent years—and the present are showing that this was only a "first cost" of the war. Surely War doesn't pay!" Gen. Smedley D. Butler has just issued a book entitled, "War Is A Racket," which is a scathing expose of the war game. He asserts the war made 21,000 new millionaires in the United States alone. Humanity is still paying exorbitant dividends for the "racket."

The Christian, especially as interpreted by the

historic position of The Brethren Church, is to be a "Soldier of Peace." According to the words of I John 3:16, he is to "lay down his life for the Brethren" in a struggle, not to restore peace, but to maintain and preserve peace. This often costs the "soldier of peace" dearly. It costs in demanding the laying down—not of life—but of self, of prestige, of egotism, of rights, of feelings, of popularity, of authority, of income, of peace, of pride, of substance.

A King Shall Reign in Peace

Rev. G. A. Swanson

*Once long ago from land afar
Across the deserts wild,
Men traveled 'neath a blazing star
To seek a new-born Child,
The promised King whose reign should bring
To men eternal peace,
While through the earth his praise shall ring
And strife and tumult cease.*

*On Syrian hills the stars yet gaze,
The Syrian moon looks down,
And cannons boom and muskets blaze
'Bout many an ancient town,
And hatred, dread, with bloody head,
Stands on the crimson sod,
Lone sentinel among the dead,
In rage, defying God.*

*What though with fury men yet rage,
And madness fills the brain,
While Hatred rules from age to age
And Love pleads all in vain!
The hopes that well in Israel,
That strife at last shall cease,
Is God's own pledge—Immanuel—
A King shall reign in peace.*

—Publication Unknown.

It was in the Garden of Gethsemane that Jesus met and finally vanquished the Tempter when He fully surrendered His will to the will of the Heavenly Father. So real, and so deadly was that conflict in which Jesus potentially "laid down His life," that Dr. Luke, in reporting the scene, wrote: "And being in an agony, He prayed more earnestly; and His sweat was as it were great drops of blood falling down upon the ground." (Luke 22:44). To the soldier of peace, the heroism of the garden is of finer stuff than the heroism of the general staff, and of the front-line trench. The Christian who will deny himself for the good of his fellowmen and to honor his Lord is a hero after the Master's own heart.

An example of what is meant by "laying down one's life" is given in the verse following our "text:" "But whoso hath this

world's good, and seeth his brother have need, and shutteth up his compassion from him—how doth the love of God abide in him?" The extent of one's surrender is measured by his stewardship of his material possessions.

One of the great challenges of the New Testament epistles to the Church is that peace, harmony, co-operation, forbearance shall predominate. Many are the direct rebukes of infringement of these rules, and many are the specific "cases" where censure and punishment have been meted out for viola-

(Continued on page 11)

HE WILL
cause war to
cease and
will usher in
the reign of
peace



THE UNKNOWN SOLDIER

By Dr. A. D. Gnagey

The remarkable sermon or article published in The Christian World of London, England, May 31, 1934, created such a demand that the issue was soon completely sold out. From all over the country where The Christian World circulates came urgent requests to produce that famous preacher's memorable declaration in pamphlet form. This was done.

Few indeed, if any, of the Evangelist readers are in agreement with that preacher's theology, but we may well ponder his statements on this theme. Extracts from that sermon follow:

"I renounce war and never again directly or indirectly, will I sanction or support another.

"I have an account to settle between my soul and the Unknown Soldier.

"You may say that I, being a Christian minister, did not know him well. From the North of Scotland, where they planted the sea with mines, to the trenches of France, I lived with him and his fellows.

"I, as a Christian minister, saw the war. Moreover, I, as a Christian minister, participated in it. I, too, was persuaded that it was a war to end war.

"They sent men like me to explain to the army the high meanings of war.

"One night in a ruined barn behind the lines, I spoke at sunset to a company of hand-grenaders who were going out that night to raid the German trenches I wonder if the Unknown Soldier was in that barn that night.

"I have an account to settle between my soul and the Unknown Soldier. I deceived him. I deceived myself first, unwittingly, and then I deceived him

"If I blame anybody about this matter, it is me like myself who ought to have known better . . .

"Did you look, as I have looked, into the faces of young men who had been over the top, wounded, hospitalized, hardened up—four times, five times, six times? Never talk to a man who has seen that about the lyric glory of war. I dare you; go and tell him that NOW.

"My country, stay out of war! O Church of Christ, stay out of war! O my soul, stay out of war!"

Note—It is an encouraging word that comes from across the sea. Men like Stanley High who have been on the scene for months, as well as others who have studied the conditions as they really are, give to the world the encouraging announcement that Europe never was nearer peace than it is today. True, preparations are in progress, but when one is on the field and takes a census of the people who are opposed to war he will find that nine-tenths of the entire population of all Europe is **against** war. And some day,—some day, let us hope in the near future, the **nine-tenths** will win over the **one-tenth**.
Ashland, Ohio.

The Case Against War

By Virginia Suzon Teeter

A **FIRST PRIZE** Production in a contest in which the girls of Roanoke, Virginia, stated "the case against War." The author is a granddaughter of Elder D. C. Moomaw (93) and is in line with his zeal as an advocate of the Gospel attitude toward war.

We, representing the girlhood of America, have assembled here this afternoon to think of the most important to the World today. That subject—Peace—World Peace. Why is this subject of such importance to us? Because we are the mother of the coming generation. America's Tomorrow depends on us. Do we want our sons sent to a battlefield to be maimed, tortured, distorted men—physically and spiritually—sent by men who reap billions of dollars from this torture pit? Our sons must not be sent through the same senseless agony through which our fathers went.

Well, this is all very well to say but what assurance can we give that our resolution will be effected? Suppose we first define our terms. Cicero tells us that War is armed contention. This is a very good classical definition. But to us, War is a machine to which the fine, clean youth of America are fed, a machine operated by red-fanged monsters called Profiteers. This body of youth go in as men and come out as beasts, lacking mental and physical control. In Webster's Unabridged, we find six definitions of Peace, one of which says "In a general sense, Peace is a state of quiet and tranquility, freedom from destruction and agitation."

Now that our terms are defined, what is the case against War?

In the first place, War is wrong in its methods. Its theme is "Might makes Right." Great progress has been made in methods of torture. Where once a 100 pound bomb was considered quite effective, we now have 4000 pound bombs, one of which would completely destroy the Woolworth Building. A six-inch gun with the power to hurl 2000 pounds at a distance of 27 miles has been perfected. This same extent of progression holds true in the realm of poisonous gases as well. Three drops of a certain gas on any part of the skin will bring certain death, and an aeroplane carrying two tons of this liquid gas can completely annihilate an area seven miles long and 100 feet wide. Deadly disease germs are always convenient and efficient. Whole sections of population can easily be infected. These few facts show plainly how rapidly Destruction Science is progressing.

In the second place, War does not settle; it unsettles. For instance, at a certain point in the Allied campaign, things were growing pretty hot, so to speak. The story came that an Allied soldier had been cru-

cified and nailed to a barn door. The story-teller was not questioned but his so-called atrocity was taken in good faith. The word "No more prisoners" was sent down the line. A Sunday School teacher, drafted from one of the finest families in his country, on being asked if any prisoners were being taken at that point, answered, "Only a few. Just those we need for information." What was the meaning of those words? Just this—if a man would surrender with hope of some day returning to his wife and children, your Sunday School teacher would run a bayonet through his heart. The result?—another war widow and orphans.

This little incident also illustrates my next point which is, that War victimizes both sides by distorted propaganda. All those stories about Belgian children's hands being cut off and Belgian women being violated have long since proven false. But it was good propaganda—so why worry.

In the third place, War is wrong in its results. It is intrinsically, inevitably and utterly destructive to material wealth, human life and moral standards. Did you know that the entire population of the second largest city on earth, London, could be destroyed within three hours? Did you know that approximately 26,000,000 lives were lost in that last war? To this must be added 20,000,000 wounded, 5,000,000 war widows, 9,000,000 war orphans and 10,000,000 refugees. These figures do not include indirect casualties due to starvation and hunger blockades. As destructive as it is to Human life and property, War is more destructive to morals. It has been well said that the first casualty of War is Truth; the next, Love; then follow Liberty and Justice. War demands a moratorium of customary morals. And, in the thought of Abraham Lincoln, forty angels saying so cannot make a wrong thing right. Eighteen centuries of moral blindness and the approval of overwhelming majorities can no more justify war than slavery, for it is futile and suicidal. The last war was to "make the world safe for Democracy," "a war to end wars," "a war fought to protect Womanhood." From the foregoing statistics, does it appear that these high aims have been accomplished. Not only is it entirely futile but it tends to race suicide. It is destructive on so vast a scale that, in the familiar words of Lord Bryce, "If we do not destroy War, War will destroy us."

The worst part about a war is the fact that those 4,000,000 young men who donned uniforms and marched or sailed away had not been asked whether they wanted to go out and suffer and die; their mothers and wives had not been asked if they wanted their sons and husbands sent out to kill and be killed. But the capitalists had a purpose in mind. What was that purpose? To obtain Money. The answer is the same to all wars. Just to let you see where this money proposition comes in, may I cite a few facts:

When The International Nickel Company's profits jumped from \$4,000,000 in normal years to \$73,500,000 or over 1800% in the war period, does that bring the answer to the capitalists' plea?

The United States' brief participation in the last war cost it approximately \$39,000,000,000 and the profits gleaned were approximately \$16,000,000,000. Who provides these profits—these nice, little profits varying from 20 to 1800%? We all pay them—in taxation. We pay them and our children pay them and our children's children. Are we going to allow another war to triple this debt? Who shall decide? The statesman and capitalist who will never know the agony of a rain-filled trench, oozing mud, whining shrapnel, creeping vermin—stark agony, or the soldiers who experience and the mothers and wives who suffer for it?

And last, but most important, War is unchristian. It is directly against the teachings of Christ. Doubtless, some day a refusal to engage in war will seem to many as impractical and visionary, as unpatriotic and disloyal, as when the mob first cried, "Crucify Him! Crucify Him! We will have no King but Caesar!" When the challenge comes to us to choose between Caesar and our Christ, will we, too, cry, "Crucify Him!" Genuine conscientiousness against collective sin says "No!"

"O, merciful God, surely never again;

Surely never as long as the old earth stands,
Through any imagining could there be need
Of that stark horror! Dear God, stay their hands;
Blot out men's avarice, their jealousy and greed,
And wipe one word forever from their tongue;
'War,' the fiend, the wastrel, wipe it out;
'War,' the hideous slayer of the young!
God, help us rise above it, help us shout
Our freedom from it to the farthest star:
'Never, never again shall there be war!'"

"Separated unto the Gospel of God"

(Continued from page 6)

take the leadership in it. Henry Ward Beecher said, "The longer I live the more I think of those sermons preached where one man is the preacher and one man is the congregation." Such sermons keep the preacher from professionalism. They will warm his spiritual life.

There are some ministers who can deliver a great sermon from the pulpit but they cannot lead an individual soul to Jesus Christ. In this they appear helpless.

We have a great message. Let us study that may faithfully declare it from pulpit and man. Dr. Melvin Grove Kyle told a class in pastoral theology of which I happened to be a member, "Young gentlemen, you may never be great preachers, but if you do not aspire to be you had better not be preachers at all."

"SEPARATED" to declare the great themes of Scripture.

III. Thirdly, the Minister is SEPARATED to Much Alone With God. A Word here about the minister's devotional life.

In Mark's Gospel, it is said, that Jesus "ordained twelve, that they should be with Him, and that He might send them forth to preach." (3:14). With Him that they might learn of Him, and of His will concerning them. With Him that they might have their souls refreshed. Before their public service there must be the time alone with the Lord.

Do we ministers need this time alone any more than they did? And yet one of the greatest temptations the minister has is to neglect his devotional life. He is so busy. So many things interfere. He is prone to think that he is dealing with holy things all the while and so perhaps he may dispense with his own private devotions. But, as he does, it means the lessening of his spiritual power.

In these busy times the minister must guard his Quiet Hour. He should have a regular place to which he shall regularly repair. He ought to have a regular time each day to get a fresh grip on God's Hand. If we fail in this our own lives will be impoverished. Our ministry will become cold and formal.

You will pardon a personal reference. It has been my experience that one of the most persistent temptations I have had is to set aside the Quiet Hour. But I have found that the best time to be the most fruitful thing in the morning after I go to my study. Then I can spread the work of the day before the Lord. Then I can read the Word and pray with a clear mind. That is my experience. You may find a better way for yourself. By all means we must be alone with God.

I get keen pleasure and much profit from reading after Robert Murray McCheyne, one of Scotland's greatest preachers. He died at the age of 29. In those brief years brought remarkable blessing all over Scotland. Hundreds and thousands of people followed him into the kingdom of God. Whenever he spoke it was as the voice of God. One of the refreshing things about him was his devotional life. He was not too busy to be much alone. Whenever he stood up to preach every one knew he had been

the secret place. One day a traveller passed by the place where McCheyne used to preach and asked the sexton to show him about. "Come on," said the sexton, "and I will show you where McCheyne studied." So he took his companion into his study, and said to him, "Sit down in that chair. That is where he studied." The friend hesitated a moment and then sat down. On the table in front of him was a Bible which was open. The sexton continued, "Drop your head in the Book and pray and weep. That is the way our minister did before he reached."

I wonder if more of this sort of thing is not needed before we preach—aloneness with God that lifts us out of ourselves into Himself; that will cause men, when we preach, not to see us, but Christ.

IV. Finally, the Minister is SEPARATED to Love In and Out Among His People as a Shepherd among His Flock.

The minister is a pastor. To the office of elder many different titles have been assigned during the years, such as "minister," "parson," "priest," "preacher," "rector," "dominee," and "clergyman." Probably the most beautiful and comprehensive of all the titles is that of "pastor" or "shepherd." It implies the close and tender relation which the minister sustains to the people he serves. It also indicates the duties he is expected to fulfill in his calling. We are familiar with the relation of the shepherd to his sheep. A similar relation exists between pastor and his flock.

The duties are many. The flock of God must be fed with the Word of God. The sorrowing must be comforted. The sick must be visited. We dare not neglect them. The backslider must be brought back into the way. The lost must be sought. The indifferent must be made to see their responsibilities. All kinds of people must be cared for. All manners of problems will present themselves for solution. Ofttimes it will take the patience of a Job, the wisdom of a Solomon, to deal with the varied situations. No pastor is sufficient for these things himself. He must depend upon the Chief Shepherd for every duty that belongs to the minister.

The supreme requisites for pastoral success are love for Christ and love for men. Every candidate for the office of pastor must seek personally to develop these qualities in his life. The supreme challenge made by the Master to those who aspire to this sacred office, is seen in the question He asked of Peter: "Lovest thou Me?"

The one who can answer sincerely, as Peter did, "Yea, Lord, Thou knowest that I love Thee," will surely receive the blessed commission: "Feed My lambs Tend My sheep."

It is a glorious calling to which we have been called. A holy calling. It demands the uttermost in

consecration and devotion. The difficulties are many. But our Savior is sufficient for them all. We are called to work with Him. What a joy! What a privilege! What a responsibility! Paul said to Timothy, regarding his ministry, "O Timothy, keep that which is committed to thy trust." Let this be his word to you, tonight, who are just entering upon the active work of the ministry.

Washington, D. C.

Soldiers of Peace

(Continued from page 7)

tions. Jesus Himself gave us the Example, according to St. Peter (I Pet. 2:23) to what depth of self-abnegation one should go: "When He was reviled, He reviled not again; when He suffered, He threatened not, but committed Himself unto Him Who judgeth righteously!"

There are two kinds of "peace" with which the New Testament deals. One is that heaven-given "peace with God" which culminates in the "peace of God," and is a result of Christ's atonement. The other is that "peace" which should characterize the relation of members in the Church—the body of Christ. St. Paul, in the earliest of the New Testament epistles wrote, (I Thess. 5:13) "Be at peace among yourselves!" Later he admonished the Romans (14:19), "Let us follow after the things that make for peace!" To the much-troubled Corinthian Church he wrote (II Cor. 13:11), "Finally brethren farewell; be perfected; be comforted; be of the same mind, live in peace, and the God of love and peace shall be with you." In his last extant epistle, Paul wrote to Timothy (II Tim. 2:22, 3), "Suffer hardship as a good soldier of Christ Jesus Follow after righteousness, faith, love, peace with them that call upon the Lord out of a pure heart." Surely, it is the Church member's duty to "strive" to be at peace with fellow Christians. "Blessed are the peacemakers, for they shall be called the sons of God" (Matt. 5:9). The implication as to the percentage of the trouble-makers is obvious!

As we seek to do homage to those who fell in time of war, that our nation's ideals, institutions, rights and subjects might live, let us exemplify in our contacts with one another—especially those of the household of faith—a non-belligerent spirit, and "lay down" those attitudes that engender strife. Let us "give diligence to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). Let us seek to "be of the same mind, having the same love, being of one accord, of one mind, doing nothing through faction or vainglory, but in lowliness of mind, each counting other better than himself, not looking each of you to his own things, but each of you to the

(Continued on page 13)

Prayer and Evangelism

By George E. Cone

The church of the living God is commanded to, "Go ye into all the world, and preach the gospel to every creature." If we understand the word evangelism, it is the effective ministry of the gospel. At least we shall have that in mind in what is here written.

A great many times when we think about evangelism, we limit our thought to the preaching of the gospel. Perhaps we do not even give thought to the full content of the gospel, or how that gospel is to be made living and life-giving. That men are to carry this gospel is repeated again and again. And it seems that no other way has been provided for this vast and blessed work to be done.

The question has been raised many times, "How can men sit under such preaching from time to time and not yield?" Or "How does it come that men who have lived all their lives under gospel teaching have never accepted Christ?" Some times it is put this way, "How does it come that 'So and So' has made a profession of faith, but has never shown his face in church since?"

Possibly, indeed quite likely, all of these questions have the same answer. It is coming to be more and more the conviction of some that the very life and breath of evangelism has been lost. Evangelists, successful in past days, have said to me, "The day of evangelism in our churches is past," following up the statement with, "If we wish to win men and women to the Lord today, it must be done entirely by the personal touch." We might well ask here, "Has the Lord's hand waxed short?" Moses was not ready to take the Lord at his word. The Lord asked him the question we have here quoted. (Num. 11:23). The Lord said to him, "Thou shalt see."

Many are quite thoroughly convinced that some past methods must be overhauled or discarded entirely. That the preaching of the gospel by men to men will continue can scarcely be doubted. It is the command of God and of Our Lord. It will be used. Whether the blessing of the Lord upon the preaching will be enjoyed is quite another question. We have said that this gospel as preached must be made living and life-giving. Let us then turn our attention to this question: If the type of Evangelism of the past has proven ineffective, why?

All of us know that if we are to have power delivered to our houses over the electric line the channel must be kept in condition. From generator to electric bulb, or to motor the current must flow freely. Allow that circuit to be broken or clogged and the power is stopped or inefficient. The same is true of the telephone or telegraph.

If one has a radio, he may tune-in on a certain wave length and receive the program broadcast on the wave length. When the station apparatus is working properly and your receiver properly attuned, your reception is clear and satisfactory.

You ask, "What has all this to do with evangelism?" Probably more than would at first appear. By the command of God we are to be transmitters of the gospel message to others. "Preach the gospel to every creature" is His command and our marching order. Or, using our former figure, we are the channels through which that message is to flow. There is nothing wrong with the Father as the broadcasting station, nothing wrong with His program. The wave length is a clear channel, so far as He is concerned.

Now, let us go back to our questions and see if we can find any solution to the problems presented therein. We said that they might be identical, at least in the answer to the Why.

It has been our experience in past years to have congregations demand a revival meeting. What they wanted was an evangelistic experience in the church. The meeting was demanded and some evangelist was called. Prayer was offered. Results were discouraging. Why? That was the question often asked. Did they not secure the most successful evangelist available? Yes. Did they not advertise widely? Yes. Had they not attended the meeting faithfully? In some cases, yes. Then what was wrong?

First of all, those who were asking the question never had stopped to consider the fact that an answer is given in the Scriptures. In John 15:5, Jesus said, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." In one pastorate when these questions were being asked, the answer was given by one of the members. He said, "Lack of power because of lack of prayer." It was his feeling that the channels were not clear and therefore power could not be manifested. One thing is sure, God was not in any way lacking in power.

Again, those asking the question had not seriously studied I Corinthians 2:14, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." If they are spiritually discerned, then the Spirit must have some part in bringing men to God. We find that is the teaching of Scripture. The Father and the Son have sent the Holy Spirit into the world for

very purpose. John 16:13, "When he, the Spirit of truth, is come, he will guide you into all truth." Verse 8, "When he is come he will reprove you of sin, and of righteousness, and of judgment." It would seem to be very apparent that the channel through which the gospel is to be preached must be a clear channel, cleared of all hindrances that the Spirit may present the message to the messenger and to the hearer. It seems just as if that the Spirit alone can bring the needed conviction. Then guide the convicted one to the Christ through whom alone forgiveness of sin and removal of guilt can come. We know that "There is none other name under heaven given among men, whereby men must be saved" (Acts 4:12). "Neither is there salvation in any other." The cleared channel must be used—used of God the Father, used of the Son, used of the Holy Spirit, used with power to preach the gospel. The Spirit will use that messenger and bring conviction. The Spirit will use the messenger to further direct into the paths of righteousness.

The Spirit will not only bring the needed conviction but will reveal the fact that it is God "who has created all men to be saved, and to come to the knowledge of the truth" (I Tim. 2:4). Also that "all shall know the truth, and the truth shall make you free." God, through the work of the Holy Spirit and consecrated men, will "add to His church those who are being saved." Men must know that "man cannot bring the conviction needed." The Spirit must do that. He must know that "the sword of the Spirit, which is the Word of God" is the only effective weapon; that the Spirit must direct in the preaching of that Sword of the Spirit. The probable answer to the "why" and "how" is found here. Men must sit under the preaching of the gospel all their lives and never accept Christ, unless that gospel preaching come with convicting power by the work of the Holy Spirit. The truth will be revealed only when the Spirit reveals it to the individual heart. Conviction of the sin of unbelief will not be known until the Spirit brings it. The same is true of the man who professes faith in Christ and then never goes further. Some human pressure has likely been brought to bear and the work of the Spirit has not been accomplished in that life.

The very heart of evangelism is Spirit-conviction and Spirit-direction. This Spirit can work through human channels only when those channels are cleared. Human channels are clear only when the man is in perfect harmony and in continual contact with God. Prayer is used of God in this contact in clearing the channels for His service.

Do we wish to enjoy the fruit of evangelism in our churches? Then let us clear the channels through which the blessings may come by continual contact with the Throne of Grace. Clear the chan-

nels by being assured that our wills are in harmony with the Will of God, that our purposes are His purposes, that our ways are directed by the blessed Holy Spirit. John 15:7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Are we asking for souls to be saved? Are we praying that babes in Christ may be nurtured into full grown men in Christ Jesus? Are we besieging the Throne of Grace that those who have sat under gospel teaching may be brought under conviction to the saving of the soul? If not, we have failed to clear the channels. We have refused to do the first possible thing toward evangelism.

The months ahead—summer and winter alike—may be known as the greatest period in evangelism for many years, if those born of the Spirit will put themselves in harmony with the Will of God. Prayer will clear the channels. Prayer alone can do it. The Spirit only can give the life needed. God alone, through the Son and the Spirit, can make effective the preaching of the gospel to every creature.

Portis, Kansas.

Soldiers of Peace

(Continued from page 11)

things (rights, feelings, privileges) of others" (Phil. 2:2-4).

"If it be possible—as much as in you lieth, be at peace with all men" (Rom. 12:18).

Fremont, Ohio.

"LORD, TEACH US TO PRAY"

Prayer Themes for the Month of June

"And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us:

"And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." I John 5:14, 15.

1. Pray for Ashland College and Seminary, the Educational Day offering, and the new collegiate program under the leadership of Dr. Charles Anspach.
2. Pray for the increased usefulness in the church of the Children's Day programs.
3. Pray that the various District Conferences which assemble during the month of June, may be greatly led and blessed by the Spirit of God.
4. Pray that the Summer Camps for Young People they be greatly led and blessed by the Spirit of God.
5. Pray that the Summer Bible Schools for boys and girls will witness a renewed interest in the Bible as the revealed will of God.

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President
Goshen, Ind.

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The Seventy-- A Band of Pastor's Helpers

A plan that has increased a church's membership and brought spiritual blessings to the workers.

By Alice B. Longaker

"The Seventy" is a band of personal workers organized to help the pastor, who oftentimes finds it impossible to keep up with a rapidly-growing membership. When the church roll exceeds the one thousand mark, it is impossible for one man to keep in touch even with the old and faithful members, much less to shepherd the new ones who are constantly being added to the church.

The First Brethren Church of Long Beach, California, of which Dr. Louis S. Bauman is the pastor, has had such an organization since 1927, and this band of faithful, consecrated workers is largely responsible for the rapid growth of this particular church. Were each accession followed back to its source, it would usually be found to be the result of the patient, gracious, tactful work of some one of "The Seventy." Other churches have inquired about this organization, and it is with desire to answer such inquiries that this article is being published.

"The Seventy" does not necessarily have to be composed actually of seventy individuals. That name was chosen as being the most Scripturally descriptive, as these workers go visiting in teams of two—two men, husband and wife, or two women. It has been found most workable so to arrange that one of the team shall have a car, that more ground may be covered in shorter time and with less fatigue. Some of the workers are Sunday school teachers; some are deacons and deaconesses; others are church members not holding any office; but the one requisite is consecration. It has not been deemed wise to invite or urge anybody to join "The Seventy." Better to have one Spirit-called and Spirit-directed worker than a host of social workers. The organization is kept in the background, going about its work quietly, without ostentation or publicity. The admonition is, "Don't let folks think you are making a business of calling; but let those called on feel that you have a personal interest in them."

Each team of "The Seventy" is given a number, and each member is pledged to give at least two hours a week to visitation or personal work. The calls

are for the purpose of doing definite work for the Master—among church members who need Christian fellowship, or who have grown cold, or are neglectful of the church services; visiting strangers who may be attending the church (in this connection, it is well to have a register in the church vestibule, to secure a record of the names and addresses of visitors); soliciting children for the Cradle Roll or other departments of the Sunday school; visiting the sick and the bereaved; keeping in touch with new members; soul-winning, and the like. It has been found practical to make use of some well-chosen tracts.

"The Seventy" meet together once a month, assembling at the church at 6 P. M. Supper is prepared and served by a band of women who are designated as "The Marthas." Care should be exercised in selecting the head of "The Marthas," for upon her falls the responsibility of planning the meal, doing the marketing, and keeping down the expense. She should be a woman endowed with the characteristics of a diplomat, a good manager, and a first-class cook! The service of "The Marthas" is, of course, voluntary and without charge. The church pays for the actual expense of the meal, which is very small compared with the amount of work accomplished by the personal workers. This church, which has found "The Seventy" such an indispensable organization, has also found that there is a spirit of fellowship around a supper table that cannot be otherwise produced. Also, the supper gathers the band together at a definite time, and by 7 P. M. at the very latest they are ready to proceed with the business of the evening.

There are only two officers in the organization—a chairman (the pastor of the church), and a secretary. The secretary not only keeps a record of the minutes of each meeting, but also keeps an accurate roll of the teams, by numbers. As soon as supper is concluded, the chairman calls the meeting to order and asks for a reading of the minutes of the meeting, following which, the secretary calls the rolls of teams. As each team is called by number, one member of the team gives a report of the number of calls made

during the month, letters or cards out, children secured for the Sunday school, or any other definite work accomplished. Record of this is kept the secretary opposite each team number on the roll. During the year our secretary's record shows: 4 calls made; 1,128 letters and cards mailed; 81 members secured for day school; 27 babies for the Cradle Roll; 7 new members for the Home Department of Sunday school; numerous bouquets taken to sick and shut-in; much fruit and baskets of food, clothing, tracts, church calendars, Bibles and other Christian literature distributed where needed.

If the reports of the evening follow-up cases that require special attention, the pastor takes a record of such cases for his personal visitation.

Printed cards, of post card size, are used to keep records and to follow-up cases from one team to another follow-up work. The form used is shown in the accompanying illustration.

The reverse side of the card is provided and ruled for reports of three different teams, having printed lines for team number and date of report for each team.

"The Seventy" has proved itself useful in keeping the church roll up to date as far as possible. The roll is gone over once a year, and cards are made out for members who have been absent for some time, or whose whereabouts are unknown. When these cards are presented at the monthly meeting, the information is often obtainable at that moment. If not, some one present is able to make contact and locate delinquent members, reporting at the next meeting.

There are so many ways in which "The Seventy" can be used to advantage, doing a more far-reaching work than the pastor could possibly do; it is impossible to enumerate every avenue of their usefulness. A church that will adopt this system a year's trial will soon demonstrate itself the value and adaptability of "The Seventy." Furthermore, it is a means of grace and spiritual exercise which will result in growth in grace for those who undertake the work; it gives opportunities of service for the Master and the presentation of his Gospel which otherwise would not be found. And, as no church can be above the level of the spirituality of its individual members, the influence of "The Seventy" will be felt throughout the entire church body. The plan will find help in visitation, but a spiritual asset which will elevate the plan.

(Continued on page 16)

Some day of days, some dawning
to be,
I shall be clothed in immortality
And in that day I shall not grow
care
That Jane spilt candle grease upon
stair!
—Unknown

CHRISTIAN ENDEAVOR

C. D. WHITMER, Editor,
South Bend, Ind.

BRETHREN CHURCH
INGING C HRISTIAN HURCH
ONSECATED E NDEAVOR
XTENSION VANGELISM

E. in Whittier, California

Mr. Whitmer:

losed you will find a report of
amp Bethel Rally which was held
First Brethren Church of Whit-
This report was written by Miss
Elliot of the Senior Young Peo-
ociety.

ave just been reading the report
the First Brethren Church of
Beach in the April 27th issue of
vangelist with much interest. I
known of Mr. Kent for a number
years, but did not know anything of
ork with the Christian Endeav-
of his own church until I read
report.

January 1st of this year I was
l to a similar position in the
er church. We have seven so-
ranging from Adult to Primary
nce the first of the year we have
an average attendance of 136.
so have a C. E. Council for our
hich meets the first Sunday of
month with representatives from
eties and discuss Christian En-
problems and opportunities.

are emphasizing prayer and each
y has its pre-prayer circle before
gular meeting on Sunday eve-

December 28, 29, 30 a Young
e's Conference was held in our
a with a fine spirit, good attend-
and gratifying results.

re are no records of last year's
work as the work that I am
is new to this church.

enjoy the C. E. notes and covet
prayers that all our Endeavors
realize that they are truly ser-
of Christ.

ALFRED J. GUNN,
Superintendent of C. E. in the
Whittier Church, California.

Camp Bethel Rally

By Joy A. Elliot

Camp Bethel Rally to which the
people of the Brethren churches
Southern California have been look-
forward since last fall was held
26th at the church in Whittier,
an attendance of one hundred and
young people.

purpose of this rally was to
plans for the Brethren Young
e's Camp at Camp Bethel, lo-
in San Demas Canon, from July
to August 4th, and to inspire with
siasm the group to take advan-

tage of the fine opportunities offered
by this camp.

Doyle Montz, president of the camp,
in his remarks gave an outline of one
day's program in camp. He said that
the six days of camp this year will be
much better organized than either of
the two previous years. Rev. Paul
Bauman, pastor counselor, called our
attention to the fact that we are for-
tunate in obtaining such speakers and
teachers as Dr. Monroe from Ashland;
Rev. Charles Mayes, dean of Whittier
Bible School; Dr. Louis S. Bauman
from Long Beach; and Miss Ada Mae
Visick, state president of Christian
Endeavor. These courses of study
have been organized in such a manner
that after attending the camp for three
years, a certificate or diploma will be
received in recognition of completion of
the course.

The young people are indebted to the
National Sunday School Association
for making it possible for them to at-
tend this camp for six days for only
six dollars. We realize that this is a
very small amount for such a wonder-
ful camp as is being prepared this
year. The young people who attend
will receive a blessing which will last
for eternity, as it will send them out
better prepared to serve their Lord and
Master, the Lord Jesus Christ.

OUR LAYMEN

Their Interests and Activities

**Laymen's Organization of the
Brethren Church**

(Published in Four Parts, Part I)

OBJECTIVES**Local Objectives:**

1. That we secure at least twenty-five (25) members for our organization this year.
2. That fifty percent (50%) of the members read the books of John, Acts, Romans, Ephesians, Hebrews and James during the year, preferably in the order suggested.
3. That we have twelve regular meetings during the year.
4. That tithing be practiced by fifty percent (50%) of the members for at least one week during the year.
5. That we assist the pastor in at least two Sunday night services during the year.
6. That some definite report be given by each commission at each regular meeting.
7. That every member have a definite task either as an officer or one of the Commissions.
8. That at least ninety percent (90%) of the members have the Brethren Evangelist in their homes, and that we seek to get seventy-five percent (75%) of the homes of the church

to receive the Brethren Evangelist during the year.

9. That twenty-five percent (25%) of the members read the four reading circle books on devotions, missions, evangelism, and stewardship during the year.
10. That some definite evangelistic project be undertaken under the direction of the pastor and the Evangelistic Commission.

NOTES ON THE
SUNDAY SCHOOL LESSON
BY GEORGE S. BAER

ONE DAY OF WORSHIP

(Lesson for June 2)

Scripture Lesson—Psalm 100; John 4:20-24; Col. 3:15-17.

Additional Scriptures—Gen. 2:2, 3; Ex. 20:8-11; Acts 20:7.

Golden Text—"God is a spirit; and they that worship him must worship him in spirit and in truth" (John 4:24).

The Sabbath Day had its beginning in the mind of God, who, knowing perfectly what was in man and what was necessary for his highest welfare, established and consecrated the Sabbath for man's use. Jesus himself said the day had been made for man. It was for that reason that God rested on the seventh day, after six days of creative work, and hallowed it, then issued the commandment regarding its sacred keeping.

The Decalogue Statement concerning the Sabbath, not only requires keeping the seventh day (one seventh of the time) holy, but it demands that the six days shall be spent in work. The sabbath rest can only be appreciated by the person who works. Six days of labor are not too much for a man if he really rests on the seventh, and if the divine order of things were followed there would be enough work to go around. But men are not following God's will, but are following their own selfishly devised regulations, and conditions are in a turmoil.

A Day of Joy and Praise. The Sabbath is supposed to be that—a day of praise and rejoicing in God. That is one of man's needs. The soul is smothered and stifled without joy and the spirit of praise; it becomes small and hard and selfish. Moreover, the Lord is worthy of praise; he deserves man's worship and adoration and service, for he is a great and holy God, the creator of all and the sustainer of all.

A Day of Fellowship. One of the great blessings of the Sabbath is realized from the opportunity it affords of getting together in Christian fellowship, exchanging experiences, studying the Word together, singing together, getting inspiration, encouragement,

profession. The third week would have run us into the "Apple Blossom Festival" when people from all over the United States gather, and it takes precedence over all else. If the Lord will lead I will gladly go back and finish the work, which seemingly was not begun.

I found Brother E. J. Rohart a wonderful man of God and he has an ideal sister's wife, who is a great help to me in his work. I enjoyed working with him. He is a spirit-filled man, thoroughly consecrated and a good per-sonal worker. He and his wife are good musicians.

We had one of the best homes I ever lived in with Brother and Sister Fry. They are charter members of the Winchester Church and are very loyal to the cause. I found the oldtime Shenadoah Valley of Virginia hospitality everywhere I visited. We took meals out nearly every day with great delight.

My city methods and hard work there are a future for Winchester Brethren Church but like most cities we must fight for every inch of ground.

Ed. Miller brought down a delegation of about thirty of his C. E. workers from Maurertown, Va., one night. With his good music and orchestra he gave a practical service. One night we had six Brethren preachers present.

Another night Brother Wakeman and family were there from Cumberland, Maryland. We closed on Sunday night.

Early Monday morning Brethren John Locke and Ed. Miller came through Winchester and we came by car to Ashland about four hundred miles.

We returned to Philadelphia on Wednesday, and Friday I met my son, John, at the Eastern Baptist Seminary and he drove us in his car to his home in Sergeantsville, N. J. Then I drove twelve miles to Calvary and had supper at Sister Race's and attended a wonderful prayer meeting at her house.

After prayer meeting we drove nearly fifteen miles to Brother John Hackets, arriving near midnight at the mountain top near heaven.

After many pleasant greetings we rested, physically tired, at a late hour. Saturday we took bus for Allentown where we spent all of Sunday in the dedicatory services of their beautifully modeled church.

Sunday, A. M. I preached on the subject, "Six Phases of the Progressive Unfolding of the Kingdom of God." Brother Steffler preached the regular dedicatory sermon in the afternoon and Brother Schaffer of Conemaugh gave an evangelistic sermon at night.

I need say nothing more about these services, as they will be reported through the Evangelist.

Monday, 6 A. M. I took the train for home after an absence of more than five weeks. Glad to be home again.

ISAAC D. BOWMAN.
Conemaugh, New Jersey.

Conemaugh, Pa. \$7.00
Mrs. Florence Kimmel 1.00

Mrs. Kimmel's gift was accompanied by a letter that breathes such a fine spirit of loyalty and self sacrifice that it should be passed on. The letter follows. Read every word.

friends of the First Brethren church. This home-coming day was observed with five services and a pot-luck dinner and supper. Regular Bible School was held at 9:30. At 10:30 Rev. K. A. Hawkins, of the City Rescue Mission, delivered a fine sermon. Evangelist R. Paul Miller of Berne, Indiana, gave us a very impressive message. I am sure all who know Brother Miller are aware of the lasting effects of the truths of his preaching. Evening lunch was served at five o'clock. The young folks led the twilight service with special music and songs and personal testimonials. This service was marked with a spirit of reverence and devotion. The Rev. Stanley Hauser, our own pastor, closed the services with a splendid sermon.

This day marked the close of a one hundred dollar building fund campaign. We were very happy to learn that we had exceeded the goal by eight dollars. These meetings were well attended in spite of the steady downpour of rain throughout the day.

The communion service was held on the following Wednesday at 7:30 P. M. Rev. Hauser was assisted by Rev. R. Paul Miller, who is also a member of our church. The attendance at this service was very good.

May I urge sincere prayer for the work here. BERTHA STEVENS,
Church Secretary.

FROM THE SECRETARY OF PUBLICATIONS

Sunday School Honor Roll

Again we are glad to do special honor to those who so gladly and quickly responded to our appeal to get in orders for Sunday School supplies early. There was a fine response last quarter and it appears there is to be as fine a response this quarter. This will help so much. "No left-overs" is our hope for the future. We nearly accomplished it the past quarter due to your help.

This quarter the response has started in a fine way. Within ten days after mailing the blanks we already have three orders. Sterling and North Georgetown head the list. These came in the same mail. Sterling accompanied their order with a check covering the entire cost of the supplies ordered. In the afternoon mail of the same day came an order from Sergeantsville, N. J. Thanks, folks. This is fine and we have the assurance that many more are to follow your example in promptness.

Publication Day Offerings

Two gifts have come since the last report. They are as follows :

Conemaugh, Pa. \$7.00
Mrs. Florence Kimmel 1.00

Mrs. Kimmel's gift was accompanied by a letter that breathes such a fine spirit of loyalty and self sacrifice that it should be passed on. The letter follows. Read every word.

Dear Brother Beal: Some time ago I sent a dollar for the new equipment for the Publishing House. Perhaps it was lost through the mails as I did not see it listed in the Evangelist. So I am enclosing a dollar in this letter. It may help just a little. Trust that you may receive more than enough to pay all bills.

Very truly,
Mrs. Florence Kimmel.

A careful check was made of all records and it is evidently true that the other gift was lost in the mail. Instead of criticizing the Publishing House Sister Kimmel desires a share in bearing the burden by sending another gift.

Thank you, Sister Kimmel, and may your spirit of sacrifice help all of us to more cheerfully meet our share of responsibility. J. C. BEAL,

Secretary of Publications.

Since writing the foregoing we have received orders from three more schools: Conemaugh, Pa., Waynesboro, Pa., and Masontown, Pa. All three of these orders were accompanied by check to cover cost of supplies. Thanks, again, folks. We are unable to express our appreciation for all your help.

These folks were just one day later than the other reported. J. C. B.

WOMEN DRINKERS

Every generation has had its women who could carry their liquor—and did. But if reports are true, women to-day take their cocktails along with the men, and bid fair to outdrink their brothers in the race for prosperity through liquor. Because of this growing custom, writers in popular journals, and even the wife of the President, have urged the necessity of educating young girls in the art of drinking.

Yet, despite society's endorsement of the habit, there is inherent in the minds of all who have at heart the good of society and the preservation of the race a deep repulsion to the drink habit among women. A drunken father of a family has always been regarded as pretty hopeless; but when the mother takes up the habit, no basis for decency in the family is left.

But women are paying for their indulgence. O. O. McIntyre, popular columnist, recently used a letter from a nurse in a private sanitarium which described the "rich debauchers" — young women addicts of liquor and drugs. To the columnist the nurse wrote that cocktail parties are the gateway barriers for most of the cases which finally end up in the sanitarium.

A writer in the Wall Street Journal of August 3d, reports that the increase in drinking among women since repeal has produced "whisky faces" and given a new problem to the beauty specialists. The whisky face is described as one in which "the veins stand out, lines hard, and complexion bad." The writer says: "The duty of every person who has the American woman's beauty at

FORT WAYNE, INDIANA
May the 5th brought another wonderful experience to members and

heart is to get her back to the water wagon as soon as possible."—**The Boston Transcript.**

Grace does not excuse us from keeping God's commandments. Every Christian is challenged to live in victory.—Sunday School Times.

The character of the punishments inflicted for the commission of crime furnishes a convenient test of national civilization.—Prof. Baird.

BUNK REACHES ITS CLIMAX

In modern cigaret advertising. "Not a cough in a carload" writes the advertiser on the newspaper page, on the bill-board, and across the sky, whereas he knows and everyone knows, what any honest physician will tell you, that inhaled cigaret smoke irritates the throat and must make the inhaler cough before he has smoked even a carton.

"They satisfy!" barks another salesman, though he well knows that, like other narcotics, tobacco, instead of satisfying, creates a craving for more. If you doubt it, watch the nervous girl at the next table, who lights her cigaret before she orders her meal, casts it aside, half-smoked, to light another, and another. The more she smokes the farther she is from being satisfied.

"Stimulating-but never irritating," is the legend accompanying a picture of a young woman, as beautiful as the dawn, who is sprinting along the beach at the water's edge—the embodiment of health, vigor, and charm. The obvious suggestion is that it is the cigaret in her fingers that gives the "stimulus" to this lovely action. Yet if one were to ask any athletic trainer in America if he recommended such "stimulants" to his runners and jumpers, he would answer that he would drop from the squad any athlete who smoked a cigaret. The trainer's word against that of the advertiser who insinuates that "smokers say they get a pleasant stimulation from this extremely mild cigaret."

Another cigaret advertiser coaxes his customers to "get a lift with a—." Whereas it is an established fact that the more tobacco one smokes the less lifting he will do, whether of physical or mental weights. Does the cigaret advertiser, in his frenzy to outsell his rival, ever pause for one sober minute to consider the truth; or is he like jesting Pilate, who said, "What is truth?" and would not stay for an answer?—**Editorial from The Christian Advocate of April 11, 1935.**

OUR LITTLE READERS

THE DINING ROOM MIRROR

Mrs. Butler had been ill a long time, and Ruth and Herbert and John had been left to the care of a housekeeper, who was a good woman, but rather

careless, and the three children—well, I don't like to tell it, but it may help some children—had dreadful table manners. Mr. Butler was much distressed about it, but he was a busy man who had to leave home before the children were up in the morning and often was kept out until after their bedtime, so that Sundays were almost the only days when he had a chance to help them, and then it seemed hopeless.

Finally Aunt Fanny came to stay with them for a while, and Mr. Butler talked very seriously to the children about being nice and showing Aunt Fanny what good children they could be. Of course they all promised, but the very first day they all forgot, and Aunt Fanny was shocked. But being a wise lady she said nothing.

"Why, Aunt Fanny, you've changed the furniture around in the dining room!" cried Ruth when dinner was served next day. "How odd it looks."

"Yes, I rather like to turn things about," said Aunt Fanny. "Ruth, you may sit next to me, though I'll not promise that you'll have the same place always, for it's nice to shift about."

Right in the midst of eating her soup Ruth laid down her spoon and stared. In the mirror opposite was a little girl cramming crackers in her mouth at a great rate, and both her elbows were on the table. At last the little girl in the mirror took one elbow off and then another and although it was a cloudy day Ruth saw who the girl was. She turned as red as a poppy and kept looking back often to see if the girl was doing anything wrong.

"Well, how nice and clean your place is at the table, dear!" said Aunt Fanny. "I do love to see well-behaved little girls."

Next day John was allowed to sit by Aunt Fanny, and he saw a small boy with a bushy looking head and a necktie all awry before Aunt Fanny came in from the kitchen, where she had been called by the housekeeper. "Will you please excuse me a minute?" asked the little boy, slipping down from his place.

When he came back the tie was straight and his hair was brushed. His hands were still wet on the backs and around the wrists, but nobody said anything about it. He kept looking at the boy in the mirror and for the whole meal his elbows were where they ought to be and his mouth was not stuffed full of food, though there was chicken that day.

"It's a pleasure to make good things for nice children," said Aunt Fanny, never looking at Herbert at all. "Now, some children get gravy on the cloth and spill things dreadfully, but John's place is tidy."

"So is mine!" said Ruth, who had twisted around, for glimpses of the little girl several times. "I think if Herbert could have a mirror opposite him he'd soon do better, too, Auntie."

"Is that why you changed the buffet,

Aunt Fanny?" asked Herbert with wide open eyes.

"Yes, one reason for it. I want you children to see yourselves as others see you. That is what mirrors are for, you know."

"Yesterday I saw myself in the big mirror in the living room when I was angry," said Ruth, "and it was dreadful. But Aunt Fanny, we can't have a mirror before us all the time, can we?"

"Yes, dear, in a way we can," said Aunt Fanny. "The Bible is our mirror and when we look into it we see things that are wrong in our lives just as clearly as you see table faults in the dining room mirror. What was your verse yesterday, dear?"

"'Little children, love one another,' said Ruth, with downcast face. "And quarreled with Edith," she added in low voice. "I guess I was looking away from the mirror when I got angry with Edith."

"Even grown folks are careless, dear," said Aunt Fanny. "And now do you want the mirror moved back where you cannot see yourselves at the table?"

"No! no! no!" cried three small voices. "We want it to help us."

So the mirror is there to this very day, but it never shows any children with shocking table manners any more only well-behaved, polite boys and small girl, who are the delight of the father and the comfort of their mother who is back at her old place at the table well and happy.—S. S. Times.

Those who stand by us in adversity are the ones we may safely depend upon in times of peace and prosperity.—Selected.

THE TIE THAT BINDS

WHITE-OTTERBACHER—Mr. E. D. White and Miss Christine Otterbacher were married at the home of Prof. and Mrs. Alva J. McClain, Alameda, O., on Sunday, May 12th by undersigned.

Mr. White is a middler in the Alameda Theological Seminary and is member of the LaVerne, California, Brethren Church. Mrs. White is graduate of the Training School Nurses of the Samaritan Hospital where she is a supervisor.

Mr. and Mrs. White left immediately by motor for a visit with Mr. White's parents at LaVerne and will later return to make their home in Ashland.

ALVA J. McCLAIN

BENSHOFF-JONES—Robert Russell Benshoff, son of Geo. Benshoff, Helen Jones, daughter of Mr. and Mrs. Harry Jones, were united as husband and wife on Easter morning at 6:00 p.m. at the bride's home by their pastor, in presence of the immediate family. Both young people are highly respected in the community and greatly appreciated in their church fellowship. A beautiful ring ceremony was used.

received the blessing of their Lord the pastor laid hands upon them in solemn dedication. Mr. and Mrs. Benf will continue to worship with the Brethren Church as they will remain in the city. Ceremony was performed by the pastor, J. L. Gingrich.

MCFEATERS-KONDASH — Herbert McFeaters, son of Mr. and Mrs. Leon McFeaters, and Susan Kondash, daughter of Mr. and Mrs. John Kondash, were married at the Third Brethren parsonage April 20 by the pastor and friend of the groom. These young people will make their home in their native city.

J. L. GINGRICH.

IN THE SHADOW

DELOZIER—Thomas DeLozier, son of Abraham and Mary DeLozier, was born at Brooks Mills, Pa., April 28, 1865, and departed this life May 12, 1935, at the age of 69 years and two months. At an early age he accepted the Lord Jesus Christ as his Savior and was united with the McKee Brethren Church, serving in the capacity of steward and trustee at the time of his death. Funeral services were held at his home in Hollidaysburg, Pa. by his pastor.

R. I. HUMBERD.

VANSON—Maria Ann Christine Swinehart, daughter of Mr. and Mrs. John Swinehart, was born November 18, 1854 and departed this life May 5, 1935, aged 80 years, 5 months and 20 days.

On February 15, 1883 she was united in marriage to S. A. Swanson, and to the union were born four children: Mary, Mrs. Edna Marti, Ada, Ohio; Alice Kime, Rittman, Ohio; Irvin, of Christer Township, near Wooster, and Elmer of West Salem. Both her husband and four children have survived by two sisters and two brothers. Seven grandchildren and one great-grandchild also remain to mourn her departure.

Forty-one years ago she, with her husband, was united with the Fair Haven Brethren church and had been a faithful and devoted member until the time of her decease. For many years Sis Swanson held the office of Deacon, discharging her duties faithfully. Now she went to be with the Lord. Her loss will be greatly felt in the church and community.

REV. R. E. GINGRICH.

HORNE—Amanda Horne, long a resident of Columbus, Ohio, and a former member of the Brethren Church at that place, departed this life at the home of her daughter, Mrs. Howard, in Cleveland, Ohio, May 13, 1935, at the age of 86 years, 10 months and 3 days. At the age of 19 years, she was united in marriage to Elijah Horne, and to them were born eight children, the following of whom survive: Frank, of Columbus; Ottora, of Beirut, Syria, a long-time missionary teacher in the school there; T. A. Gowe, of Miami, Fla.; Mrs. M. Brainard, of Cleveland; Mrs. H. Alkire, of Columbus; and Mrs. Charles Green, Greenfield, Ohio.

Quite early in her life she had become a Christian, casting her lot with the Brethren Church, and the church has never had a more faithful adherent. She and her husband were charter members of the church in Columbus, and without stint they gave themselves to it. When Brother Horne died ten years ago, Sister Horne carried on, teaching in the Sunday School, and otherwise assisting her pastor in every way possible, endearing herself to all whose lives she touched. Evidence of this was shown in the large attendance at the funeral services which were held in the church of which she had so long been a member; for though the infirmities of advancing age, blindness being among them, had forced her to give up her home in Columbus, and to spend the remaining years of her life with a beloved daughter, far away from her old home, she was still remembered and loved by those with whom she had wrought, and they came in large numbers to honor her in her death. Truly a saint in Israel has gone to her reward, and all who knew her are better for having known her.

Funeral services were held in her home church, as she wished, and were conducted by her pastor, Brother D. R. Murray, assisted by Brethren Shively and Hammers.

MARTIN SHIVELY.

SHISLER—Fanny Plank Shisler, daughter of Brother and Sister Joseph Plank of Smithville, and wife of Ray Shisler, departed this life from the Massillon City Hospital on May 6, at the age of 37 years. In her going she leaves her husband with four children, father, mother and two sisters. Sister Shisler had been a member of the Smithville church for a number of years, although she was isolated from its fellowship for the greater part of the time. Withal she was a frequent attendant with other believers during this time. In her departure from us she leaves to all an undying memory of a faithful servant of Christ, a true mother and devoted companion. While those who remain will suffer a deep loss, she has entered into that greater reward that remains for the people of God. May every sorrowing heart find comfort in all the great promises of God's word for those who "die in the Lord." Funeral services were conducted in the U. B. Church near the family home in charge of Brother Grant McDonald, a pastor of other years, assisted by Rev. Tyron, local pastor, Rev. Royer of the Orville Mennonite Church and the writer.

C. C. CRISSE.

RITENOUR — Elizabeth Hedrick Ritenour departed to be with Christ Whom she had loved and served for many years, shortly after noon on April 30, 1935. Early in her married life she became a member of the Brethren Church at Mount Olive, Virginia. In 1906 she, with her family, moved to Washington, D. C. where she united with the Brethren church at that place. She leaves to mourn her passing a beloved husband, David I., and nine children. She proved herself to be a faithful wife, and a kind Christian mother. The funeral service was conducted by the writer at her home and

burial took place at Fort Lincoln Cemetery, Washington.

HOMER A. KENT, Pastor.

SINGER—Mrs. Carrie May Singer, wife of Mervin Singer, departed this life April 23, 1935 at the age of 57 years, 7 months and 13 days. The home going was to her a happy one. For weeks she suffered much and longed to be absent from the body and present with her Lord. Sister Singer led a quiet and peaceable life in the presence of her family and neighbors. But not until within four months of her death did she openly accept Christ, and unite with the church. But from her bed of affliction she bore repeated testimony to the eternal hope in which she passed to the life beyond.

Besides her husband, Sister Singer is survived by one son, one daughter, two grand-daughters, and many other near relatives and friends. Funeral services were conducted from the First Brethren church of Waynesboro, Pa. by her pastor assisted by Rev. Harry Shank of the Brethren in Christ.

W. C. BENSHOFF.

HOSTETLER — Anna Longenecker Hostetler, daughter of Samuel B. and Elizabeth Longenecker was born in Wayne County, Ohio, where she spent her entire life. She was united in marriage to John Hostetler in 1897, who preceded her in death by two and one-half years. She was a member of the Smithville Brethren Church for a number of years and was faithful and interested in the work of the church. Sister Merle Hartzler of Orrville, Ohio, was reared in the Hostetler home. In her departure from us she leaves two sisters and three brothers with a great host of friends. The last rites were conducted from the Leikheim funeral home in Orrville on April 26, conducted by Rev. Jesse Smucker of the Oak Grove Mennonite Church and her pastor, the writer.

C. C. GRISSE.

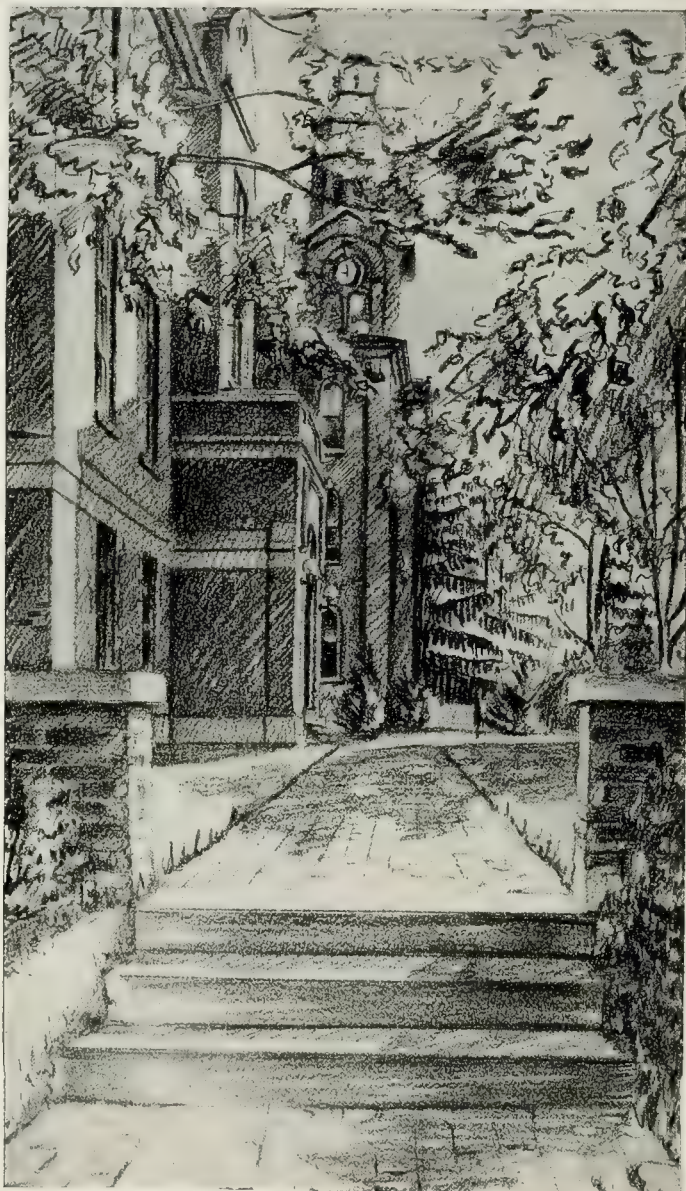
"WHAT TO DO ABOUT SUNDAY SHOWS"

(Continued from page 2)

this writing legislation is pending to legalize Sunday movies, the Independent Exhibitors Association of Eastern Pennsylvania voted opposition to Sunday shows, and, we are informed, the majority of the Independent Exhibitors of the state are against Sunday opening and for the Sunday closing law.

Nevertheless this article does reflect the attitude of a very large proportion of those engaged in this industry. Feldman is the official representative of Warners, one of the largest producing and exhibiting Motion Picture Companies—a company which boasts it has 438 theatres, 135 of which are in Pennsylvania, and this article in Motion Picture Herald which calls itself "the journal" of the industry. We, therefore, have the right to conclude that it has the approval of Warners and Motion Picture Herald.

Christian Ministers, Churchmen, and Patriots of America! Will you accept the challenge of this article?



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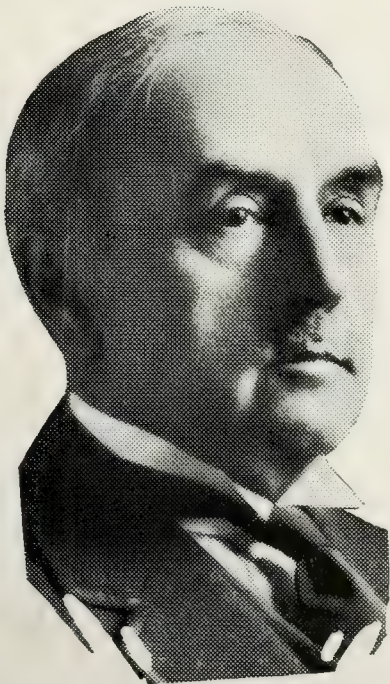
The BRETHREN EVANGELIST

Change in Ashland College Administration

Charles LeRoy Anspach, Ph. D.

(Right)

Brilliant Young Educator and
Alumnus of Ashland College
Becomes Its President



Edwin Elmore Jacobs Ph. D.

(Left)

After nineteen years of remarkable achievements as the directing head of Ashland College, retires from its Presidency.

Ashland College--Her Vision and Her Purpose

By Louis S. Bauman, Long Beach, Calif.

"Where there is no vision, the people perish." Such is the solemn warning uttered by the prophet of God nearly three thousand years ago. It stands true today. And it is as true of a College and of a Seminary as of an individual. At the close of the long hours we spent but a few days ago, sitting on and with the Board of Trustees, we said to a fellow-member: "Well, I have been discouraged a good many times, as I weighed the future prospects for Ashland College. Tonight, I am not pessimistic. I never was more optimistic. At last, we seem to have a vision. And, however tangled the skein may seem, a great purpose appears at last to be woven into it. Ashland Seminary knows why she exists. And, Ashland College, if she has not known, will know very quickly her real purpose under God. I have every confidence in our new dynamic President. Dr. Anspach knows where he ought to go, where he wants to go, and, moreover, he knows how to go to get there. It is now for the Church to realize this, and to throw every ounce of strength it can, back of his leadership in the important matter of directing the educational program of the Church."

As To Ashland Seminary

As we write these words, we hold in our hands an eight-page leaflet, published by "The Board of Trustees" of a "denominationally unrelated" theological college for which we have the very highest regard. It is an institution of utmost need when the great apostasy has captured almost completely most of the denominational educational institutions of the earth. These institutions are hopelessly divided in their loyalty between modernism and fundamentalism, between premillennialism and postmillennialism, and will continue so because the denominations which support them are hopelessly divided.

However, in this booklet we note one statement with which we cannot agree. After naming an imposing array of great "internationally-known Bible teachers," it says:

"There is not a denominational seminary in existence which is undividedly and uncompromisingly committed to the views held by

these hosts of Biblically instructed and spiritually effective servants of God."

If the author of the above statement means all "the views held by these . . . servants of God," then the statement would be true of the "denominationally unrelated" institution issuing the booklet. But if the author means "the views" these "internationally-known Bible teachers" **teach and preach openly before the world at the great undenominational and interdenominational conferences where they hold forth, then, without the slightest hesitation we are ready to challenge the statement and say that Ashland Seminary, while but a small institution as yet, is a denominational Seminary that is "undividedly and uncompromisingly committed to the views held by these hosts of Biblically instructed and spiritually effective servants of God."** And this, all the world ought to know!

In the same way, we can challenge another similar statement, to



DR. L. S. BAUMAN

wit:

"A theological school which purposes to maintain an uncompromising loyal attitude toward God's truth . . . in order to realize that purpose, must be denominationally unrelated."

Isn't it a sad commentary on the churches of Christ today, that such a statement could have been made by an honest and godly institution, **believing it to be true**, that no denomination exists sufficiently harmonious and true to the Word of God to build a seminary uncompromisingly loyal to God's truth? Evidently the time is here to make Ashland Seminary better known to the world of "Biblically instructed and spiritually effective servants of God." Here, we reaffirm, is one of the supreme tasks of the Brethren Church.

As To Ashland College

The need of Ashland Seminary and of every other seminary, uncompromisingly loyal to the eternal verities of the living God, revealed through Jesus Christ and His apostles, is for a college to give the pre-seminary foundation essential to its students. Too many seminaries wrestle with the making-over of spiritual shipwrecks coming to them from modernistic colleges. If the Brethren Church, to

meet the supreme purpose of its existence, expects to send forth a virginal ministry in these apostate days to battle successfully with the forces of hell and to salvage the souls of men, then the Brethren Church should see to it that Ashland College, as well as Ashland Seminary, possesses the vision and gives itself to the work where it was brought forth. A seminary should not have to spend its time **doing** the work of a college, **before doing** the work for which it exists.

It is a matter of common knowledge that an agnostic materialism pervades the great universities of the world, and, so long as the vast majority of men are wholly unregenerate, or spiritually indifferent, the situation of these great institutions will not be changed. Therefore, the hope of the future is in the smaller, but true Christian college. In the great universities, the Bible is degraded to the level of a merely human book. Revelation for it has almost reached a vanishing point. David, Isaiah, and Paul are too often put into the same row with Milton, Luther and Shakespeare. Christ is classed with Moses, Buddha and Mohammed. The one-time college prayer circle and urge to private devotion has degenerated into "experiments in corporate meditation," sponsored by such subtle movements as The Oxford Group Movement. Former circles of clean fellowship and wholesome devotion have been supplanted by dance, smoking

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The Brethren Evangelist

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EDITORIAL

Let's Be Fair with Education

We are not fair with education—neither with public and secular education, nor yet with privately promoted Christian education. We are cutting down drastically on education because of the depression, but we are not equally careful about our expenditures in other lines. That is true of the government, and it is true of the people who support denominational colleges.

William E. Given, secretary of the National Education Association, recently made public a report of a survey made by that association of the relations between the cost of education and other governmental costs in recent years. And out of that survey grows the question, "Who will pay for the great depression?" He answers, "Our children and our children's children." They will pay in the lack of their rightful educational opportunities, as well as in financial payments.

The survey discloses that total governmental costs in 1934, exclusive of education, were 69 per cent above the 1926 level, while educational costs were actually 11 per cent below that level, despite the normal increase of the number of pupils and the greatly increased number of pupils due to the child labor clause in the National Recovery Act. With this normal increase we would naturally have expected the cost of education to have been greatly increased over 1926. But these are the figures, according to this survey: The combined federal, state and local expenditures, excluding education, in 1926, were \$7,986,000,000. In 1934 they had increased to \$13,533,000,000. The total public educational expenditures, including higher institutions, in 1926, were \$210,000,000. In 1934, they were decreased to \$1,967,000,000.

This results in the pupil getting fewer days of school per term and less individual attention because the teachers in many instances have larger classes. These figures point to a decreasing appreciation of the importance of education. Undoubtedly a time of depression is a time to economize, but economies ought to be carried out consistently with our sense of values. Billions of dollars are being expended for everything under the sun except education. The President has dispensed some doles to distressed teachers, but that does not benefit education and is of doubtful benefit to the teachers.

To make the situation more gloomy, we are piling up

public debt that will be a burden upon our children and our children's children. If education is to give way to other less vital things because of depressing financial circumstances, we never will see the time when education will come to her own. The children will be permanently denied of their rightful opportunities of advancement. We need to shake off this nightmare of materialism and get a new appraisal of intellectual and spiritual values.

What we have been doing in regard to public education, we have been practically duplicating on a smaller scale in regard to private education, such as is represented by the denominational college. We have no survey here to supply definite data, but in general reports from every source indicate that industrial conditions are improving and that more and more money is being spent, not merely for the necessities of life, but for its luxuries as well. More automobiles are being purchased, more radios, more electric refrigerators, more and better furniture, and more of other things that are not as essential as providing education for young people in schools that are frankly Christian and morally safe. Our own church people are spending money for many of these luxuries of life, as many of them really have a right to do. But he who accounts himself able to afford these things has no right to disclaim ability to give generously for the promotion of Christian education. And he won't, if he has a fair sense of the relative values of material and spiritual equipment. There is where the fault lies—we do not rightly appreciate the worth of the mind and the heart. Consequently we are not fair to education, especially with Christian education. Educational Day Offering will demonstrate it.

"In God We Trust"

That is what we Americans are saying on every coin we mint, but we really don't mean it—not in any national way, nor yet individually, except in rare instances. It is a mere ideal, or a beautiful sentiment brought down from the past, cherished as we would a relic that has little or nothing to do with our lives. Our national life seems scarcely at all influenced by this slogan. We don't trust in God. Our farm processing activities prove it; so does almost everything else we do. We neither trust God nor man. If we really trusted God, we would have more trust in man. We would have more reason for trust in man, if we had more trust in God. We would place less dependence in armies and navies if we had more trust in God. And what a lot of money we could save if we didn't put so much confidence in the "mailed fist," and didn't give such large place to suspicions of our neighbors! Almost everything we do or attitude we take belies the declaration that we are so constantly handing out to the world. We really don't trust in God at all.

This lack of national trust in God throws back to our lack of individual trust in God. For the national attitude is determined, in the main, by the predominating sentiment of individuals. This makes the situation a revelation, and a sad commentary on the degree of religious sincerity prevailing in our churches. More than a third of our population, according to statistical reports, have membership in nominally Christian churches. In other words, more than a third of the people of our country are nominally Christian. So large a percentage of people having a real and vital trust in God would have a mighty influence on national character and conduct, and would bear a witness for God that would reach to every corner of the world. But much of our popular Christianity is merely nominal, only a name, only a relic of faith that once prevailed, or perhaps only a fad, or a form of religion. There is all too much formal religion extant, and not enough vital religion. That is the church's weakness. It is overrun with men and women who have a form of godliness but deny the power of it. Our

greatest need is for more genuineness in religious profession and more thoroughness in Christian living. "In God we trust" ought to represent the real attitude of every member of the church. If it were, there would not be so much hypocrisy in the national use of that slogan.

EDITORIAL REVIEW

SPECIAL EDUCATIONAL DAY NUMBER

THE TRIUMPHAL ENTRY of Jesus into Jerusalem prefigured another great triumphal procession in which the glorified Christ will be the central figure.

OHIO CHURCHES, please pay up your State Mission Apportionment before conference meetings at Ashland the third week in June. Send money to the treasurer, Brother R. A. Hazen, Ashland, Ohio.

PROF. AND MRS. A. L. DELOZIER were called to Pennsylvania on account of the sudden death on Sunday, May 26th of Mrs. DeLozier's mother. The Evangelist extends sympathy to those who mourn the loss of a loved one.

WE ARE INDEBTED to Dr. R. R. Haun for his cooperation in providing material for this Educational Day Offering number of The Evangelist, and to all who have cooperated in writing.

BROTHER AND SISTER GRANT M'DONALD, who recently moved to Canton, Ohio, to take charge of the Brethren work there, announce the birth of Eileen Esther into their home on May 23, 1935. We congratulate them and pray divine blessing upon them in their care of this precious gift of God.

NATIONAL CONFERENCE program subjects, writes Brother L. E. Lindower, secretary of the Executive Committee, were requested to be in the hands of the secretary by May 1, but he is still waiting for them. If Boards and Auxiliaries want their speakers on the program, they must be in his hands not later than June 10. The program will be printed without them, if they are not in by that time.

SOME OF THE REGULAR departments are crowded out this week, due to the extended emphasis placed upon the educational interests. We do not anticipate that this will occur often, but we believe that those who conduct these several departments, as well as the rank and file of our readers, will agree that the cause of Education is so vital and of such wide concern just now that we are justified in devoting the extra space to it.

BROTHER L. V. LINDOWER, secretary of the General Conference Executive Committee, writes about extensive changes being made in the Inn (the hotel near the auditorium) and suggests, on behalf of the Committee, that Brethren delegates make this their headquarters while at Conference. Note the extensive improvements, the special rates and the change in management and give the Committee's suggestions your serious consideration. Remember, fellowship is one of the finest benefits to be obtained from such a gathering of God's people.

DR. J. C. BEAL writes again of the early receipt of Sunday School orders, which is a fine way to cooperate with the Publishing House. He is especially pleased with the receipt of cash with order in a number of instances. And while you are favoring the House in this way, the House is trying to favor you in return, by giving you the very best Sunday school literature possible. Dr. Beal is preparing lesson

helps that are worthy of your patronage and many are recognizing their merit. Prizing the Brethren message, they buy Brethren literature.

BROTHER L. V. KING, treasurer of the Benevolence Board, makes report in this issue of offerings received since the middle of April. The total receipts to May first amount to \$2,117.82, a little more than half the required amount to support the institutions on the closest possible figuring. The Board members expect more churches to report yet and doubtless they are right in their expectations, but they are also likely right in their expectation of being forced to make further appeal for additional funds, even if all the churches should make an offering according to the present average of gifts.

BROTHER AND SISTER CURTIS MORRILL will be on the high seas when this paper reaches its readers, destined for a mission station in Africa, the date for their sailing being a few minutes after midnight on the morning of May 30th. Mrs. Morrill is a member of the Ashland church, and on Sunday evening of May 26th the church tendered a farewell reception to the Morrills during the regular Christian Endeavor hour, and during the worship hour following Brother Morrill brought the message of the evening, telling a story of remarkable answers to prayer in the course of his and Mrs. Morrill's preparation for mission work and their gathering together of their equipment in anticipation of sailing for their new field. Among the instances of answered prayer that showed God's loving providence in a wonderful way and served as a seal of divine approval of their going, was his providing them with the necessary funds for the purchase of their needed equipment, amounting to about \$1,500. The vast majority of this sum came in during the last three or four weeks and from many different and unexpected sources, the largest single gift being approximately fifty dollars. Not until the last night before leaving did they have the entire amount necessary. It was a great venture of faith and God was faithful to his promises. Pray that their faith may prevail continually.

"LORD, TEACH US TO PRAY"

Prayer Themes for the Month of June

"And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us:

"And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." I John 5:14, 15.

1. Pray for Ashland College and Seminary, the Educational Day offering, and the new collegiate program under the leadership of Dr. Charles Anspach.
2. Pray for the increased usefulness in the church of the Children's Day programs.
3. Pray that the various District Conferences which assemble during the month of June, may be greatly led and blessed by the Spirit of God.
4. Pray that the Summer Camps for Young People they be greatly led and blessed by the Spirit of God.
5. Pray that the Summer Bible Schools for boys and girls will witness a renewed interest in the Bible as the revealed will of God.

A Statement of Policy

By Dr. C. L. Anspach, President-elect of Ashland College

An Appreciation

I pay tribute to Dr. Jacobs, not as one man coming into office to another leaving, but as one who is succeeding one of his best friends. I came to Ashland in 1909 and immediately came in touch with the wholesome influence of this man. I majored in the natural sciences under him in preparation for medicine. He took me into his home, not as a student but as a son. We have spent many pleasant hours together, walking, fishing and hunting. He encouraged and inspired me to go on for advanced work at the university.

I well remember my graduation day from this institution. After the graduation exercises Mrs. Jacobs came up to me and insisted that I should not give up the idea of going on to the university. She thought that advanced training should be undertaken at the earliest possible date. To Mrs. Jacobs I express my thanks for her encouragement and confidence. It was Dr. Jacobs who insisted that I prepare in the field of education and later invited me to return to Ashland as Registrar and Head of the Department of Education. Later he advanced me to the position of Dean. The years we spent together administering this college were happy years. I owe him much for the many kindnesses shown me during the years that have gone. I am looking forward with pleasure to a renewal of those happy days again.

Now a change has taken place. I am returning at the invitation of my friend and the approval of the board to succeed him. It is not an easy matter to lay aside the administration of an institution after being at its head for nineteen years. During those years a great deal of progress has been made. It is difficult to turn the reigns over to another. But this has been done in the finest spirit. It means much to me and I publicly

express my appreciation. Our lives have been too closely associated to permit any feeling other than friendship to prevail. One is fortunate to have such a friend.

We are obligated to him, however, not because of this fine spirit of friendship but for the excellent work performed by him during the nineteen years of his presidency. The college has advanced from a school of small enrollment, limited endowments, restricted influence, and inadequate equipment to a position which places it on a par with our best institutions. His influence and wise counsel have contributed to the advancement of not only this institution but has had a wholesome affect on the scores of young people under his instruction and administration. Recognized as an excellent teacher he has inspired many students and encouraged them to try for higher honors. The twinkle in his eye shall never be forgotten by his students. The Brethren Church owes him much for the excellent administration of the College. As an alumnus of Ashland College I thank him. As a friend and successor I



UNDER THE PINES ON THE COLLEGE CAMPUS

congratulate him on a successful administration.

Our Position

Ashland College was founded fifty-seven years ago by a group of consecrated people who believed that an education was essential to a successful and happy life. They believed that education should be imparted under conditions conducive to spiritual as well as intellectual development. They believed that education must not only lead to intellectual emancipation but to spiritual emancipation as well. They believed that it is not only necessary to save the mind but that it is also necessary to save the soul.

We know now, or ought to know, after the experience of the last few years, that an educational program which develops just the intellectual side of man is a failure. We know that the methods of science in searching for truth are essential to progress and development. We know that it is necessary to develop a sound philosophy or science is likely to run away with reason and instead of progress we have confusion. For some years we have talked about the cultural lag—the failure of the social sciences to keep up with the physical and the natural sciences. A part of our difficulty is due to our separation of science and philosophy. We have made discoveries but we have failed to properly integrate our discoveries and our philosophies of life. To graduate young men and women equipped with skills for scientific discoveries but without a sound philosophy of life and its responsibilities is little short of criminal. It is like equipping a man with deadly drugs and telling him to experiment without regard for the lives of others. A young graduate so equipped is in the same condition as the soldier who has heard several lectures on the construction of machine guns but has had no training in marksmanship. He is ordered to shoot without being told what to shoot at. Instruction in the science of life is important but instruction in the philosophy of life is more essential. Instruction in the philosophy of life should be given first, for it determines to a large degree what one will do with his science. It has been well said, "As a man thinketh in his heart so is he."

Ashland College recognizes the importance of both science and philosophy. We also know that a philosophy is not only needed by each student but that the philosophy must be Christian in emphasis. A person with a warped philosophy is just as dangerous as a person without any well organized philosophy. Plutarch once said, "It were better to have no opinion of God at all than such an one as is unworthy of him; for the one is only unbelief—the other contempt." The one is harmful to the individual, the other is dangerous for it not only affects the individual holding it but is detrimental to all coming in contact with it. Ignorance does not influence people if they recognize it as such, but a little

learning, if accepted by people as the truth, is exceedingly dangerous. Saadi expressed the same feeling in these words, "I fear God and next to God I chiefly fear him who fears him not." Ashland fears him who fears not God. It is our belief that the only philosophy of life which is safe and sound is one with Jesus at the center.

Now, again, Ashland goes further and believes that the conservative and not the liberal viewpoint is the safe and correct approach to a philosophy of life. We have expressed ourselves in a statement of faith which clearly defines this position. We make no apology for standing for an orthodox gospel. We are not willing to explain away the history of faith of Protestantism. We believe that in the fundamentals of the Christian faith one can find the way to truth and the good life.

With such a foundation we try to point out a high standard of life with emphasis upon pure and righteous living. Attention is directed to the higher standards of life rather than the lower. Many practices encouraged by certain social groups will not be tolerated on our campus. It is our duty to assist young people to develop high ideals, clean and wholesome forms of recreation and Christian standards of living. We hope to develop an atmosphere which will be constructive and not destructive.

In the achievement of this end our college and seminary must work in harmonious accord. We cannot be in disagreement as to our position. We believe that we are in agreement and that both divisions of our institution are seeking the same end—the development of young men and women educated in the Arts, Sciences and Religion. Both seminary and college will continue to serve the Church in furnishing liberal arts and theological training under conditions that are distinctly Christian.

The Seminary

The seminary under the capable leadership of Dean McClain and the seminary faculty will continue to train young men and women for the special functions of Christian work—the ministry and missionary service. The seminary is a graduate school and requires four years of college work for admission. Three years of training is then given before a student is graduated from the seminary. Our young men and women are now starting in active work with a background of seven years of college and seminary training. The Brethren Church can well be proud of the graduates from the college and seminary. Well trained, consecrated, loyal, they are a fine group of young people. The seminary division of the college will continue its present organization.

The College

The college, however, will undergo some reorganization. Dean Mason will direct a large portion of the reorganization. The efficiency of the new

plan will depend to a large degree upon changes which he will direct. There is no doubt of the success of our project because of his ability and thoroughness.

The Board of Trustees of the college have approved the reorganization which will result in some significant changes. We are attempting to individualize instruction on the college level. For a number of years small colleges have prided themselves on their small student enrollments, believing that students in small groups have better opportunities than those who are members of larger student groups. The facts seem to indicate that many of the advantages, supposedly inherent in the small college organization, are imaginary. Many small colleges are not assisting their students to any greater degree than a number of larger institutions. Ashland is going to make certain changes which will make the boast of the small college a reality. We are going to try to shape education to the needs of the student. In doing this the following significant steps are being taken:

1. Every student enrolled in the college is to be studied in respect to his intelligence, personality, character, interests, aptitudes, health, physical defects, social and religious backgrounds. Thus a complete picture of the individual will be obtained.

We believe this is essential in order to discover the weak points, the strong points, the social and character deficiencies. We believe we must know the student's capacities, interests and attitudes. We believe it is necessary to have all of these data before we can properly guide the education of the student. When we understand the student and help him to understand himself, we are then ready to start the educative process.

2. The personnel division is being extended to include all forms of student guidance and counseling. All student records; physical, health, academic, aptitude, interest and religious will be filed in this division. Complete master records will be kept on each student. Committees on Student Growth and Development will use these records in guiding the education of the students. These committees meeting regularly will consider each student as an individual and suggest courses and activities necessary to his development. Expert counseling in the fields of religion, character, vocations, health, personality and academic subjects will be available to all students. The personnel division of the college will act as the center of the institution, around which we will build our program. Dean Haun is at the head of this

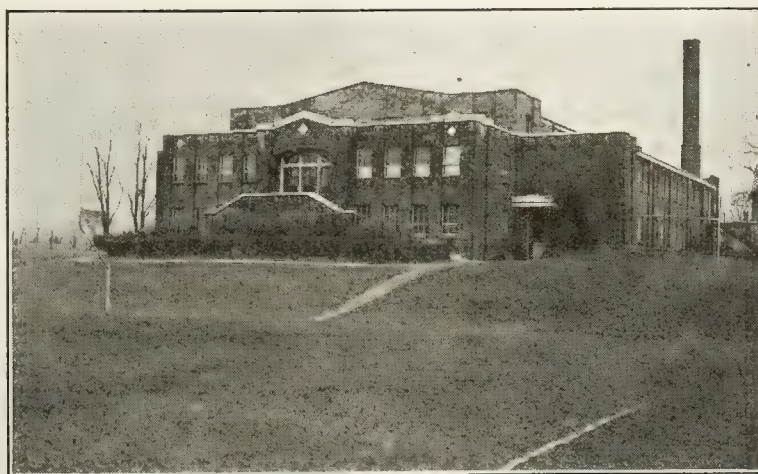
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My Chief Satisfaction

By Dr. Edwin E. Jacobs, President of Ashland College

For three years during the administration of Dr. J. L. Millin as President of Ashland College, I served as Acting-President — 1908 to 1911. Then Dr. W. L. Furry was called to the school and served as President for seven years. It was during his administration that the World War took place so that, so far as the school was concerned, they were lean years, as my preceding three years had also been, the enrollment being something less than 100.

In the fall of 1919, I took over the presidency and served for sixteen years, which, added to the



THE GYMNASIUM—ONE OF THE TWO NEW BUILDINGS ERECTED DURING PRESIDENT JACOBS' ADMINISTRATION

former three, make nineteen years which I served as head of the institution.

The accomplishments during that time in enrollment, finances, organization, equipment, recognition, etc., I need not recite here. I have only this to say, that whatever else may have been accomplished, the very fact that I was able to make and

keep Ashland College a school of great intellectual enlightenment and at the same time soundly, avowedly, and frankly Christian, is my chiefest satisfaction. And if this shall have any bearing on the future growth, progress, and spirit of the institution, I shall feel highly gratified.

The Liberal Arts College

By Prof. E. Glenn Mason, Dean of Ashland College

The Liberal Arts College is the oldest institution of higher learning, and it has changed less than any other since its inception. Its popularity has ebbed and flowed through the years, sometimes up and sometimes down. In recent years when students have turned more particularly to specialization, it has been temporarily overshadowed by technical schools, but now when specialists find their fields crowded, the Arts College is again coming into its own. The reason for this returning popularity is to be found in the purposes and functions of a liberal arts education.

According to the best authorities, the Liberal Arts College is designed to preserve, to expand, and to make available to each new generation the accumulated knowledge of the past. This accumulated knowledge is invaluable as a background of present day accomplishments, for no man can understand the present, or hope to face the future with courage without an intelligent understanding and appreciation of the past. It is as essential to intellectual progress as the foundation is to the building, or as the parent is to the child. The function of the Liberal Arts College, therefore, is to make the learning of the past available to society.

The teacher, the minister, the chemist, the manufacturer, the miner, in fact all, both leaders and followers in the world of today, need an education in the liberal arts. Human kind has accumulated a vast amount of knowledge from its past experiences. It has builded, it has solved problems of all kinds, it has revealed errors and mistakes, and it has applied its accumulated knowledge to the improvement of mankind. Every man and woman, therefore, will be the better prepared to cope with life and its problems if in possession of this intellectual heritage.

Our forefathers must have understood the importance of a liberal arts education when Ashland College was founded. If this seemed necessary or important in 1878, how much more necessary or important it is today! As the successors to the hopes and aspirations of the founders, it is our duty to carry on and make Ashland College a better institution of higher learning than our fathers hoped it to be. In fact, we have a greater responsibility than



DEAN MASON

they because much more learning has accumulated in the more than fifty years since the college was founded.

The history of Ashland College reveals a series of crises. The greatest progress and growth of the institution has come in the last twenty or twenty-five years. It has grown in service, prestige, and influence until now stands well among colleges. It is a member of the Ohio College Association and of the Association of American Colleges. Even though temporarily omitted from the list compiled by the North Central Association of Colleges and Secondary Schools, me-

bership to the other Associations must not be overlooked. Ashland College is highly recognized as a teacher training institution in Ohio and it is safe to conclude that the recognition of the State Department of Education in Ohio will be duplicated in other states in the future as in the past. Ashland College graduates are successful in all lines of activity and especially so in the further pursuance of higher learning in graduate schools. A recent study by the writer covering the ten year period from 1924 to 1934 in ten Ohio Colleges shows that Ashland College ranks fourth in the percentage of its student body entering graduate schools, first in the percentage securing the master's degrees, and first among those securing the doctor's degrees. With an expanded and more highly integrated program, there is no reason to believe but that far greater success in the future awaits the graduates of Ashland College.

The Liberal Arts College is well organized for the study of institutional problems, and for readjustment wherever it is found that adjustments should be made. The faculty meets regularly every two weeks to receive, consider, and pass upon reports of special and standing faculty committees charged with the responsibility of studying various problems and of bringing in recommendations for faculty action. The action of the faculty is then passed on for final approval or rejection to the Administrative Council and then to the President. The faculty is therefore a deliberative body within which institutional problems may originate, or originating ce-

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College Education and the Development of the Whole Personality

By Dr. R. R. Haun, Dean of Students

There has been a growing realization among educators, for a number of years, that a college education should not only develop the intellect but in one way or other should improve all the factors of personality, physical, mental and social. It has been indicated over and over in the public addresses and writings of college and university presidents and administrators. Even the faculty, in spite of their accused unconcern for anything but their own ends of specialization, have generally recognized that college students should develop in some other ways besides that which is obtained through their classroom instruction.

Moreover the need for the development of their personal and social natures has been unconsciously felt by the students themselves, which has resulted in the birth and growth of numerous activities to satisfy these inherent desires. Our present extensive program of athletics has evolved from the sports of students to find expression for their physical powers and prowess. A variety of social fraternities and sororities have arisen on many campuses because of the very vital need of our college students for the development of social grace and culture. Religious organizations have flourished at colleges, where religion was not scoffed at and decried, because they nourish a phase of the human nature which received little attention in the prescribed class work. And a multitude of musical, literary, fine arts and special activities have arisen to satisfy the aesthetic needs.

While we have vaguely recognized these exigencies in the past, we have, as college faculty and administrators, concentrated almost all of our energy and endeavors to the development of intellectuality. I would not infer that intellectual growth should be minimized. Of all the factors that make up the entire personality, there is none that is so hard to develop outside the college halls of learning as intellectuality. It should maintain the rank of first importance in our college programs. But it is a good high time that concern be given to the other phases of personality, if we are to prepare young people for life in the world of today. They must have not only intellectuality but they must also have



DR. R. R. HAUN

health, social grace, moral character and religious conviction. The new plan for Ashland College proposes to give real consideration to all of these factors in the development of the individual.

Under the new plan every effort will be made to completely analyze the student when he first arrives at college in order not only to discover his particular ability and capacities but also to find his weaknesses, whether they be intellectual, physical, social, moral or religious. Many checks along these lines are available and have been tried out in other colleges and universities, in particular along the lines of intelligence, aptitudes,

vocational interests and personality ratings of all kinds.

With all of this information obtained, a committee on Growth and Development will go over each case individually and decide what should be done to overcome the weaknesses of the individual. The entire program of the college both curricular and extra-curricular will be utilized for that purpose. For some students, who may need it, debating or music may become compulsory. Others may need other special activities, or possibly may be compelled to spend more time on intellectual growth. Some may need vocational experience and this will be attempted by tying up with the various business and commercial establishments of the city. Others may need religious guidance which will be offered by the Dean of the Seminary. Periodically each student will be rechecked by the committee and his growth and further needs noted and reassignments made to the special counsellors in each line and to the personal counsellors for each student.

Ashland College is not unable nor unprepared to make such an educational adventure. The administrative officers and faculty have always been personally concerned about every individual student. This is a fact which many students themselves have noticed and favorably commented upon in the past.

In addition, for the past three years, a study has been in process which will by the end of next year begin to throw some light upon the factors which contribute to the development of these non-

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The Theological Seminary

By Prof. Alva J. McClain, Dean of the Seminary

When five years ago the Board of Trustees authorized the reorganization of the Seminary Department and its establishment as a standard Theological Seminary for college graduates, we began with only one student who was ready to undertake the regular three-year course leading to the degree. It was indeed necessary, at that time, for us to walk by faith. And God has honored our faith, the faith of our loyal supporters, of our students, and of our faculty. Last year we graduated a splendid class of seven men, all of whom are actively engaged in pastoral work. This year there were six men in the class who finished the regular three-year course, and also two students who completed the newly planned English Course of which I desire to speak later in this article.

The entire roster of students numbers eighteen in the Seminary, and the same number in the Pre-seminary College course, making a total of thirty-six engaged in the seven-year course of college and seminary work. Basing our expectations on these numbers, it will be seen that our average graduating class should run about five for the next few years. Of course there will always be losses, but these are generally offset by students transferring from other colleges. Thus it appears that the graduating classes of this year and last year are somewhat larger than we may expect ordinarily for the next few years.

During the first years of our existence as a graduate theological school, we felt it essential to devote all our attention to the development of a strong and comprehensive curriculum for those students who desired to prepare for the active ministry of the church. When this was firmly established, we were able to give some thought to the planning of a new course which we have named **The English Course**. This course comprises a minimum of fifty credit hours elected from the regular curriculum, but not including any of the Hebrew and Greek courses. It is not recommended for those preparing for the ministry, but rather for laymen who desire a fuller knowledge of the Word of God to fit them

for Christian service, and also for women missionaries. The course can be completed in from a year and a half to two years, and in the case of college graduates leads to the degree of Bachelor of Christian Education. This course and degree were formally ratified by the Board of Trustees at its recent meeting.

Probably the most important problem that faced the Seminary this year was the filling of the place left by our late departed brother and colleague, Dr. J. Allen Miller. I need not in this article enlarge upon the loss that we sustained by his death. The whole church, I am sure, understands the importance

of the place that he occupied with his high distinction in the Department of New Testament and the Greek language. Passing over the many other qualifications demanded by this position, I would like to point out that the one absolutely essential requirement was **linguistic ability**. And because our Seminary is not large nor rich enough to provide more than one teacher in a department, it was felt that if possible the incumbent should have a teaching knowledge of both Greek and Hebrew, so that in case of illness or the loss of a teacher, he could if necessary carry courses in both departments. After canvassing carefully all the possibilities, a call was extended to Brother Herman Hoyt. Brother Hoyt has spent several years on the campus here at Ashland. He was graduated from



DEAN A. J. MCCLAIN

the College in 1932 with highest honors, the valedictorian of his class. This year he received the theological degree from the Seminary and was awarded the highest honor within the power of the institution, Summa Cum Laude, given this year for the first time. It seems altogether fitting that the man who was to succeed Dr. Miller should have been trained at his feet. Brother Hoyt spent seven years in his classes, and was often spoken of by Dr. Miller as his most brilliant student. And it should be added that Brother Hoyt was Dr. Miller's own choice for the place he himself had distinguished with forty years of service. Brother Hoyt will continue to

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LOOKING FORWARD

By Rev. W. I. Duker
President Board of Trustees

No one can be blind to our College's attainments. No one can be forgetful of its struggles and victories. As we face the future, we must do so with a heart full of appreciation to those who have labored faithfully and bravely. Not one word of hope for the future must be so understood as to rest upon past efforts and successes. We must speak for themselves and need no defense. Men have given their lives that the college might stand as it does today.

Now we face the future, and a promising future it is! It seems that the future was never more hopeful and promising. At the last meeting of the board seemed to radiate hope and anticipation of a better day. Not that we have now attained, but rather that we have hope in the willingness of our church and friends of the church to go forth and reach that which surely lies just ahead. We seem to see a new day emerging through the difficulties of the past. The difficulties to which we refer are those brought about by the terrible financial struggle into which we have been thrown without any fault of our own.

When we could not see the way before us, when we had to plan for just one day at a time, the going was incredibly hard. Now there seems to be a very bright way opening before us. All we now need is to "take to the road" with vigor and fortitude. If we can but secure the same degree of enthusiasm and support from the church at large that we have seen in Ashland city itself, we will have no small difficulty. The city challenges the entire Brotherhood to match their five thousand dollars coming year. Every dollar the Brotherhood spends to its own college means two dollars in its purse. What an opportunity! How tragic it would be if through neglect or misunderstanding of our needs, the church would miss this wonderful opportunity of placing its college out in front of all of its competitors, out where the air is pure and the scenery is grand!

We wish it were our privilege and purpose to indicate the changes and improvements in both our spiritual and educational attainments. If you have had the pleasure of sitting with the



REV. W. I. DUKER

board and listening as plans, and dreams of plans, were presented with a rather positive evidence of fulfillment, you too would be thrilled with the vision of these better days. In due time and orderly procedure these plans and purposes will be presented to you. We ask that you watch very carefully and read with equal care all information as it is given out for your benefit from time to time. It will not be an easy task to inform the entire Brotherhood relative to the proposed work of the college. Information of this kind is often preceded by "misinformation" which makes the real work increasing-

ly difficult. We are hoping for an intelligent understanding of hopes and plans and then a corresponding degree of cooperation on the part of all, which will make our common tasks a pleasure and add profit to all we do.

What more can we say at this time that will be informative and inspiring? Perhaps nothing more need be said to inspire us to do all we can for this cause. Surely we have been presented time and again with the merits of this institution. We have not been unmindful of its needs and our relationship to those needs. Now may we find our hands busy with the tasks that surely lie before us and our hearts in full sympathy with its ends and attainments.

Goshen, Indiana.

"SEEK YE FIRST THE KINGDOM OF GOD"

A worried Church is a weak Church; a worried congregation is for God's purposes a weak congregation. The Church as a whole, and its several congregations, is in danger of losing its spiritual tone, its trustfulness, because it is anxious and "troubled about many things." It needs time and incentive to reflection and spiritual rest. It needs corporately to sit down and think; to meditate and hear God's voice; to realize in communion the closeness of its touch with God.—Bishop King.

The Holy Spirit is declared to have fallen upon men and they did mighty things for God. There is a need now for a new consecration of the church to the Holy Spirit who alone can give power to save.

The Brethren Church and Christian Education

By Rev. W. C. Benshoff, Member Board of Trustees

That there is need in this day for Christian Education is apparent. That the Brethren Church is in a position to occupy a large place in the supplying of this need will not be disputed. Responsibility for the carrying on of a program of expansion in the field of Christian Education rests upon the church as a whole; responsibility rests upon every pastor in our beloved church, upon every layman, upon every Brethren home.

There are some things which we have a right to expect from our College and Seminary. We have a right to expect that they be educational institutions of merit; they must rank with the best.

We have a right to expect our College and Seminary to be truly Christian. From this educational center come our leaders in the local churches. These are in a position to mould the faith and practices of the church. For their responsible work, they must be not only well trained, but correctly taught.

The Apostle Paul had much to say about the evil effects of false teaching. Perhaps no influence abroad today is more detrimental to the cause of Christ than that of the false teacher. I attended recently a mass meeting of men. The speaker was modernistic in his thought, presenting unbelief in a veiled manner. The injection of false propaganda was so subtle that many did not know it had occurred. Leaders we must have who are trained to detect error and who are qualified to establish believers in the faith. That Ashland is producing just such leaders is a fact well known.

To this great work of Christian training we must give our best, or see our beloved church pass from the field of usefulness in the Lord's work. Adequate support is imperative. We need a new sense of personal responsibility. No "let George do it" policy is going to put the educational program of the Brethren church across. We need a large faith in our educators; a confidence in those whom we have chosen to carry on our leadership training work. There is no hesitancy in urging the placing of confidence. Investigation is invited. In proportion as the church at large acquaints itself with the facts will there be response to the support of our College. As a people we owe an obligation to the future. Successful as has been the past, the future looks



REV. W. C. BENSHOFF

still brighter.

There are a few things which we and should do. In the first place, should feel kindly disposed towards College and Seminary. Talk them and not down, speaking kindly fairly. We Brethren people are slow speak of the great things for which stand and of the large work which Lord is seeking to accomplish through us.

These institutions merit our very liberal financial support. We are burdened by having on our hands a number of colleges. But what we have, should be adequate support. Others, not of our faith, have been supporting and will continue to do so.

They have challenged us in days gone by. Have we successfully met the challenge? Educational Day offering should be participated in by every church in the Brethrenhood. It should be regarded as a privilege to be able to make a gift to this worthy work.

A very special need at the present time is more Brethren students. We sincerely hope in immediate future will see a change in this respect. I have just gone over the list of graduates from Ashland College for 1935. I note there are 63 graduates. Fifty-seven of these are from Ohio, five from Pennsylvania and one from Kentucky. But a small number of the Ohio graduates are of our own faith. These figures should cause us to think — are we really supporting our college?

We should remember Ashland College daily at the throne of grace. Prayer is the one thing we all can do. In adequately supporting our educational program we are helping ourselves. Who can take a measure of the influence of Ashland College as seen in the life and activity of the church? May its influence ever increase.

Waynesboro, Pennsylvania.

The opportunity and ability to repent is one of the highest privileges that God has granted to man. —Peabody.

Let us most earnestly seek the sacred anointing of the Holy Spirit at the spring of day. His sacred unction will teach us all things that we need to know.—F. B. Meyer.

The Liberal Arts College

(Continued from page 8)

re, may be considered and discussed before final
ons are taken. It may be likened to a legislative
whose action is subjected to the approval or
tion of a higher body or authority.

Faculty interests cover the entire scope of college
blems, personal, vocational, physical, intellectual,
tual, social, cultural, and instructional. It in-
es the recruiting, induction, orientation, guid-
instruction, study habits, discipline, campus
off-campus activities, examination, analysis, and
notion of students; the organization of the cur-
um, and its adjustment to the individual needs
ne students as well as its contraction or expan-
; and the utilization of the facilities of the insti-
on such as the library, class rooms, laboratories
grounds. In short, buildings, grounds, and
pment are necessary to a good college but are
important than a good faculty.

committees of the faculty, as mentioned above,
essential to the efficiency of the work of the
ity as a body. Various standing or permanent
mittees have charge of certain phases of the
k of the institution, such as athletics, curriculum
instruction, scholarships, library, publications.
In addition special committees are appointed
The President from time to time to study special
blems. Many subjects for study originate in the
ding committee on institutional study. A care-
consideration of problems by a committee first
then by the faculty as a body tends to discard
essentials and to retain the worthwhile and im-
ant items for final acceptance and use. The
nization and direction of the liberal arts college
s instructional and curricular activities is in the
ls of the Dean of the College.

he adjustment feature of the new plan for the
ge is perhaps the most important. The adjust-
t of the offerings of the institution to the indi-
al needs of the student involves three distinct
s. The first is **student analysis**. To make this
ysis, the administration must find out all it can
t the student. His abilities, his personal qual-
his vocational interests, his weaknesses and
strong points must be found. To do this the
ning student will be subjected to a battery of
s, and to a searching effort to glean as much
formation as possible from himself and from his
ids.

his information will be classified, analyzed, and
ized by a special faculty counselor in the second
of the plan, that of **student counseling or guid-**
The counselor will attempt to guide the stu-
through his educational courses with the least
e of time and energy and the greatest conserva-
of effort for the student. Personal vocational,

spiritual, and health counseling will centralize in the
office of the Dean of Student Activities and will be
distributed to various offices to which this counsel-
ing is best adapted.

The third step involves the **organization of the curriculum** on lower and upper college levels and the guidance of the student into the fields of specializa-
tion to which his individual characteristics are best
fitted. The lower level curriculum is concerned with
what may be properly termed a general education in
which the general field of education will be covered.
On the upper level the student will follow his special
and allied fields of interest. This brief outline of
the liberal arts college and the proposed program
for next year will give the reader some idea of the
character and nature of the work that we expect to
do, and the earnestness of our efforts to render the
greatest possible service to our students.

It is important that we remember, as a church,
that an effectively organized and administered pro-
gram for a liberal arts education is essential to the
life of the church and the perpetuation of the Breth-
ren faith. The liberal education in the arts and
sciences of the laymen of the next generation is
fully as important as such an education in the
liberal arts is to the future ministers of the church.
To guarantee that the Brethren Church may be
made permanent, every parent, every member, and
every minister should loyally support Ashland Col-
lege.

Ashland, Ohio.

College Education

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intellectual characteristics of personality. We have
been keeping a very detailed current history record
book of all the happenings on the campus or that
relate to our college students. In addition an indi-
vidual record has been set up for each student and
notations about the student in the current history
book are transferred in that record. At the end of
the four years we will have a complete record of
both his curricular and his extra-curricular ac-
tivities. When sufficient cases have accumulated
we are going to attempt to correlate any observed
changes in the various phases of personality against
the various factors in his college life. A new per-
sonality scale has been devised which is giving ex-
ceptionally consistent ratings by various judges.
Approximately a thousand ratings have been ob-
tained so far, each made independently by three dif-
ferent judges. While each rating can be made in
five different ways, we have obtained so far prac-
tically perfect agreement in nearly ninety percent
of the ratings. These were made on the freshmen
of three years ago who will be seniors next year.
The ratings will be made on them again at that

time and an actual study of changes observed will be made with the entire college life of the student.

I mention all of this to prove that it is not a blind leap in the dark. The program is reasonable, exceedingly desirable and educationally sound. Non-intellectual development in college need not be haphazard; we dedicate ourselves to the development of the whole personality.

Ashland, Ohio.

The Theological Seminary

(Continued from page 10)

study in the fields of Greek and Hebrew this summer at the University of Michigan, for credit toward the Ph.D. degree, and will assume his duties this fall as Professor of New Testament and Greek in the Seminary. Pray for him that he may fulfill the ministry to which we believe he has been called of God.

Under the new plans for reorganization of the courses in the College, it is expected to offer a larger selection of Bible courses for all students. Since a certain number of hours of Bible are required of all students for college graduation, and since only two main courses have been offered, the classes were much too large for efficient work. Furthermore the student had no opportunity to choose from several possible courses. Under the new plan, a sufficient number and variety of Bible courses will be offered to permit students to elect the required number of hours. This will also cut down the size of classes, and, we believe, make Bible a more interesting college subject than in the past. These Bible courses will be taught by members of the Seminary faculty. At least four courses will be offered next year, and later others will be added in sufficient number to enable a student to major in Bible during the college course. This arrangement will also be of help to Pre-seminary students in the college. A number of them are engaged in pastoral and preaching work, and have expressed their desire for some Bible training while preparing for the Seminary course. Such an arrangement will also enable them to get more out of the Seminary course than otherwise. It is an immense advantage for students to have a fair mastery of the English Bible when they enter the Seminary. And there is no reason why this mastery should not be acquired during the four years of college. We believe a move of this kind is a step in the right direction, both spiritually and intellectually.

Other plans contemplated in the Seminary work are intended to bring our students the opportunity of hearing more outside speakers. For this purpose a limited amount of money has been set aside by the Board. These speakers will be chosen from among leaders of our own church, and also from well-known

Bible teachers outside. Some of these speakers will be made available to both college and seminary students.

We believe that the future looks exceedingly bright for both college and seminary. Our Statement of Faith is to be published in the college catalogue as well as in that of the Seminary, and appeal for students and aid is to be based on that appeal. Let the churches pray for us, first that we may be true to the faith, and second that God will supply our financial need.

Ashland, Ohio.

A Statement of Policy

(Continued from page 7)

division. He has already made a good start and some interesting studies have been started.

3. The college proper will be divided into a lower and upper division, each division offering two years of work. The courses in the lower division will furnish the skills, information, interests and cultural backgrounds necessary to the completion of the work of the higher division. A number of survey units will be offered which will be designed to off-set the weaknesses revealed by the study of an individual student. All campus activities will be integrated with the academic work for the purpose of contributing to the development of the student. During the first two years work especial attention is given to broad cultural backgrounds and the correction of student weaknesses. During the last two years attention is given to fields of concentration. The student devotes most of his attention to a mastery of these fields. His work is supplemented by auxiliary courses necessary to the proper understanding of the fields of concentration and correction of weaknesses.

4. Graduation does not follow the completion of a certain number of courses or the collection of a certain number of credits. It is not based entirely upon credits but upon the growth and development of the individual. As previously explained each student is guided by one of the committees on Student Growth and Development. Educational growth is an individual matter and is conditioned by the individual himself. We all develop or grow at different rates, depending upon intelligence, experience, backgrounds and interests. Education can not be measured in terms of time spent in college, that is, we can not say a person who has attended college for a period of four years is ready for graduation and one who has stayed three years is not. It is not a matter of time, it is individual growth. This, we propose, to take into consideration when considering students for graduation.

5. The reorganization plans call for a building

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Why I Like Ashland College--A Symposium

By Katherine Murphy A Freshman

Miss Murphy's home is Ashland, O. She writes for the Collegian, and is a member both of the Dramatics Club and of the Y. W. C. A.)

Traditions, sports, music, dramatics, of course Ashland College, like other school, offers these things. In addition, Ashland proffers the advantage of giving consideration and aid to individual problems, of intermingling itself in the physical and mental advancement of each student, of graduating each man and woman as an individual, and not turning out wholesale masses of students cut from the same mold.

The associations made in college, so important during the educational process, and so precious years after graduation, are strengthened and magnified by the close contacts on the campus of Ashland College. The teachers, a human soon discovers, are human and not intellectual automatons; upperclassmen stoop from their

a spirit which becomes a part of each student.

The education received from any college is not measured by the amount of money expended, by the number of buildings on the campus, or by any association of colleges setting arbitrary standards of education, for education is what you do for yourself, and in any province you will reap returns in proportion to the effort put forth.

Ashland College offers every opportunity to students for the development of character, for friendly relationships between teachers and students, and for real educational advancement.

Ashland, Ohio.

By John D. Erb—A Sophomore

(Mr. Erb, whose home is Smithville, O., is a pre-seminary student, and a member of the Gospel Team, Scribes Literary Society, the Y. M. C. A. and the Dramatics Club.)

I believe the main purpose of any college is to supply all the education the student desires. This education

sorb. At my finger tips must be an abundance of facts and the proper instruction for their use.

Second, **Education without Superfluous Cost.** It seems not only false economy, but plain foolishness to spend hundreds of dollars for a lot of things which reap no direct or indirect benefit to the student. It certainly is eccentric to tear the lining out of a flattened wallet mainly for the name of bigness.

Third, **Education Mingled with Friendly Associations.** The snob and the "high hatter" has no place in an institution where hour after hour individuals must be in close relation to each other. They disrupt harmonious learning.

Fourth, **Education through Systematic Understanding and Personal Consideration between Student and Professor.** The student and instructor must be friends, not master and slave, or king and subject. Through this friendship and close attention many things are possible which would be lost with stiff formalism.

Fifth, **Education is an Institution of Which You Feel a Part.** To feel that you are known only by class and number and that all your activities are dictated from above, without even the slightest consultation with you, certainly

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By Kenneth Hult—A Junior

(Mr. Hult, an Ashland boy, was recently given the McKean Medal as the most valuable man to the football team during the past season and has been elected by his team mates to captain the team next year. He also plays basketball and was president of the freshman class. He is a member of the Scribes, editor of The Annual, a member of the Gospel Team and is preparing for the Ministry.)

Nearly all my life has been spent in Ashland. Three years ago I graduated from Ashland High School with the desire to go to college. Ashland College, then, was my last choice. To me Ashland College meant only four buildings set up on a hill where I could go to watch a football or basket ball game. I never knew many of the students. In fact I had to inquire my way to the Dean's office. That was three years ago.

Today I would not choose any other school from which to graduate. There are still four brick buildings set in a not too beautiful campus (compared with others) that make up the physical College, but this is not Ashland College. To me Ashland College is a spirit of brotherhood that exists between students, faculty and alumni. I attended a high school that was made up of its many cliques and upon entering college found that it made no dif-



ACADEMIC PROCESSION ON A RECENT GRADUATION DAY AT
ASHLAND COLLEGE

ed heights to make the new-comer welcome and at home; and the men themselves soon become members of "just one big happy family." Each student has a chance to discover himself as a distinct entity and to develop his personality as an individual at Ashland College.

Wealth of tradition has grown up at the college, traditions with which freshmen become imbued right from the start, an atmosphere that leaves a lasting impression—the blarney, the pine trees, the brick buildings. However, a college is not made up entirely of buildings or of other material things. It is

must be supplied at a cost that is within the reach of the student. The entire environment must, also, be conducive to complete study. Running through the entire academic program must be a theme of friendliness and consideration which will make the many hours spent in the classrooms, the halls, and on the campus enjoyable, rich in human experience, and full of incidents that will mean a memory sweet to recall in after years.

I like Ashland College because it supplies mentioned objectives but fully includes the seven essentials that I connect with this process of education.

First, **Education Abundant.** There must be more evidence than I can ab-

ference from which side of the tracks you came. Naturally there are groups interested in certain things, but above all you are a student knowing every other student and feeling perfectly at home anywhere on the campus. We can take our problems to a member of the faculty and expect them to be answered. So I say that Ashland College can never be appreciated until you have entered into it, because it's the spirit, and not the ivy covered buildings, that makes our school.

Ashland, Ohio.

By J. Garber Drushal—A Senior

(Mr. Drushal comes from Lost Creek, Kentucky, is pastor of the church at Glenford, O., is editor of The Collegian, a member of the Scribes, and a former editor of the Annual. During his Sophomore year he was elected by the student body as the best all-round college student. He is a member of the Gospel Team, the Y. M. C. A., the Student Life Council and other organizations and has been keenly interested in all student activities.)

To look back over four years of college life—years full of anticipation, hope, hard work, joy, good times—then to glean from the experiences of these years reasons why I like Ashland College, is an unusual task.

Realizing that a college education offers to a young man immeasurable advantages for achievement, I believe that all of my reasons for being proud of Ashland as my "college home" may be summed up in this: Ashland College offered me a most congenial opportunity for a college education.

Among the first things to arise from four years of campus memories is my privilege of membership in the Gospel Team. Naturally in a well rounded collegiate experience, the spiritual life of the students must be cultivated. Few colleges in America present opportunities for spiritual development as are offered Ashland students in her Men's and Girls' Gospel Teams and in the Y. M. and Y. W. C. A. My own life here has been thus spiritually strengthened because of the devotional and personal fellowship had at those meetings. Because of this, I am thankful to God for the opportunity of Ashland College.

Another reason why I have found Ashland a congenial place to obtain a college education is the spirit of friendliness among various students. Friendship akin to family ties binds students closer together, making them participants in the life of the school to such an extent that they welcome the newcomer with a warmth that quickly removes the timidity of the first college days. Because of many friends I have made here, I have come to like Ashland College.

Such a congenial spirit on the campus offers every student the opportunity to develop his special interests in the many campus clubs and societies. There are enough organizations to en-

able every student to find a definite place in an extra-curricular program. For this reason I have come to like Ashland College. After all, classroom efforts contribute only a part of the complete college life. In a college no larger than our own, student groups have a larger and greater opportunity to use the service of every talent in every person, making it not only possible, but probable that every student will develop those qualities that crown later life with achievement.

I have often thought it would be interesting to record the general Freshman concept of the "college professor." Some no doubt place them in the class with things that are to be admired but not touched, appreciated but not known, feared but never loved. To my great relief, I long ago discovered that Ashland College is a place where the instructors may not only be admired for their scholarship, but that they may at the same time be known as true friends. Not every school offers the opportunity for that close relationship between the individual student and the professor that we have here. Because of this I have come to appreciate Ashland College.

Ashland College has offered to me an opportunity for an education in congenial environment. Now that the time between my first class as a Freshman and my last as a Senior has been covered, I have become as the hundreds of others who have accepted this opportunity, proud to call Ashland my college home.

Ashland, Ohio.

By John D. Erb—A Freshman

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tainly must be prison-like. Rather an employee than a customer.

Sixth, **Education Where Christianity is not Old Fashioned.** I like to see an institution that is enlightened enough not to ignore or ridicule the oldest, most evident, and most substantial fact in existence, but, rather to tolerate and propagate it.

Seventh, **Education Where Abilities are Recognized and Used.** Not only to use evident abilities but to search for hidden ones seems one of education's duties.

With Ashland College meeting such a large number of my expectations in a pleasing manner I can say, "I like it."

Ashland, Ohio.

A Statement of Policy

(Continued from page 14)

program. A group of interested individuals have already endorsed a program which will place three buildings on the campus within the next ten years. We want a chapel-seminary building within the next three years. Those who know Ashland College

know that such a building is badly needed. A small student union building should be constructed within the next five years. We need such a building which will serve as the center of the recreational and social life of the institution. It is necessary that we have some place where the students can get together. A science building should be constructed within the next ten years. Our science equipment is adequate now but wholly inadequate if our college grows. With a program adequate to our needs we can develop an educational program second to none.

Finances

To realize our plans it is necessary that our income be increased. A group of interested Ashland citizens will look to our institution to the extent of twenty thousand dollars (\$5,000.00) a year if the Brethren Church will contribute a similar sum. The Church must respond to this challenge and contribute at least this amount. If persons of members of our church are interested enough to invest money we should be ashamed to do less. I have been assured that the Church will match the gifts of these men. To carry the program this year it is necessary at seventeen thousand dollars (\$17,000.00) come from sources other than tuition fees and endowment income. This means that if five thousand dollars contributed by the citizens of Ashland, three thousand five hundred by the boards of our Church, that at least five thousand dollars must come from the Church and the remainder from private gifts. The least the Church can do is to give a minimum of five thousand dollars and she ought to give more. Therefore, when the educational offering comes let every church and every individual loyally support the college and seminary. I have always believed in the loyalty and fairness of the members of the Church. We have responded in the past and I am confident we will respond again this year. Make it a matter of prayer and we will attain our objective.

Recognition

Our college needs the approval of the North Central Association of Colleges and Secondary Schools. Our organization program instituted a year ago had not been in operation long enough to warrant recognition in this year. There is little doubt that recognition can be obtained this coming year if we continue to make progress. The execution of our present plans ought to gain the approval of that body. If every person and group support our program we will attain recognition.

The college is now recognized by the State Department of Education of the State of Ohio, the American Association of Colleges, the Ohio College Association, the Ohio Athletic Conference and various state departments of education. With such recognition the

lege and seminary have little to be concerned about for this year. It is, of course, essential that the approval of the North Central Association be obtained soon. This will be done.

Alumni and the Educational Day Offering

By Marie Lichty Shaver, '18

With the reorganization of the Ashland College Alumni Association there comes a challenge to every alumnus to contribute to the Alumni Fund which maintains the salary of the Alumni Secretary, whose duty it is to serve the College in three chief ways.

First of all she is to act as secretary of the alumni association, edit the Ashland College Bulletin, solicit and disburse all alumni funds, encourage friendly alumni relations on and off the campus.

In the second place she is to direct the publicity of Ashland College, a task which includes the feeding of the Ashland and nearby newspapers with college news at all times, the supply of student stories to their home newspapers, the assistance with operations intended to give advertisement and publicity to the college. And thirdly, she is to rally alumni cooperation with the ever present problem of recruiting students for Ashland College, and to assist the College Committee on Recruiting with correspondence.

There have been but two sources of income for this work; the annual alumni dues of one dollar, and the special dues to the Alumni Fund.

In several instances there has been a request from alumni who are intimately tied up with local pastoral or congregational work to have an arrangement made whereby they who contribute heavily to the Educational Fund might be allowed credit toward loyal alumni assistance, though they feel that they cannot contribute toward the same cause.

Therefore we have made an arrangement to that effect. If, when you make your Educational Day offering, you wish to designate a part of your offering to go to the Alumni Fund, or at least one dollar for Alumni dues, such credit will be given you.

Ashland, Ohio.

The Gospel Teams

By Althea Schwartz

Miss Schwartz hales from Philadelphia, is a Sophomore in College, and President of the Ashland Christian Favor Society, besides being vitally interested in Gospel Team work).

The Gospel Teams of Ashland College have had a busy year. The Girls' Team, with Miriam Bird of Meyersburg, Pa., president; Margaret Eiken-

berry, Canton, Ohio, vice president; Althea Schwartz, Philadelphia, Pa., secretary; and Odella Firestone, of New Pittsburg, Ohio, treasurer, has had a membership of forty-three, and a record of about twenty deputation meetings, with twenty-six girls participating. These meetings were held in churches in and around Ashland, and including morning, evening, and Christian Endeavor services. The girl acting as captain of the team which was sent out, introduced the girls with her, who, in turn, would take part in speaking, singing and devotions.

In conjunction with the Men's Team, the girls invited Dr. R. E. Neighbor of Elyria, Ohio, to hold a series of four meetings, November 13 to 16. These meetings were held at the Ashland Brethren Church, were open to the public, and evangelistic in tone. The committee in charge of these meetings, Miriam Bird, John Squires, Arthur Malles, and Althea Schwartz, was repaid for its efforts by the splendid reconsecrations and acceptances.

In November, both the Men's and Girls' Teams became affiliated with the League of Evangelical Students, an organization designed especially to promote and encourage personal work among students on the campus, and for the propagation of the gospel on other campuses through ours.

During the special week of prayer at Ashland College the Gospel Teams distributed several hundred gospels of John to the student body.

The Girls' Group was represented musically this year by a quartette composed of Faith Benshoff, Olive Whitted, Dorothy Stauffer, and Althea Schwartz. Their opportunities for service were many and varied.

Once each month the Gospel Teams met jointly for their meeting, and at those times had speakers mostly from the outside.

The officers of the Girls' Gospel Team for 1935 are: Thelma Bechtel, Canton, Ohio, president; Eunice Morrill, La Verne, Calif., vice president; Miriam Smith, Ashland, Ohio, secretary; and La Vonne Hartzler, Wooster, Ohio, treasurer. Dr. Monroe is, and has been, our very capable faculty advisor.

The Men's Team this past year was headed by John Squires, Whittier, Calif., president; Arthur Malles, Waynesboro, Pa., vice president; John Erb, Smithville, Ohio, secretary, and Hiram Davis, Hagerstown, Md., treasurer.

This group held about fifteen services, especially over Thanksgiving and Easter.

Under John Erb, Garber Drushal, and Arthur Malles, the constitution was revised. Several thousand tracts were purchased by the men, which were distributed on their trips.

The new officers for 1935 for the Men's Team are: John Erb, president; Chester Zimmerman, Waynesboro, Pa., vice president; Clayton Berkshire,

Masontown, Pa., secretary; and George Bowman, Muncie, Ind., treasurer. Prof. Stuckey is their faculty advisor, and highly esteemed by the men.

The Gospel Teams of Ashland College are a definite organization on the campus. For the past ten years they have been gaining position, and have served to widen their many services. With the college, and Brethren men and women remembering their groups before the throne of Grace, they will go on to greater victories than these.

The Word says: "Walk worthy of your high calling in Christ Jesus," and with a consistent walk, how can these groups do ought but honor Him, Whom we love, and Whom we serve?"

NOTES ON THE SUNDAY SCHOOL LESSON

BY GEORGE S. BAER

THE HOLY SPIRIT

(Lesson for June 9)

Scripture Lesson—John 16:7-11; Rom. 8:10-17.

Additional Scriptures—Joel 2:28, 29; Luke 11:9-13; John 14:16, 17, 26; John 15:26, 27; John 16:7-15; Acts 2:1-21, 32, 33; Rom. 8:1-17; 1 Cor. 12:1-13; Eph. 1:13, 14; Eph. 3:14-21; Eph. 4:1-6, 30.

Golden Text—"As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14).

Spirit's Outpouring Predicted. Joel foresaw the outpouring of the Holy Spirit, as on the day of Pentecost—"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh" (Joel 2:28).

Jesus Promised the Holy Spirit. When he was about to leave his disciples by way of the cross, Jesus told them he would send forth from the presence of the Father the Comforter, which is the Holy Spirit, to be with them, and that would be to their advantage, he declared. The promise was fulfilled on the day of Pentecost, when the dispensation of the Spirit was ushered in.

What the Spirit Would Do. Jesus told the disciples what the Spirit would do. He would testify of Jesus so that he who died in ignominy would be held up before the world as the Savior of mankind. He would convince the world of sin by the fact of unbelief in Christ. He would convince the world of righteousness ideally embodied in Jesus and righteousness made possible to men by the grace of Christ. He would also convince the world of the certainty of judgment because the sentence of condemnation has already been pronounced upon Satan.

The Indwelling Spirit. If a man is a

Christian, it will be evident by the fact of the indwelling Spirit, which imparts life to those who become dead to sin. The Spirit dwelling within means the Spirit ruling the life, and that leaves no place for the rulership of the flesh. He who lives in subjection to the carnal appetites and desires of the flesh does not have the Spirit of God dwelling in him and has no real life. It is only by putting to death the deeds of the body by means of the Spirit that we really live.

The Spirit not only leads out of the power of the flesh, but into the service of Christ. He not only gives new life, but directs in the use of that life for God. He who is thus indwelt and directed by the Spirit has the assurance that he is a child of God, and if a child, then he is an heir of God and a joint heir with Christ.

NEWS FROM THE FIELD

STILL THEY COME

Since the last report the following Sunday Schools have sent in their order for supplies for next quarter:

- * Macey, Ind.
- Lost Creek, Ky.
- * Linwood, Md.
- * Pleasant Hill, Ohio.
- Long Beach, Calif.
- Winchester, Va.
- * Lawford, W. Va.
- Leon, Iowa.
- Canton, Ohio.
- * Williamstown, Ohio.
- * Hagerstown, Md.
- * Portis, Kans.
- * Peru, Ind.

The ones marked with * accompanied the order with checks to pay in full.

This is a wonderful showing. It is our hope to have ALL the orders within the next ten days. It can be done if ALL will give their help. See to it that your school mails the order at once. **WE MUST KNOW HOW MANY OF EACH KIND OF QUARTERLIES TO PRINT.** We feel sure of your cooperation and thank you for it.

J. C. BEAL,
Secretary of Publications.

A REPORT FROM THE TREASURER FOR BENEVOLENCES

Total reported April 15\$1648.38

Receipts since said date

Sale of livestock	185.10
North Manchester, Ind	10.00
Sunnyside, Washington	9.15
Martinsburg, Pa.	10.00
Limestone, Tenn.	5.00
Peru, Ind.	32.95
Johnstown, Pa., 2nd church ..	3.75
Falls City, Neb.	24.93
Los Angeles, Calif., 2nd church	19.75
Fair Haven, Ohio	1.00
Williamstown, Ohio	5.10

Los Angeles, Calif., 1st church	22.85
Muncie, Ind.	20.24
Fremont, Ohio	23.00
Yellow Creek, Pa. W. M. S. ..	2.50
Goshen, Ind.	23.50
Sidney, Ind.	12.55
Conemaugh, Pa.	6.00
Johnstown, Pa., 2nd, additional	5.00
Bethlehem, Pa., W. M. S.	7.50
A friend	10.20
Interest on endowment investments	29.37

Total in this report\$ 469.44

Total to date — May 1\$2117.82

Minimum necessary to support

the institutions\$4000.00

It will be noted from the foregoing financial statement, that we are too far from the goal for comfort. Of course we know that a considerable number of our congregations have sent in no report, and we are confidently expecting yet to hear from them. But indications now point to a necessity for making a further appeal by use of the mails, which will entail a great amount of work for already overloaded men. The cause is yours, Brethren, as well as ours, and we earnestly ask for an interest in your prayers, and other co-operation as the Lord may direct.

L. V. KING, Treasurer.
Mexico, Indiana.

Ashland College - - -

(Continued from page 2)

card, and petting parties. Youth is trained away from the homely, old-fashioned, time-honored, tested-and-proved Christian virtues, and those things so essential for the production of vital Christian faith. Spiritual, moral and physical confusion permeates the atmosphere around the student in the great modern university, both of Church and State.

In such an hour, we believe God is raising up, purifying, and vitalizing Ashland College for a great work, if our Lord shall tarry yet a few years. We firmly believe that God, in the person of Dr. Charles L. Anspach, has called to the high directorship of our school, a man who knows better than any of us (out of his large experience, gained, fortunately, so early in life) that the fundamental aim of the Christian college, as well as of the seminary, is not so much the extension of human knowledge as such, important as that is, as the development, the enrichment of the Christianization of the personality of the student. And, to this end, every faculty member should be selected, not merely for his intellectual attainments, but also for the things of larger importance,—to walk together in close and blessed fellowship with the student—teacher and learner together in quest of truth, and both in fellowship with God. Absolutely nothing is so important for the boy or girl, who leaves the old fireside where prayer was wont to be made, as

to form that dynamic contact of upon life—life surcharged with Spirit of the Christ of God. Many a "Christian professor" is lecturing on everything that pertains to hydro-carbons, vitamins, calories, yeasts, and methods of mixing and baking, while the students starve for bread—the bread of heavenly knowledge of bread is good. Bread is better. Let us have both!

Understand, we bow with humble respect before real scholarship. We have a little sympathy with certain groups of men who emphasize so enthusiastically the spiritual, and scoff at high intellectual attainments as though Omnipotence made a mistake in endowing with an intellect. But that scholarship is sadly in error which does not humbly and reverentially bow, in turn, before those spiritual attainments which are, of all attainments, supreme—those out of which, nothing!

We firmly believe that, more than ever, those men on whose shoulders rests the duty of directing the educational institution of the Brethren Church, realize that it should be, is, the supreme purpose of Ashland College, as well as Ashland Seminary, to send forth under God, men who shall be full of the Holy Ghost, and in their fullness, shall be fired with evangelistic fervor that satisfies itself with nothing less than the evangelization of the world, and the salvation of the souls of men. There is already a superabundance of institutions preparing men to be "community leaders"—men too often frozen stiff with a fireless, savorless, Saviour-less "independence," which, of itself, is no gospel at all. The Brethren Church shall have no money to use in building up supporting another such institution. But, she, within the will of God, shall not hesitate to trust God and sap the bottom of every barrel she has to support a College that stands to become a true prophet of God in an estate Christendom—a College fired with enthusiasm in the peculiar purpose of proving to the world that a united and consistent Christian testimony on a system of Biblical interpretation can be maintained within an organized evangelical denomination—a College that has slowly but surely caught the vision, and is energized with the determination to do God's work in every way even in the intellectual realm. What an hour of opportunity is ours! God will not fail us! Let us not fail God!

A religious teacher must be completely free from sensual appetites and free of ease if he is to stir the multitude.—Alexander McClaren.

If Peter had any preeminence it was not in office but in his moral ability as a leader of men.—A. Miller.

RATS IN THE BREWERY VATS

he beer business is a queer business. There is death connected with any way you take it. Do the beer brewers know that every year thousands of rats leap into the beer vats, and rot there? That fine flavor in our favorite beer may be only the essence of dead rats? You have all heard the term, "The Brewery Rats." They are the pest of the brewery. They smell a brewery farther than a hound can smell a carcass. They live in great droves. The brewery poisons them, trap them or kill them in other ways, but they still come. This is what the **American Independent** says about the rats in the beer vats: "It will be a matter of special interest, now that beer is back, to know if rats are crazy about malt when it is fermenting. They will even climb a ladder to get near the malt in the beer vat."

In the days before the coming of prohibition the brewers had hard work to keep the rats out of their vats. Climbing to the top of the vat a hunter, crazy to get at the fermenting malt, would lean down toward the beer and presently would fall in. He would sink to the bottom and drown, and under the foam on the top of the beer could be seen. Some of the brewers used to keep a paddle with which to fish out dead rats in the early morning. When it was impossible to see the rat he would gradually swell and rise to the bottom of the vat, so that it was now easier to get the paddle under the dead rat and lift him out of the beer. Of course some vats would be drained off without a single rat in them, while in other vats there would be several rats. Some months ago a large vat in Pennsylvania was raided and it was decided to clean it out to see what it really contained, and in this big beer vat they found sixty-nine rats."

Many persons have wondered why beer has a bitter and acid taste. May this peculiar taste come from the presence of the rats that have lost their lives through their fondness for fermenting malt?

Persons who are thinking of cultivating a taste for beer would do well to be sure that all rats have been destroyed in the vicinity of the brewery and intend to patronize. Be sure that there is no rat taste in the beer you drink. If the poison has been taken out it is not real beer.

But we have got to drink beer, rat poison and all, to balance the budget. Is the nation's flag in the filthy gutter to raise revenue to meet the extravagance of a beer administration! Is your stomach rebels against the rat poison and your kidneys are on fire, until your nerves are shot, and your brain is on fire and tremens has you into the asylum! For beer is filled with the souls of dead rats who have drowned in the brewery.—**Rail Splitter.**

ANNOUNCEMENTS

THE INN, WINONA LAKE, TO PROVIDE FELLOWSHIP

For Brethren at National Conference, Under New Management

A revolution is taking place at the Inn at Winona Lake. Management of rooms and dining room is now under Mr. and Mrs. C. Bireley, who last season had charge of the dining room alone. The rooms are being cleaned, painted and repaired; clean mattresses and good coil springs on the beds; new pillows, new rugs on the floors; the lobby reconstructed, etc. The Executive Committee has investigated this new management, with a view to increasing the opportunity for fellowship at National Conference. In order to induce Brethren to stay at the Inn, the management has very kindly offered to grant very special rates, giving Brethren first choice of rooms with running water (there are 82 such rooms). These rates are so reasonable that it will hardly profit delegates to try to do light-housekeeping for a saving. The management further agrees to let Brethren take charge of the dining room at meal-time, for song, prayer and fellowship; and to use the lobby, with heat if needed, at any hour of the day or night. The Executive Committee recommends that everyone attending Brethren Conference who finds it possible, stay at the Inn, thus providing more fellowship while we are at Winona. Years ago, we are told, this was done, and those who attended at that time, recommend the practice very highly. We are convinced that delegates will be satisfied with the new management. Write to the undersigned or Mr. C. Bireley, the Inn Manager, Winona Lake, Indiana, for rates. Here is a real opportunity. It depends upon YOUR COOPERATION. WE'LL MEET YOU AT WINONA.

L. E. LINDOWER,

Secretary of Executive Committee.

IN THE SHADOW

NICKELS—Mrs. Charles Nickels, Clyde, O., died May 23, 1935, in her sixty-fifth year, following an operation, after a long illness. Brother Nickels, who died in 1928 and Sister Nickels united with the Fremont, O., Church in 1920, and are praised for their faithfulness as long as they lived within reach of the Church. The mother died last Thanksgiving day, and the only survivors are an only child, a son by a former marriage, his wife, and her aged father. During seven weeks spent in a hospital when it was hoped to improve her condition sufficiently to undergo an operation, she gave wonderful testimony to her faith in her Saviour, and asserted her readiness to

go to be with Him, should efforts to prolong her life here prove unavailing.

WM. S. CRICK.

DECKER—Irvin J. Decker was born October 4, 1871 and departed this life January 6, 1935, in his sixty-fourth year. In 1892, he married Miss Amanda Loose, a niece of Elder S. M. Loose, a pioneer Brethren and organizer of the Fremont, O., Church, to which Brother and Sister Decker belonged. To this union were born six daughters and two sons, all of whom accepted Jesus Christ as their personal Saviour while they were still at home. This showed the loyalty of these parents who would drive fifteen miles in their surrey with the children to attend Church. Sister Decker, and the seven children who survive attended the funeral, as did one brother, two sisters, and twenty-three grandchildren. Services were conducted from a church near the Decker home, south of Bellevue, Ohio.

WM. S. CRICK.

CARBERRY—Wood Carberry, faithful member of the Raystown Church, Bedford County, Pennsylvania, and a merchant of Riddlesburg, Pennsylvania, died February 12, 1935, in his fiftieth year. He had been ill for several years, but his physical condition, which he bore with great fortitude, became critical only a few weeks before the end came. Brother Carberry came of a large family which have been greatly used of the Lord in the Raystown Church. He is survived by his wife, and daughter, his parents, one brother and three sisters. According to his oft-repeated request, the family called this writer at Fremont, O., to return to a former field of labor and conduct the funeral. Our sympathy goes out to the sorrowing family, but we rejoiced to comfort them with the hope of the believer, to have a part in the "first resurrection." The pastor of the Church of the Brethren, who shared in the services, bore testimony to the victorious faith shown by Brother Carberry as he awaited his release to go to be with the Lord.

WM. S. CRICK.

LICHTY—Mrs. S. J. Lichty at the age of 77 years passed from the earthly scene of action to her Eternal Home on May the 9th. at the home of her daughter, Mrs. O. R. Brundage in Waterloo, Iowa. She was the daughter of Samuel and Sevilla Lichty of Somerset, Pennsylvania and came to Iowa with her parents when she was but a child. She was married to Samuel J. Lichty in the year 1881 by the Rev. S. H. Miller. She was one of the pioneer residents of Orange Township. With the exception of three years in California, she lived practically all her life in and near Waterloo. Sister Lichty has been a devout Christian since her girlhood days. She loved her church and was faithful and loyal as long as health would permit, in fact almost to the end, for she was in church for worship only two weeks before her leaving us. She leaves her daughter, Mrs. Brundage, one brother, J. W. Lichty, in Waterloo and two grandchildren. Funeral services were conducted at the First Brethren Church by her pastor.

E. M. RIDDLE.



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If the Brethren Church is to maintain her share in the support of the new expansion program of Ashland College as outlined by President Anspach.

The size of your offering will indicate the measure of your loyalty to Ashland College and its new president.

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BE YOUR INVESTMENT

In Christian Manhood and Womanhood

Send all Offerings to Ashland College, Ashland, Ohio

The BRETHREN EVANGELIST

WOMAN'S OUTLOOK NUMBER



Only a Frame

"The heavens declare the glory of God; and the firmament sheweth
His handiwork." Psalm 19:1.

I like to think that God has framed His face,
As men frame pictures, in all beauty here:
Pale sunlight falling in a shadowed place,
White sails aflutter, lark songs, high and clear,
Arbutus trailing through a dim, sweet wood,
Great hills, brave dawns, the oak tree's giant limb,
Music or starlight—rightly understood—
Are not themselves, but just a frame for Him.

Men choose their framing carefully, and yet
The gaze is fastened on the thing it holds:
Shall we who love all beauty here forget
The wonder of the Presence it enfolds?
Night-fall or daybreak—each a different frame,
Sorrow or singing—but His face the same.

—Helen Frazee-Bower, South Gate, Calif.

Signs of the Times

By Alva J. McClain

I Voted For Lincoln

This afternoon I attended the funeral of a man who had reached the ripe age of 95 years. During the past 15 years I had talked with him often about historical events of long ago which he remembered, as is often the case with older persons, better than more recent happenings. When we spoke about the various Presidents he recalled he always used to say, rather proudly, "I voted for Abraham Lincoln."

To have voted for Lincoln was indeed a distinction of which any man of his generation might well be proud. Today, it does not seem such a distinction because Lincoln has acquired, in the perspective of history, such a monumental reputation that it seems to us today that **everybody** must have voted for him. But such was not the case. There was a time when to vote for Lincoln took a large amount of faith. We today can look back and see the vast proportions of the man. But those who first voted for Lincoln did not know the measure of the great Emancipator. He was at that time yet untried.

But high as is the distinction of those who are able to say, "I voted for Lincoln," it will be a greater thing to be able to say, in the Day of Judgment, "I voted for Jesus Christ. In the face of a world that rejected Him, I chose Him as my Savior and Lord." Not that His title to the kingdoms of this world will ever depend on the votes of men. When the time comes for Him to rule, He will rule by the mandate of God, not of men. We cannot "make Christ King," as some would have us do. **He is a King.** But God is today holding the strangest election that the world has ever seen. By voting for Christ, we do not thereby confer kingship upon Him, but upon **ourselves!** He is the King eternal, and we, who have chosen Him in the day of His rejection by the world, shall reign with Him when He returns in glory.

WHY Do Men Dislike His Coming?

Perhaps I am a bit slow of understanding, but there are certain things that are a perpetual source of wonder to me. For one thing, I cannot see why men should always be trying to acquire some little ground of human merit to stand on in the matter of their salvation. But let that pass for the moment. Another thing that seems queer is the apparent dislike that some, who call themselves Christians, have for the second coming of our

Lord. It crops out in the most unexpected and curious ways.

For example, you can find many intelligent people with whom you can discuss with entire agreement and pleasure some of the great needs of the world, such as better government, a more perfect measure of social justice, peace among the nations, the healing of the diseases of humanity, and the abolishment of death. But if you suggest that these needs will be fully supplied by our Lord at His second coming, you will often meet an almost violent antagonism. Yet these same people will talk much about the "ideals of Jesus" as the only worthwhile way of life.

I once asked a man why it was that he almost worshipped the ideals of Christ, and yet was violently opposed to their realization in human life through the agency of His second coming. He was quite frank in replying that it would not be good for us to have these things done for us. Of course, he admitted, God could do the job much better than we can, but, he argued, it is better for man to "muddle along," even imperfectly, rather than have things done for him. If what you say is true, I suggested, then we should kill all our human geniuses, for they do a great many things for us that we might be able to do for ourselves by taking several thousand years longer. Edison, for example, did things for the human race, that some people could never have done for themselves. The man pondered my argument for a moment, and then said it was different with Edison. Edison was a member of the human race, and that made it all right for him to do things for us that we could not do. Well, I pointed out, if being a member of the human race makes it all right for a genius to help us out in some of our extremities, why should we not welcome the help of the Lord Jesus Christ? He was and still is a member of our race. But my opponent thought the case was not quite the same. It was quite all right for Edison to help us, he thought, but it would not be so good to have Christ solve some of our problems.

HATERS Of God

I have given some years of thought to the curious phenomenon of human reasoning which appears in the above discussion, and can make very little out of it. I still cannot see, if it is a good thing for Thomas Edison to come and help us, why it would not be even a better thing for the Son of God to come down from heaven and help us. For He can do more for us than Edison could.

There are, of course, two very great differences between such a genius as Edison and our Lord Jesus Christ. Both were members of the human race, but Christ was a sinless man, and He was also God. Can it be that what men really dislike, after all, is not the

receiving of help, but to take help from the hand of One who is God? It looks like a possible solution. In the garden of Eden man uttered his declaration of independence, and set out to make his own world without God. A good many times he has needed help, and needed it seriously. Just as many times he has seen his own dreams and schemes come to nothing. Often he has changed his method of attack. Occasionally great geniuses have arisen, and the race has acclaimed them wildly, gratefully accepting their gifts. But still the work is far from finished. Man never had greater need than he has today, and he knows it. But still the ancient and strange antagonism against God reigns in his heart. He will accept the gifts of other sinful men, but the gifts of God—that is something else.

Some time ago I read in a radical Socialist paper an advertisement which ran somewhat as follows: "WANTED—a new humanity, a new social justice, a new economic system, a new righteousness, a new international organization. NO GODS NEEDED. PLY."

In the Book of Romans, chapter verse thirty, the Apostle Paul in denouncing the fatal malady of our race declared that men were "**haters of God.**" Perhaps this one phrase provides an answer to the question I have been discussing—Why do men dislike to accept the help that Christ can bring to the world at His Second Coming?

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Foreign Missionary Editor, Louis S. Bauman
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W. M. S. Editor, Mrs. F. C. Vanator
Sisterhood Editor, Helen Garber

Send all matter for publication to the Editor, except that articles intended for any one of the merged papers should be sent to the proper editor above named.

EDITORIAL

BRIEF STATEMENTS ABOUT THE CHURCH

1. Christ the Head of the Church.

In our last "Statement" we took notice of the headship of Christ in relation to the church in the sense of his being the "Foundation and Builder," but he is also in vital union with it as its directing head and the ever-present source of its life and power. Over and over again the oneness of Christ and those who are joined together with him through his saving grace is expressed in language that reveals both his indispensability and his authority.

His Position and Authority are set forth very definitely. He is the head of his church, and there is none other; in his hands is all authority and he has delegated it to no other. Paul declares that "he is the head of the body, the church" (Col. 1:18). Again he asserts the same position of Christ's headship which carries with it actual authority and tells us also who it was who gave him the authority, that, it was God the Father, who raised the Son from the dead and exalted him at his right hand in heaven high above every kind of authority and dominion "and hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all" (Eph. 1:22, 23). Others were appointed to positions of service in the church, but to none is it said that authority or headship is given,—thus Paul writes to the Ephesians (4:11-13, 5, 16): "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers . . . for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ . . . that we . . . grow up unto him in all things, which is the head, even Christ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." That makes positions of men within the body, the church, not places of preminence, but of service and helpfulness, but the position of Christ being that of head and not the body, is one of authority and rulership, one of lordship and glory.

His Presence and Life. The presence of Christ with his people is one of the great and blessed assurances of Scripture. When he gave the commission to his disciples he posed the charge with the statement, "And, lo, I am with

you alway even unto the end of the world" (Matt. 28:20). He is present in the person of the Holy Spirit and has been since the Lord Jesus went away. In comforting his disciples, sad at heart because of his approaching departure, he said, "And I will pray the Father, and he will give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. . . . Because I live, ye shall live also" (John 14:16-19). A little further on in the same chapter, John records: "If a man love me, he will keep my words; and my Father will love him and we will come unto him and make our abode with him" (vs. 23). Since the Father and the Son and the Holy Spirit are One, it is easy to see how they will come and dwell in the heart of the Christian—they are present in the person of the Spirit, who is not only the Comforter, but also the life-giving agent. This is set forth in Romans (8:11): "But if the Spirit of him that raised up Jesus from the dead dwell in you; he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

That indwelling Spirit makes the body of the Christian sacred, set apart as a holy temple unto the Lord. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:16, 17). How can a man be a true temple of God and at the same time take into his body the poison of alcohol and nicotine or sap its strength and destroy its purity in other ways? The presence of the Spirit and indulgence in carnality are incompatible; they cannot both be in the same life at the same time. Paul says, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you," and "if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). That is the one infallible test.

The presence of the Spirit will be manifest; its fruits will reveal itself. If the works of the flesh are present, it is certain that the Spirit is not there, and that the individual, even though he make a Christian profession, is not Christ's at all, and is not in truth a member of his body the church. He need not be self-deceived about it, for the Apostle John declares: "Hereby we know that we dwell in him, and he in us; because he hath given us of his spirit" (1 John 4:13). Nothing is more important for professed Christians everywhere as Paul prayed, than "that Christ may truly dwell in your hearts by faith" (Eph. 3:17).

CHRISTIAN LOVE, the kind that should characterize the disciples of Christ, is not easily provoked; it maintains a serenity that is not readily disturbed, and builds into life an indisposition to retaliate injuries.

THE TOUCH of the hem of his garments is sufficient to send a thrill of power through some sensitive, sincere souls, while others are so seared and dulled with selfishness that the touch of the very Son of God himself makes no impression on them.

PERFECTION is not reached by an easy flight of a single day, but by many days and months and years of arduous toil. With all our modern developments we have mapped no airways to character. We must follow the old, much-traveled, rough-going highway. That is the way God has planned it. If we had our way, we would gather the fruit when the blossoms appear, but we must wait and work, first for "the blade, then the ear, then the full corn in the ear." We must grow in grace, and growth takes time and requires care.

EDITORIAL REVIEW

LAYMEN ORGANIZATION leaders will find the second installment of the Berlin Plan in this issue. Again we suggest, Clip it and save for future use.

THE MARTINSBURG, PENNSYLVANIA, correspondent says the church appreciated and benefited much from the week of meetings recently conducted by Brother William Gray, who also reports his impressions this week.

ONE GOOD MAN with God can drive out a crowd of wrong-doers from the community or the church. And sometimes they are found in the church, just as they were in the temple of old.

THE ASHLAND COLLEGE COMMENCEMENT exercises are in progress this week. Already the baccalaureate services have been held with Dr. R. R. Teeter as the preacher. He preached a masterful sermon before the graduates gathered in the Brethren church on Sunday, June 2.

CHRISTIAN ENDEAVORERS will find an interesting discussion in their department on the subject, "Christian Youth and Worldly Amusements," by Brother W. H. Schaffer of Conemaugh, Pennsylvania. This department promises to be kept fresh and original and abundantly worth your reading with Brethren R. D. Crees, president of the national organization and C. D. Whitmer, editor of the department, cooperating in the good work of supplying material.

BROTHER D. R. MURRAY, the resourceful pastor of the Columbus, Ohio, Cooperative Brethren Church, writes of a number of special events in their church program during the recent past. The pastor and his capable wife continue to have the confidence of the people and they are exercising a wise and aggressive leadership in that difficult field. Also we noted on our recent visit that the Church of the Brethren and the Brethren members continue to fellowship together as one family in Christ Jesus.

THE INDIANA DISTRICT CONFERENCE program arrived just in time to get in the news department of this issue and we are glad to include it. The conference is to be held on June 18 to 20 at Shipshewana Lake, the beauty spot of the Indiana Brethren and a place that has come to be a real spiritual retreat for them. Brother Frank Gehman, the secretary and also the statistician, calls for the immediate return of statistical blanks in order to make possible a report at the approaching conference.

THE OHIO CONFERENCE PROGRAM is to be found in this issue. The place of meeting is Ashland, and the date is June 18 to 21. The Ashland Brethren will be pleased to have a large attendance to take advantage of their hospitality. The moderator is Brother C. A. Stewart; the vice moderator, Dr. R. R. Teeter and the secretary-treasurer, Brother Floyd Shiery. By the way, Ohio pastors, have you seen to it that your district mission apportionment is paid in full? Kindly do this if at all possible and forward your money to the treasurer, Brother R. A. Hazen, Ashland, Ohio.

A LAYMAN'S CONFERENCE is to be held at Shipshewana Lake, Indiana on the evenings of June 19 and 20 with Brother T. C. Leslie, president of the Indiana District, in charge. This is in connection with the regular church conference. Prof. M. P. Puterbaugh, the National President, is scheduled to speak on the second day. It is evident that the men of the Indiana district have gotten busy putting laymen's organizations in their churches. At least one man is

very much on fire with enthusiasm for the work, and that the district president, Brother Leslie, who is a pioneer laymen's work.

BROTHER N. W. JENNINGS reports two souls added to his church at Turlock, California, where he is closing his work the first of July after eight years of efficient pastoral service. He is entering upon evangelistic work, which has had a large place in his thirty years of ministry in Brethren church and for which he is well equipped by nature. God has abundantly blessed his evangelistic ministry in the past and he desires the prayers of God's people that he may be largely used again in the saving of souls.

THE BUCKEYE YOUNG People's Training Camp leaders are making big plans for their third annual camp this year at the Y. M. C. A. camp site, Brunswick, Medina County, June 24-30. Brother Thomas Hammers writes about it and furnishes us with a picture of the camp. Young people who are fortunate enough to attend will have a great treat served up to them, both by reason of the program and the very adequate and beautiful grounds. Those eligible can afford to make a real sacrifice to attend and church leaders should give every encouragement possible to get their young people there. This goes for every district that is conducting a camp.

BROTHER E. M. RIDDLE, of Waterloo, Iowa, writes of the Young People's Summer Camp for the Illiokota district to be held at Mount Isle, the Y. M. C. A. Camp near Cedar Falls, Iowa. The name of the camp is "Camp Blackhawk" and the date is July 22 to 28. The out-of-the-district teachers are Prof. and Mrs. M. A. Stuckey. Camp Director Riddle says they were required to guarantee an attendance of thirty campers to secure the grounds, but with the cooperation of all the churches that number ought not to be difficult to reach. Summer young people's camp work has proven a highly valuable form of religious education and training. Those churches are wise that encourage their young people to take advantage of it.

"LORD, TEACH US TO PRAY"

Prayer Themes for the Month of June

"And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us:

"And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." I John 5:14, 15.

1. Pray for Ashland College and Seminary, the Educational Day offering, and the new collegiate program under the leadership of Dr. Charles Anspach.
2. Pray for the increased usefulness in the church of the Children's Day programs.
3. Pray that the various District Conferences which assemble during the month of June, may be greatly led and blessed by the Spirit of God.
4. Pray that the Summer Camps for Young People they be greatly led and blessed by the Spirit of God.
5. Pray that the Summer Bible Schools for boys and girls will witness a renewed interest in the Bible as the revealed will of God.

The Smiting Rock and the Crushing Stone

A Radio Message

Texts — Dan. 2:34; Matt. 21:44

By Rev. Floyd Sibert

Experience has taught man that if he would live and protect his offspring, he must provide against the dangers common to man. Not the least of these was war. When the war drums beat in a neighboring province, natives strengthened their stockade and set a watch. The first stockade was made of wood, the second of earth, the third of loose stones mingled with dirt, and finally the great stone wall like a mass of rock.

God, being a person, His experience has not been like that of man. When the revolution of heaven took place an enemy common to God and man came into existence. God immediately began to erect a wall of defense until the day of judgment should be fulfilled and the enemy abolished forever. With the beginning of creation God set for himself in the midst of Eden two persons that He might have fellowship with them. And who knows but that His chief desire from this creation was fellowship; perhaps even a fellowship to supplant that which was overthrown by the falling of Satan who was a great personality in the very courts of heaven. But, since Satan was jealous, he would be avenged. Do you wonder why there is so much jealousy and strife today? Satan is the answer. He came in and man went out with the curse of sin on his life. And God set a watch at the garden gate lest he return and fill it with his unholy presence.

But God was not defeated. He began a work of defense for man. This defense was not made of bricks and stones but was found to be of smaller quality in so far as stability was concerned. He loved Abraham, a great wall of faith, but he lied about his wife. He selected Noah, another wall of faith (intermixed with the preaching of repentance) but in the time of testing he got drunk. He selected David in the midst of his childhood innocence, and he became a wall of trust intermixed with statesmanship; but in the end he coveted his neighbor's wife. He selected Solomon and a wall of wisdom was flung into the face of the enemy; but the foolishness of wicked women found a way through. He selected a prophet, and a wall of prophecy was flung across the battle front; but when the victory was forthcoming he sat under a Juniper tree and complained. But why do I say all of this? Simply to show that there was no soundness and stability in man, until One came from Heaven to stem the tide of defeat. He it was who came, lived, loved,

and was tested until the soundness of a rock was the quality of His character.

Jesus Christ, The Rock Immovable!

But He was not that rock so long as human blood flowed in His veins, pure though it was. CHRIST CRUCIFIED, WAS THAT ROCK.

Like the rock in the experience of Moses, He had to be smitten that the living water might flow out unto all men. Ex. 17:6; 1 Cor. 10:4—" . . . for they drank of that spiritual rock that followed them and that rock was Christ." He was smitten with the merciless scourges; smitten with the hand of impudence; smitten with the cruel hammer and spikes; smitten with the heart-rending spear; yea, smitten with death. Blood and water flowed out, and became a cleansing stream for the healing of sin-sick humanity. Christ, sitting at the source, bids all men come, drink, and live. Thank God, the source of that stream is a rock impregnable to anything that defileth.

To the church it has become the foundation and chief cornerstone. Eph. 2:20—"Ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone. In whom the building fitly framed together growth into an holy temple of the Lord: in whom ye are also builded together for an habitation of God through the spirit." Do you wonder at the zeal of the first-century Christians, and of the newly organized church? Is not this the answer? Christ was their cornerstone, and they were builded together for an habitation of God through the spirit. GOD DWELT in the midst of them as in the camp of the Israelites, and they had LIFE, POWER and SPIRITUAL FIRE.

To the Jew at Christ's first coming, He was a stumbling stone. (Rom. 9:33). The Jew was a man of good intentions. He sought righteousness by the law. But the result of his efforts was not more than self-righteousness. He never attained the righteousness supplied by God, for he sought it not by faith. They stumbled at that stumbling stone. "As it is written, behold I lay in Sion a stumbling stone, a rock of offense: and whosoever believeth on Him shall not be ashamed." What a rock of offense it has become in this modernistic age, when men and women virtually stumble over the crucified body of the Lord, wade through the stream of life, and hasten on to the devil's embrace. The Jew is still

stumbling and still offended, but he is not alone. He has plenty of company.

But to the Jew at His second coming, He will be the headstone of the corner. Zech. 4:7—"Who art thou, O great mountain? before Jerubbabel, you shall become a plain: and he shall bring forth the head stone with shouting, crying, 'Grace, grace, be unto you.' " Thus the stone which the builders disallowed shall be the rock of their salvation.

But to the Gentile world power, it shall be the smiting stone, cut out without hands. (See Dan. 2: 34). Those nations of the earth that today have discarded the chief corner stone because it did not fit in with their plan of building, will continue to build in their own way until the dream structure of their fancy shall draw nigh to completion. When the red horde of the east, today seething like the inward contents of a boiling cauldron, shall unite with the yellow hordes, and these in turn through alliances, political and religious, shall unite with other nations under one banner,—not a banner of love, but a banner of blood,—then shall the smiting stone, cut out without hands, strike the world power, and, like a house of glass, it shall crumble and fall. Out of the ruin, this stone shall grow and thrive until it fills the whole earth. The banner of God's love shall be the only banner that floats in the sky, and Christ shall be King of Kings and Lord of Lords.

What a day of deliverance it shall be! What a day of rejoicing! When justice shall be meted out from Jerusalem! What songs of rejoicing yet unknown and unsung shall burst from every throat! Minds hampered by sorrow and worry shall be set free. Men that, like Paul, have ever been conscious of the gnawing presence of a thorn in the flesh, will find sudden and complete deliverance from all their misery. The pangs of death will have fled forever, and man, once more in the presence and favor of God, will strike the lost chord and sing God's praises forever. Let me assure you that this is no dreamer's fancy, but a small picture of reality, and by faith a present possession of every believer who receives the rock and builds thereon.

But to the unbelieving it shall be the crushing stone of Judgment. Matt. 21:44—"And whoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it SHALL GRIND HIM TO POWDER." Let me remind you that a thing broken may be mended. You have doubtless repaired many a break. But a thing ground into powder is past mending, and past the possibility of salvage. The Jew who stumbled will be reclaimed; but God pity the God-defying, unscrupulous, self-righteous Gentile false teacher, who will be carrying on his lying propaganda when the crushing stone falls and seals forever the false testimony of his blasphemous lips! May God save the man who today is bound, by sin,

and by false views of sin and of Christ, to the spot where the crushing stone is sure to fall. Today is the day of grace; but remember that the Red Sea was a sea of life to the Israelites because they were right with God and a sea of death to the godless men of Egypt.

Let not the stream of deliverance become a river of death to those for whose deliverance it was prepared. Let not the rock, from whence this life-giving stream proceeds, fall on unsuspecting heads. God hath spoken. Drink of it and you shall have life more abundant. But try to wade through it with unholy feet and you shall die.

Masontown, Pennsylvania.

Ohio District Conference

OF

THE BRETHREN CHURCH

First Brethren Church

Ashland, Ohio

June 18-21, 1935

OHIO CONFERENCE PROGRAM

Our text—"The Inheritance of the saints." Col. 1:2
Tuesday, June 18

EVENING

- 7:30 Worship in song—Albert Flory
- 7:45 Scripture and Prayer—Grant McDonald
- 8:00 Address of welcome—E. E. Jacobs, Moderator of the Ashland Church
- 8:15 Vice-Moderator's Address—R. R. Teeter
"Conserving Our Inheritance."

Wednesday, June 19

MORNING

- 8:00 Simultaneous Sessions
 - W. M. S.—Program to be provided
 - S. M. M.—Program to be provided
 - Ministerium—W. S. Crick
 - "The Pastor's Place of Privilege and Power in the Sunday School."
- 9:00 Organization of Conference
 - Worship in song
 - Scripture and Prayer—Alvin Byers
 - Conference Business
- 10:15 Moderator's Address—C. A. Stewart
- 11:00 Bible Lecture Hour—C. A. Bame
"Our Great Heritage: An Appreciation of the Bible"
Alexander Mack."

AFTERNOON

- 2:00 Worship in Song
 - Scripture and Prayer—Orville A. Lorenz
- 2:15 Address—J. C. Beal
"The Sign of Jonah."
- 3:00 Report of the Sunday School Research Committee—M. P. Puterbaugh
Round-table discussion—Roy Patterson

EVENING

- 7:30 Worship in Song
 - Scripture and Prayer—Herman A. Hoyt
- 7:45 Address—A. D. Gnagey
"Preaching in the Modern World."
- 8:30 Bible Lecture—W. E. Ronk
"In the Days of His Flesh."

Thursday, June 20

MORNING

- 00 Simultaneous Sessions
 W. M. S.
 S. M. M.
 Ministerium—"The Art of Making Expository
 Preaching Attractive as Well as Profitable."
 —J. C. Beal
- 00 Conference Business Session
 Worship in Song
 Scripture and Prayer—R. E. Gingrich
- 15 Forging Ahead in District Missions
 In charge of George S. Baer, President of Dis-
 trict Mission Board
 Speakers:
 Charles A. Bame,
 C. A. Stewart,
 Wm. H. Beachler
- 00 Bible Lecture—W. S. Crick
 "The Source of Our Inheritance."

AFTERNOON

- 00 Worship in Song
 Scripture and Prayer—Hill Maconaghy
- 15 Young People's Hour
 Christian Endeavor—N. L. Uphouse
 S. M. M.—Mrs. L. T. Black
 Boy's Brotherhood—F. W. Shiery
 Camp Buckeye—A. E. Whitted, Tom Hammers

EVENING

- 30 Worship in Song
 Scripture and Prayer—Freeman Ankrum
- 00 Bible Lecture—W. E. Ronk
 "The Lord from Heaven."

Friday, June 21

MORNING

- 00 Simultaneous Sessions
 W. M. S.
 S. M. M.
 Ministerium—Grant McDonald
 "What Constitutes Pastoral Success with
 Young People?"
- 00 Conference Business Session
 Worship in Song
 Scripture and Prayer—E. B. Niswonger
- 05 Address—A. L. DeLozier
 "The Effect of our Inheritance."
- 10 Bible Lecture—W. H. Beachler
 "The Glory of our Inheritance."

OHIO DISTRICT CONFERENCE OFFICERS

- Director—C. A. Stewart
 Moderator—R. R. Teeter
 Secretary-Treasurer—F. W. Shiery
 Membership Committee—R. R. Teeter, Chairman
 Stenographer—Conference Secretary
- Delegates—
 1936: H. S. Rutt, D. S. Workman, N. G. Kimmel
 1937: George Kem, Alvin Byers, E. G. Mason
 1938: R. R. Teeter, F. E. Clapper, C. L. Anspach
- Ministerial Examining Board—
 1935: J. Allen Miller; 1936: W. H. Beachler;
 1937: G. C. Carpenter
- District Mission Board—
 1935: Geo. S. Baer; 1936: E. F. Miller;
 1937: Alger Hazen
- District Evangelists—
 C. A. Bame, A. E. Whitted, R. E. Gingrich, R. D.
 Barnard, W. H. Beachler, C. A. Stewart, Dyoll Belote
- Church Trustees—

- 1935: E. F. Miller; 1936: H. S. Rutt; 1937: L. P.
 Clapper; 1938: J. E. Stookey; 1939: Frank Weaver
- General Conference Program Committee—
 C. A. Bame, A. E. Whitted
- Boy's Work Committee—
 F. W. Shiery, C. A. Stewart, R. D. Barnard
- Church Comity Committee—
 Geo. S. Baer, W. S. Crick, C. A. Bame
- Christian Education—
 M. A. Stuckey
- Sunday School Research Committee—
 M. P. Puterbaugh, Dyoll Belote, Roy Patterson

Information

- Location—
 First Brethren Church, Ashland, Ohio.
- Entertainment—
 Lodging and breakfast free, in the
 homes of the Ashland Brethren. Other
 meals will be served at the Church at a
 reasonable cost.
- Music—
 In charge of Albert Flory assisted by
 the Ashland Music Committee.
- Business Sessions—
 To begin promptly at 9:00 A. M.
- Laymen—
 You are urged to attend. A special in-
 vitation is extended to attend the ses-
 sions of the Ministerium.
- Delegates—
 Each Church is entitled to one delegate
 for each 25 members or major fraction
 thereof. A delegate fee of 25 cents is
 required from all Churches for each dele-
 gate to which the Church is entitled.
 The delegates may be charged with the
 responsibility of representing the
 Churches and their several departments.

THE PERFECT LIFE

Holiness appeared to me to be of a sweet, pleasant, charming, serene, calm nature. It seemed to me it brought an inexpressable purity, brightness, peace-fulness, and ravishment to the soul; and that it made the soul like a field or garden of God, with all manner of pleasant flowers that is all pleasant, de-lightful, and undisturbed; enjoying a sweet calm, and the gently vivifying beams of the sun. The soul of a true Christian appeared like such a little white flower, as we see in the spring of the year, low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture; diffusing around a sweet fragranc; standing peacefully and lovingly in the midst of other flowers round about, all in like man-ner opening their bosoms to drink in the light of the sun.—Jonathan Edwards.

Outward adversity of a church, of a people, or a person, is not proof of essential poverty or weakness. How often it has been that some struggling com-pany of believers, fighting with poverty, contending for very existence, has been the truly rich and pros-perous church!—G. Campbell Morgan.

W. I. DUKER
President
Goshen, Ind.

NATIONAL SUNDAY SCHOOL ASSOCIATION

N. V. LEATHERMAN
General Secretary
Berlin, Pa.

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M. A. STUCKEY, EDITOR
Ashland, Ohio

K. M. MONROE
Treasurer
Ashland, Ohio

Camp Buckeye, Brunswick, Ohio, June 24-30, 1935

By Thomas Hammers

"Its camping time for the Brethren Youth of the Nation."

Throughout the entire nation, more Brethren young people will probably go camping this year than ever before. This is due to the fact that in the strategic centers of Brethren population some of the finest camp sites in United States are being made available to our youth. This means that our young people will be privileged to enjoy the full benefits of well ordered outdoor life coupled with excellent spiritual training under capable Brethren leadership. Camping is an established institution among American people. Its benefits are manifold. And Brethren camps are no experiment. They are a permanent part of our training program.

Popular "Camp Buckeye," mecca for the campers of Northeast Ohio churches becomes more central to Brethren young people as it moves into Camp Crag for the period, June 24-30. Camp Crag is Medina County's Y. M. C. A. camp of some 62 acres of fine camp land and timber. It is located within fifteen miles of either Akron or Medina and little more than eighteen miles south of Cleveland.

Camp Buckeye promises to be an ideal camping rendezvous. It is well off the beaten path away from the noise and bustle of our everyday modern complex life. Its isolation on the banks of the clear, cool waters of Rocky River where it nestles among the hills of Hinckley-top answering the yearning of youth for "Camp life next to nature." Wooded hills rising on either side of the valley seemingly shut off the camp from the rest of the world and not far away can be seen the jagged rocks of Whipp's Ledges overlooking the valley from their majestic heights.

Thus, it is with a real sensation of surprise and awe that one first looks upon the little colony of lodges and camping equipment as he approaches camp by a long winding road closely hugging the hillside. A little farther on one sees the athletic field and tennis courts as they stretch across the level floor of the valley. Across a level piece of ground flanked by the river is Everhard Lodge, the campers' dining room and recreational hall. Here, well balanced meals prepared by the permanent staff of experienced cooks will be served. A large central fireplace

holds the center of interest where campers assemble on rainy nights.

Out across the campus are the two sleeping huts arranged in U fashion, with the Camp director's lodge holding the central position. Each hut will accommodate from eight to twelve campers with a leader. Continuing through the camp the next view of special interest is the campfire circle with its mysterious layout and Indian symbolism which will be well adapted to the Indian Tribes of Camp Buckeye.

On down the valley is a dam which creates an artificial lake of several acres in extent, making possible the best of swimming and fine boating. Looking up the valley, one notices a prominent hill which faces the water and overlooks the entire camp. Its top is called "Sunset Point" and is the ideal place for campers to assemble at the close of the day for the impressive evening vesper service.

Camp Buckeye is one of the camps approved by the National Sunday School Association and because of its courses of training is able to offer diplomas to those completing three years of satisfactory work. The camps are open to young people who are in the eighth grade and above. All applications must be approved by both parents and the pastor of the churches sending the representatives. Detailed folders on "Camp Buckeye" will be distributed by all pastors of the Northeast Ohio district and will be available to such persons who care to communicate with Rev. A. B. Whitted of Louisville, Ohio. Inasmuch as every day of the camp period is definitely planned, it will be imperative that camp registration be completed on Monday, June 24, as camp begins the very first day.



Scene at the Young People's Buckeye Training Camp

Camp Blackhawk

by E. M. Riddle, Camp Director

The Young People's Summer Camp in Iowa and Illinois will be held again at Morris Isle, the Y. M. C. A. Camp, near Cedar Falls, Iowa. Opportunity is given to every Pastor to name another place for the camp but it seems no other available place could be found.

Morris Isle is an excellent site for any purpose. It has far more to offer than many camps. The island itself covers one hundred acres, parts of it being heavily wooded. Young cedar trees are in abundance in the section where the camp is located. The Y. M. C. A. provides all the athletic equipment, a life-guard, two cooks, ice, meals, fine water, showers and strictly hygienic conditions throughout the camp. It should be said that the showers proved to be a great blessing last year when the river was so low and the water so warm.

As to the faculty, there will likely be but one change from last year. Another Conard Sandy, pastor at Leon, will teach missions. Prof. and Mrs. A. Stuckey will return again. Mr. and Mrs. Vernon Schrock will have charge of athletics and personal supervision of campers. The undersigned, camp director, will also teach again. The courses for this third year in Blackhawk will be arranged according to the schedule of the National Sunday School Association of the Brethren Church.

The time for the camp is of importance to all. July 22nd to 28th is the time. There will be no change as a deposit has already been made on the contract that this date be secure for.

As last year we have obligated the district to provide at least 30 campers. The camp cannot afford to maintain help and give service for a number less than this, unless we pay more money. In spite of the change in living expenses, it will cost our campers ten cents a day more than last year.

The prospects for this year seem good. Two churches already are organizing for campers, where none were last year. Letters of inquiry will be answered promptly and gladly, if you will but make your requests known. A special bulletin to each church will follow this announcement within a few days, giving further details concerning the camp life for one week.

Plan now to attend this Young People's Camp.

1117 Randolph Street,
Waterloo, Iowa.

life to be worthy of a rational being is to be always in progression; we must always purpose to do more or better than in past times.—Dr. John-

NOTES ON THE SUNDAY SCHOOL LESSON

BY GEORGE S. BAER

CHRISTIAN STEWARDSHIP

(Lesson for June 16)

Scripture Lesson—Deut. 8:11-18; 2 Cor. 9:6-8.

Additional Scriptures—Deut. 8:11-20; Mal. 3:7-12; Matt. 25:14-30; 1 Cor. 16:2; 2 Cor. 8; 2 Cor. 9.

Golden Text—"It is required of stewards that a man be found faithful" (1 Cor. 4:2).

Moses Emphasized Stewardship by declaring to the people that God had given them the power to get wealth and had given them all good things which they enjoyed. He had provided for them and protected them. It was not their own hands that had wrought for themselves, but all was a gift, or an entrustment of God. Such an entrustment involves obligation and responsibility. He who has thus been favored is not at liberty to do just as he pleases. He must take into account the will and pleasure of him who has thus trusted and enriched him. He must neither forget nor neglect the obligation.

Malachi's Arraignment. The Jews had forgotten God, had withheld the tithes and offerings that were due, as an expression or acknowledgement of stewardship. They were threatened with severe punishment for their apostasy and their robbing of God but were promised showers of blessing from heaven if they should turn about and be faithful in their stewardship. If the law called for tithes and offerings, does not the Gospel of grace require as much or more for the Christian to prove his faithfulness? The great danger that we should be concerned about is not the legalism of the tithe, but the unfaithfulness of stewardship through refusing to give at least a tithe. We doubt if the Christian can discharge his obligation by so small a percent of his income as a tithe, but even a tithe would be a great improvement over the giving proportions of most Christians.

Jesus and Stewardship. Jesus does not say in so many words that the Christian must give a tithe, neither does he relieve him of the responsibility. His only words regarding the tithe are words of approval, but words demanding that it shall not be a sham and a formality and lacking in the real heart attitude that gives worth to any religious practice. Besides, he said much about giving, involves the Christian in the whole principle of stewardship by the charge: "Freely ye have received, freely give."

Paul urged Christian stewardship by calling upon the Corinthians Christians to make their gifts regularly and proportionately on the first day of the

week "according as has prospered you." And being much concerned about the manner of giving, he calls upon them to give generously as an expression of genuine gratitude to God for his unspeakable gift.

CHRISTIAN ENDEAVOR

C. D. WHITMER, Editor,
South Bend, Ind.

BRETHREN BRINGING CHRISTIAN CHURCH ENDEAVOR
YONGER UNCONSECRATED EXTENSION VANGELISM

Christian Youth and World-ly Amusements

To some, this is an ever present problem. While to others, it is no problem at all. What makes the difference?

As a rule in the first case, it is a lack of knowledge of the Scriptures and of a complete yielding of the life to God.

Many young folks who profess Christ believe their souls belong to the Lord but as to their bodies, well, they are at liberty to do with them as they please. If they want to poison their bodies with alcohol or nicotine, they see no reason why they cannot do that, and still consider themselves good Christians. But, as to their souls, well, "the Lord died on the Cross to save my soul," they say!

The Scriptures are very clear on this point. Let us turn to I Corinthians 6:15 and read, "Know ye not that your bodies are the members of Christ?" How is Christ represented in this world this very day through my body?

Not only do we find that our "bodies are the members of Christ," but verse 19 of this same chapter tells us that, "your body is the temple of the Holy Ghost." Then, our bodies are the abiding place of God. Yes, and furthermore "ye are not your own." As Christians our bodies are not our own, to do with as we please, but as verse 20 tells us, "ye are bought with a price."

Is this freedom, or bondage? It is BOTH!! Freedom as the sons of God in the liberty of the Spirit, and in the bondage of a conquered love. "But I want to be independent." Impossible! Independence means—without a country, without a home, without a body, without a God! "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are; whether of sin unto death, or of obedience unto righteousness" (Romans 6:16).

"Bought with a price." Yes, the price was the death of Jesus Christ in our stead. When I have contemplated this all and realize that, as a Christian, my body is the representative of Christ on earth today I will be very careful what I do with this body of

mine that I may "not be ashamed before Him at His coming."

And concerning doubtful amusements, what should be my rule as to them? We believe that whole matter may be settled with a few words. You'll find the answer in I Thess. 5:22 and here it is: "Abstain from all appearance of (or, every form of) evil."

The really born-again soul, filled with the Holy Spirit and dependent upon His leadership never has this problem, for the Leader of his life furnishes joy and satisfaction above that which the world can supply. "Peace I leave with you. My peace I give unto you: not as the world giveth, give I unto you" (John 14:27).

W. H. SCHAFFER.

Conemaugh, Pennsylvania.

OUR LAYMEN

Their Interests and Activities

THE BERLIN, PA. CHURCH

(Published in Four Parts, Part II)

District Objectives:

1. That we endeavor to establish a Layman's Organization in at least one other Brethren Church in our District during the year.
2. That we lead in asking for a time and place for a Layman's program during our next District Conference.

National Objectives:

1. That definite contact be made with each of the National Boards of the

Brethren Church and some type of cooperation attempted with each.

2. That we take the special offering requested by the National Layman's Organization each year.
3. That we encourage the promotion of the National Layman's Organization in every way possible.

COMMISSIONS

Let the committees be called Commissions instead of committees, and by this means identify more closely our organization and activities with the idea of accomplishing our part in the great COMMISSION.

1. Executive Commission:

To be composed of the elected officers of the Layman's Organization.

To have general supervision of the organization.

To appoint all other commissions. The president to preside at all meetings of the organization.

2. Devotional Commission:

To take care of devotions at all meetings, not to exceed ten minutes.

To encourage the regular prayer meeting of the church.

To note and report on answered prayer.

To make requests for special prayer.

To choose the devotional book for the Reading Circle.

To check up on Bible Books read.

To interest all in the regular worship services of the church.

To prepare two programs each year in cooperation with the Executive Commission.

land, Ohio, conducted the funeral services of Sister Amanda Horne, who was 87 years old. Sister Horne with her husband were the founders of the Brethren Church in Columbus some years ago. Sister Horne has gone to her eternal reward, and the work which she started here for the Kingdom we pray will continue to grow and be a living memorial to her and our Christ whom she loved and served so faithfully for many long years. We are planning on having a Vacation Bible School again this summer, from July 15 to 26. D. R. MURRAY. 2892 Indianola Ave., Columbus, O.

MARTINSBURG, PENNSYLVANIA

May 12th to 19th were days that the writer spent preaching for the Brethren at Martinsburg, Pennsylvania, in preparation for communion which was held on the last Sunday evening. Brethren from the Raytown church and the Yellow Creek church were present for the communion service. We are not able to say how much was accomplished during the week as there was no pastor on the field. One thing that can be said is that these Brethren love the Word.

My home while in Martinsburg was with Brother and Sister J. E. Dillig, and it was a home indeed. I was delightfully entertained in many of the other homes of the Brethren. Our fellowship was truly of the Lord.

May the blessing of our Lord continue to abide with these Brethren until He comes. WILLIAM GRAY

MARTINSBURG, PENNSYLVANIA

It is a pleasure to report a well attended meeting held by Rev. William Gray, Carmichaels, Pa.

Each service was a source of spiritual uplift. Brother Gray preached the word in its gospel simplicity and in the power of the Holy Spirit.

The meeting closed Sunday evening with Holy Communion service. A reverent Spirit prevailed and we felt as though all were strengthened and uplifted by the sacred service.

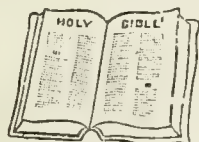
Visiting Brethren were present from Raystown and Yellow Creek to enjoy the service with us.

SANNIE KLEPSER, Secretary

TURLOCK, CALIFORNIA

Since our last report God has blessed us with two more splendid young people coming to the Christ with a good confession, and uniting with the church.

We are leaving our field of work here the first of July to take up evangelistic work. We have been a part of Turlock and the First Brethren Church for about eight years and we do thank God for the privileges which have been ours during these eight years of blessed fellowship and service. We are not leaving because we are not wanted, nor because we want to get away from this field at



NEWS FROM THE FIELD



COOPERATIVE BRETHREN CHURCH

Columbus, Ohio

The Co-operative Brethren Church of Columbus, Ohio, held its Communion Service on Sunday evening, March 31. Brother George S. Baer, editor of the Brethren Evangelist, was with us, preaching at the morning service and officiating in the evening. Brother Baer's presence and spiritual guidance always means so much to us. Members of the Brethren Church and Church of the Brethren fellowshiped together at our Communion Service. On Palm Sunday, April 14, the Young People had charge of the morning service. As a young People's chorus they sang appropriate songs and several of the older high school students gave short talks on the topic, "Young People and the Church."

On Easter Sunday, Brother John M.

Stover preached for us. Brother Stover is a keen thinker and his sermons are always filled with good Christian philosophy. Our Easter Missionary Offering was lifted for the Foreign Missions of the Brethren Church. On the last Sunday of May we will lift the Conference Offering for the Foreign Missions of the Church of the Brethren.

We enjoyed a very fine Mother's Day Program rendered by the Primary Department and the Young People. There were 87 at Sunday School on Mother's Day. A white carnation was given to each mother present. A potted plant was presented to our oldest mother present, Mrs. Mary Wolf, 80 years old. Also one was given to our youngest mother present.

On Wednesday afternoon, May 15, the writer, assisted by Brethren Martin Shively and Tom Hammers of Ash-

do delight to serve, but because we are such a soul urge to do some more evangelistic work, soul winning for our at Christ and His kingdom. In all humble ministry in spite of blunders and mistakes, I feel sure that the blessed Holy Spirit has been my guide serving the churches as pastor and evangelist, and we can fully trust Him to guide us onward until our little work on earth is done.

I am happy to say we are leaving work in love and harmony, so that next pastor will not have to spend time in patching up old troubles.

We will do quite a bit of evangelistic work up and down this great San Joaquin Valley. Our home will be in Turlock until about the first of the year.

Those upon whom rest the responsibility of the home and foreign missionary work and all other work of the church may correspond with Mrs. Clara Lindahl, or Mr. Paul Gibson of Turlock. Sister Clara is the secretary and Brother Paul the treasurer. Both are responsible and faithful members of the church.

We could give a report of all baptisms, all funerals, all weddings and all work, but I leave it with God to report at that last great day. He makes no mistakes.

I have had blessed fellowship with the elders of the Northern California District—our dear Brother Platt, Brother Roger Darling, Brother Kenneth Hank, and Brother Charles Johnson, all of whom have been in the work for the three first years in Turlock. May God bless these brethren in their ministry and keep them near the heart of the Great Shepherd of our souls. May the Holy Spirit direct to Turlock the pastor who will lead the flock in the years to come.

We have tried to be faithful in preaching the whole Gospel while in Turlock, and we are not afraid to face the Gospel which we have preached at the Great Day of all days.

I believe the glorious Gospel is the panorama of all ages and all things. All the Bible is the panacea of all ailments. "Come unto Me," said Jesus, "and I will give you rest." What a challenge to a restless world!

I have served the Brethren Church for about thirty years in the active ministry. I have given her my best youth, my best service, and now as I go out into evangelistic work I trust I still have the prayers of God's children, that He may use me and keep me in His great will.

The Brethren Church has been good to me, and we have many good friends through the brotherhood, for which we thank God, and although we will be doing evangelistic work as we receive it among the churches, we shall preach a full-orbed Gospel wherever the Spirit may guide us.

And to the faithful flock at Turlock I would say, Christ the Great Captain will go on before and give you peace and victory, as you follow Him.
N. W. JENNINGS.

THE FORTY-EIGHTH ANNUAL CONFERENCE of Brethren Churches of the Indiana District, at Shipshewana Lake, June 18, 19 and 20, 1935

TUESDAY EVENING, JUNE 18

- 7:15 - —Devotions and Address of Welcome—A. T. Wierick.
Response of delegates.
- 8:00 - —Conference Sermon — G. L. Maus.

WEDNESDAY MORNING, JUNE 19

- 6:30 - 7:30—Prayer and Praise—Arthur Tinkey.
- 8:00 - 9:30—Simultaneous Meetings.
Conference Session
- 9:30 - — Scripture Exposition and Prayer — Stanley Hauser.
- 10:00 - —Organization of Conference.
Report of credential committee.
Appointment of committees.
- 10:45 - —Moderator's Address—L. E. Lindower.

WEDNESDAY AFTERNOON

- 1:15 - —Song Service.
- 1:30 - —"Who Is Jesus?"—Ray Klingensmith.
- 2:15 - —Business session.
Trustees' report.
District Mission Board report.
Statistician's report.

WEDNESDAY EVENING

- 7:00 - —Devotions—A. M. Witter.
- 7:30 - —Sermon—H. H. Rowsey.

THURSDAY MORNING, JUNE 20

- 6:30 - 7:30—Prayer and Praise—L. D. Engle.
- 8:00 - 9:30—Simultaneous Meetings.
Conference Session
- 9:30 - — Scripture Exposition and Prayer—C. Y. Gilmer.
- 10:00 - —Business session.
Election of officers.
Report of Resolutions Committee.
- 11:00 - —Sermon—L. V. King.

THURSDAY AFTERNOON

- 1:15 - —Song Service.
- 1:30 - —"The Women of Matt. 13:33."—J. S. Cook.
- 2:15 - —Final Business session.
Conference music is in charge of F. C. Vanator.

W. M. S. Program

Theme: "Keeping Step."

WEDNESDAY MORNING, JUNE 19,

8:00 - 9:30

Devotions—"With One Accord."—Mrs. C. H. Bennet, Warsaw.
Special Music—New Paris W. M. S.
Report of officers.
Report of Children's Societies.
Appointment of committees.
Talk—"The Fabric Which We Weave"—Mrs. Francis Neff, Milford.

Memorial Service conducted by Mrs. F. E. Reed, N. Manchester.

Talk—"Women and Missions"—Mrs. Kelly, South Bend.

THURSDAY MORNING, JUNE 20,

8:00 - 9:30

Devotions—"Thinking, Turning, Obeying"—Mrs. H. B. Richmond, Nappanee.

Roll Call.
Special Music—Dutchtown W. M. S.
Election of officers.
Presentation of District Program.
Music.

Talk—"Looking Ahead"—Mrs. Ray Klingensmith, Oakville.

"The Best Thing Accomplished by Our Society This Year"—Two-minute reports by the Presidents.

Installation of Officers.

S. M. M. Program

WEDNESDAY, JUNE 19

- 8:00 - 8:30—Devotions—Berne S. M. M.
- 8:30 - 8:45—Business.
- 8:45 - 9:00—Music.
- 9:00 - 9:30—Talk—"Why And When S. M. M. Girls Should Pray"—Frank Gehman.
- 4:30 - 5:00—Workers Conference.
- 6:15 - 7:00—Y. P. Vespers Service—H. H. Rowsey.

THURSDAY, JUNE 20

- 8:00 - 8:30—Devotions — Goshen S. M. M.
- 8:30 - 8:45—Business.
- 8:45 - 9:00—Music.
- 9:00 - 9:30—Talk, "Where and How S. M. M. Girls Should Pray"—Ray Klingensmith.

A special program is being planned for the boys by the members of the Boys' Work Council. The exact form that it will take will depend partly upon the circumstances. Pastors are asked to encourage their boys to be present. The eight to nine-thirty hour of the simultaneous meetings is the time when the boys will meet.

The Ministerial and Laymen programs are in the hands of the officers of the respective organizations.

Lodgings are being supplied free of charge, the Board of Trustees informs us. However, delegates are asked to provide their own bed linen, including pillow cases, and to bring their own towels, soap, etc.

FRANK GEHMAN, Secretary.

Announcement

Those churches which have not yet sent in their statistical report blanks are asked to do so at the earliest possible hour. It is important that these be gotten into the hands of the statistician in sufficient time to get a full report for conference. Please see to this at once.

FRANK GEHMAN, Statistician.

PROGRAM FOR THE LAYMEN'S ORGANIZATION CONFERENCE AT SHIPSHEWANA, INDIANA

June 19, 1935 at 8:00 to 9:30 A. M.

Devotions: Led by Prof. E. Jay Hippensteel.

Talk—Rev. George Pontius (pastor of the Roann Church).

Report of Secretary—W. A. Balsley.

Report of Treasurer—E. J. Hippensteel.

Report of members present.

Reading of Constitution.

Open for new members.

June 20, 1935 at 8:00 to 9:30 A. M.

Devotions.

Report of Secretary for the previous day's business.

Talk—Prof. M. P. Puterbaugh of Ashland College, President of the National Layman's Organization.

Report of local organizations.

Election of officers.

Round table discussion.

T. C. LESLIE, District President.

"RENDER UNTO CAESAR THE THINGS THAT ARE CAESAR'S"

They are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. The Apostle Paul in Rom. 13:6, 7.

In these days of high taxation, constant taxation, and frequent overtaxation it is quite easy to become discouraged, actually impatient, and to become a grumbler. It may help to sweeten our disposition to stop and think through what we actually get from the taxes that we pay. The command to pay stands. The willingness to do so sometimes lags on behind. There are times when the means to pay are sadly lacking, sometimes through no fault of the defaulter. Times are such that many an honest man's investments—farms and businesses—do not pay. Then there are millions of jobless. This makes the problem as to what to do all the more difficult. In such cases there must needs be official tolerance. We are glad to know that many states and provinces have made legitimate provisions for such delinquents.

In spite of all this, since the taxpaying time is close up for millions, our mind was started in this direction by a helpful article in an Educational Magazine. Here is what the Editor had to say:

Whether taxes are on real estate, personal property, income, sales, gas, each man in his time will pay his proportionate share. Some of these types might be classed as painless—others otherwise.

We stop at the filling station for gas, pay our tax and pass on oblivious of the amount or purchase.

We receive our real estate tax bill and howl.

There should be a differentiation on taxes as on all bills. How much is the school tax and where does it go?

It transfers a multitude of hapless children from homes of want, depression and gloom to a happy environment of the school building with its airy rooms and its light, heat, and comfort.

It insures education for our less fortunate neighbor's children who would be otherwise deprived of an inherent right.

It insures education for our children at a price far below what it would cost to educate them at personal expense.

It works to the end that our community shall be a desirable one in which to live.

It automatically enhances the value of our property in a community. The depreciation would be great if there were no good school system.

It enhances our rental returns because people come to an educational center for educational advantages.

It makes better business for the merchants and business interests of the community.

It furnishes the great public forum for all children regardless of class, so essential in a democratic society.

It provides for individual differences of child interests and abilities and arranges for progress in conformity with individual ability.

There seems to be no agency where so much is given for so little as on our school tax investments.

There is a distinct satisfaction in seeing very tangible and worth-while returns on the investment.

We can see an army of boys and girls, young men and women, all eager, hopeful, energetic and optimistic, daily improving themselves, and we enjoy the satisfaction of having a small part in that transformation of young life.

We would not deflect one penny from its purpose, but would add more to make that army more promising, more efficient.

It is a glorified tax—the school tax.

The other taxes grant us a multiplied number of blessings and favors and protection of life, and property. For these we ought to be grateful enough to PRAY for the government. —Christian Monitor.

LOVE TO CHRIST

Oh that we understood this: In the Christian life love to Christ is everything! Great love will beget great faith: faith in his love to us, faith in

the powerful revelation of his love to our hearts, faith that he through love will work all his good plans in us.—Andrew Murray.

MISSIONARY ILLUSTRATIONS FROM BIBLE LANDS

By the Rev. J. Christy Wilson, Tabriz, Iran

Sabbath, the Lord's Day

At various places in the lands of the Bible there is a denominational work which is greatly to be commended for its missionary zeal. It teaches observance of the seventh day, however, and does not respect the agreements by which other Protestant denominations have divided the field of missionary labor. At one time Dr. M. Zwemer was speaking in a city where great discussion had been aroused by the entrance of these missionaries of the seventh day. At the close of his strong address on "Fishing Men," one of the audience asked Dr. Zwemer what he thought of the decrees of the last day of the week. With something of a stroke of genius Dr. Zwemer replied, "Our friends are hard-working fishermen, but they are not their nets within the nets of the men."

In the Bible lands we are in contact with churches that were founded very early in Christian history and have never been under Rome. These churches all observe the Sabbath as the Lord's Day. The Nestorian Church in the East that once sent missionaries to India and China, and even far-away Japan. Its Syriac was probably the first translation from the Greek New Testament and it traces its origin to the Apostle Thomas. Sabbath, the day of Resurrection is kept by it as the day of rest and gladness.—The Presbyterian.

THE UNEXPECTED

"Have you ever come upon unexpected surprises in people—a smile where you expected a frown? Have you ever met some one who is bright and smiling when things are wrong? Have you known some of these persons so that their lives seem to say, 'When I fail, why then I like rain best?' I think the surprises are a pleasure to you, remember that you can give others joy and pleasure."—Anon.

ANNOUNCEMENTS

DALLAS CENTER, IOWA

The Lord's Supper and Conference will be observed by the Dallas Center, Iowa, Brethren Church, Sunday evening, June 9 at 8 o'clock. Invite from surrounding churches and friends to come to enjoy this occasion. W. R. DEETER, Minister.

W. M. S. DEPARTMENT

The Lord giveth the Word: the women that publish the tidings are a great host—Psalm 68:11.

Material which formerly appeared in Woman's Outlook.

Slogan—"Hold Fast, go Forward"

The Beauty of Our Lord

NATURE IN ITS PERFECT STATE becomes a mirror that reflects the beauty of our Lord and Saviour. The woods, the fields and streams seem to throb with his very presence. Whether these were all created with all their present beauty might be a debated subject, but the fact of their present beauty and perfection is a testimony of a wonderful creating and sustaining hand which is working out a very definite plan. We find beauty, color and glory worked into every part of nature. The world is just one great panorama of wonders as the seasons change and we see the one beautiful scene supplant the other.

The Psalmist constantly sings of the "grandeur of the mountains," the "wonders of the sea," and the "splendors of the heavens." With the poet we can say:

There's beauty all around our paths,
If but our watchful eyes
Can trace it midst familiar things,
And through their lowly guise."

The Scriptures make mention of our Lord in innumerable places by using the most beautiful things we know in nature as a descriptive phrase,—He's the Lily of the Valley," using that quiet but perfect pure white bloom as the symbol of his purity, his lowly position on earth, and the perfume of his spirit which pervaded every quarter where he has been permitted a place. "He's the Bright and Morning Star," that star of glory and brilliance, that star which announces the approaching dawn, is also a worthy symbol of our Lord and Saviour. "The Rose of Sharon," is a title given him in another place. And then, we are told, when he establishes his kingdom "the desert shall blossom as a rose," using this term as the most beautiful thing the prophet could find to describe what he wanted us to see.

In prayer we come to him as God of the sky and

sea; God of beauty and God of love. We are willing to say again with the poet,—

"Rest in the Lord, my soul;
Commit to him thy way.
What to thy sight seems dark as night,
To him is bright as day.
Rest in the Lord, my soul;
He planned for thee thy life,
Brings fruit from rain, brings good from pain,
And peace and joy from strife."

In the barrenness of this world, in the desert of iniquity, in the wilderness of trouble, we come to the Lord and he makes the desert to bloom and the wilderness and solitary place to be glad.



The Glory of the Sunset

Who can explain the wonders of the colors of nature? They say it has no reality, it is merely the structure. If this is true then the wonder of it is more intensified. Everywhere color is identified with beauty. The flowers of the field with their variety of color, the sunset and cloud are more beautiful because of the color. The children of God are more beautiful because of their color, taken on because we are made in his likeness. The color of the structure of the beauty of holi-

ness is this loveliness of spirit with which Jesus adorns his people.

A pretty story is told about a conversation between a gravel walk and a mignonette: "How fragrant you are this morning," said the gravel walk. "Yes," said the mignonette, "I have been trodden under foot of men and bruised, and it has brought out all my sweetness." "But," said the gravel walk, "I am trodden on every day and I only grow harder." Our Lord has been bruised underneath the feet of men, but it has only brought out the sweetness of his real self. Peru, Indiana.

Our Anchorage

"Which hope we have as an anchor of the soul, both sure and steadfast."—Hebrews 6:19.

"The builder who first bridged Niagara's gorge,
Before he swung his cable, shore to shore,
Sent across the gulf his venturing kite,
Bearing a slender cord for unseen hands
To grasp upon the further cliff and draw
A greater cord, and then a greater yet;
Till at last across the chasm swung
The cable—then the mighty bridge in air!
So we may send our little timid thought
Across the void, out to God's reaching hands—
Send out our love and faith to thread the deep—
Thought after thought until the little cord
Has greatened to a chain no chance can break,
And—we are anchored to the Infinite!"

Thus writes the poet Edwin Markham of the bridging of the Niagara Cataract, and of the bridging the space between the soul of man and the Infinite Spirit of God.

We live in rushing and tumultuous times, when the tide of the affairs of the world runs high, when trifles that worry us and cause us grief and anxiety toss our spirits hither and thither as the billows of ocean toss their crest of foam. One of the deepest longings of thoughtful men and women in times like these is to be "anchored to the Infinite." When Reginald Campbell, an honored English preacher, was in this country he was asked what message he deemed important to give to American ministers. After referring to the different methods of entertainment that some ministers were using to attract crowds, he said, "I do not criticize; I only offer my own deep conviction that our work as ministers is not to entertain but to bring men face to face with God. The one thing that men find in the house of God which they can find nowhere else is just help in getting in touch with God."

Men need to be anchored to the Infinite. The soul of man can be anchored to the Infinite. It is a fact, literally true. We are living in a time of truly marvellous discoveries and inventions. By means of the wireless telegraph our meaning and our words are flung across thousands of miles of space without even the medium of a wire to carry the message. By means of the radio the songs and lectures of artist and scholar are broadcast vast distances with no medium save the waves of air to carry them. Similarly there are currents of power in a spirit-filled universe that bear our messages to the Heart of the Eternal. In the words of the poet, "So we may send our little timid thought, Across the void, out to God's reaching hands." In the words of the lawgiver of ancient Israel, the man of God, Moses, "If thou shalt seek the Lord thy God, thou shalt find him if thou seek him with all thy heart and all thy soul."

In the words of the author of the Epistle to the Hebrews, "which hope we have as an anchor of the soul, both sure and steadfast." God is in his universe, his energy to be laid hold on, his power to be appropriated, his wisdom to be taken up into our being. The medium is prayer. "Prayer is the soul's sincere desire, uttered or unexpressed." The outgoing of lines of thought and faith from the mind of man to God do serve to anchor us to the Infinite.

It is a commonplace to say that we need God for wisdom and guidance in the affairs of life. Men and women greater than we by far have realized the need of that guidance. When General Gordon faced the perplexities of a dangerous African expedition it was his custom to begin each day with a period of prayer in his tent asking God's guidance for the day's affairs. And afterwards he said that "in prayer his boats up the Nile." Said Lincoln concerning his habit of prayer, "I have been driven to my knees many times by the overwhelming conviction that I had nowhere else to go; my own wisdom and that of all around me seemed insufficient for the day."

How we need this anchorage of the Infinite for the sake of poise and health of mind and body. Nowadays men are apt to be worn out and ready to die before their time. The twentieth century pace is a killing pace. Men are esteemed old at fifty in the competitive business world. Insurance agencies tell us that at the age of sixty, four out of every five persons are dependent on others for a livelihood. Many employing corporations refuse to take on men over forty years. In middle life men are breaking down from exhausted nerves. And the doctors give as their diagnosis, "Worry and hurry undermining health." What is the cure? Medicine is of little use. Living according to the laws of Nature, which usually a difficult thing to do in our day of artificial modes of living, is a great help. So-called "mental cures" in abundance are to be found. What is still more fundamental is to learn to rest in God. "I that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I shall call upon me and I will answer him. I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him." A young girl returned one day from a lecture on "Mind Cure" and rushing into her grandmother's room began enthusiastically to repeat what the lecturer had said: "We ought to go to sleep every night repeating some formula of hope and confidence as a means of bring-

ing health and peace." The grandmother, sitting with Bible in her lap, lifted a calm face and said, "My dear, I do not need to go to a new-fangled lecture to learn that. I learned that long ago from this Bible and for years I have gone to sleep every night repeating David's words of confidence and hope, 'I will both lay me down in peace and sleep; for Thou, Lord, makest me dwell in safety.' "

An anchor is something that suggests steadfastness. Even the mighty ocean liner has need of the anchor for support and staying power in a time of storm. Somehow today, looking about us, men are less confident than they used to be in the world and its outward shining splendor. The Great War taught us among other things that the tremendous increase of modern scientific knowledge involving control of the elements could be used for purposes of destruction and ruin of human life on an unprecedented scale. Again modern finance has made it possible for a people to pledge not only their own credit but to mortgage the future of generations yet unborn in wage war to the point of exhaustion. Again there is the fact of the uncertainty of a great deal of what we hold for knowledge. Both science and religion, when it comes to the great ultimate question of life, have to grope their way and are able to throw but little light on ultimate mysteries. The scientific engineer tends to laugh at what the religious man calls

his faith-knowledge. The scientist perchance turns his telescope upon the heavens and says, "I find no God there." Or perhaps he asks the religionist such inconvenient questions as, What is the soul? What is the nature of the future life? And the religious man, when he is perfectly sincere, admits that he cannot describe these and that he has knowledge of them only by the way of faith and experience. But again the religionist may turn and ask the scientific philosopher also some very inconvenient questions as well. Of the biologist who has made a lifelong study of the various forms of animal life he may ask, What is life? Or he may turn to the physicist with the question, What is electricity? What is the nature of the matter? And then it is the scientist's turn to falter.

Truly with the Apostle Paul, we know in part and our knowledge will pass away; imperfect at the best and ever making way for new and fresh light and truth. Here also we would fain reach out beyond the realm of human knowledge with its limitations, its uncertainty, its constant change, to that which is sure and steadfast. This at least we have, that behind the change and uncertainty of all outward things, all forms of thought and knowledge there is God our Anchorage, the same yesterday, today, and forever. "Oh, Thou who changest not, abide with me!"

Secret Prayer

"But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which is in secret shall reward thee openly." Matt. 6:6.

Life cannot be lived at its best in absolute solitude. Neither can it be at its best if we are always in the company of others. Continual solitude makes us morose. Continual companionship makes us shallow. We need both society and solitude if we would be evenly developed. The requirements of religion lead us into consideration all the needs of our natures. One command we are told to "forsake not the assembling of ourselves together." In another equally important command we are told to "enter into our closets and shut the door, and pray to our Father which seeth in secret."

Private prayer, the secret communing of the soul with God, is a duty much neglected, and, in these trying times, a privilege much undervalued by Christians.

We cannot but feel the importance of this duty when we consider upon how many motives the call for private, personal prayer is found to rest.

We have, for example, Christ's command. "Enter

into thy closet," etc. That is enough. If we could see no other reason for the exercise it ought to be enough that Christ told us to engage in it.

We have, moreover, Christ's example. This gives much added enforcement to the duty. Christ not only told us to pray in secret, but he prayed in this way himself. How often we read of him going out into the mountain, or the garden, or somewhere alone to pray. If Christ needed this intercourse and communion with his Father to fit him for and support him in his work, how much more do we!

The duty grows also out of the personal relation existing between ourselves and God. God thinks of us not *en masse*. He does not think of us as churches or congregations or communities; but as individuals. Our relation to him is an individual relation. Each must believe for himself, repent for himself, pray for himself. Our sins are personal sins, and are to be confessed as such to God. Our blessings are personal blessings, and call for personal expressions of gratitude to God. All this implies personal, private, secret prayer and communings with God.

Moreover, secret prayer meets a deep necessity of our natures. God knows what is best for us. He who

formed us knows our needs. You buy a radio set, a typewriter, an automobile. The first thing you look for is a book of directions. You believe that the man who made the machine understands it best. Certainly, then, our Creator knows our needs; and he it was who commanded secret prayer. There is no telling how vital is the relation secret prayer bears to our spiritual welfare.

Then, too, all past Christian experience shows how necessary and valuable it is. Men of prayer have been men of character. Men of prayer have been men who enjoyed high spiritual attainments. We each one have had enough experience with private prayer to be convinced of its great value, and to know how sadly it would affect our lives if we were to go without it.

A few suggestions as to the matter in which we should attend to this duty may be of value to some, especially those who are young in the Christian life.

Have a place. "Enter into thy closet." It is a good thing to have a place where we can resort to prayer.

Have a private place. "Thy closet." It is important for you to have a place of your own where you are secure and free from any possible intrusion. This privacy of prayer is suggested by the words "shut thy door." This is to shut you in and shut God in, and to shut all others out.

Have a time. It is wise to have a set time. Habit is a thing of great importance. It makes the duty easier and pleasanter. Besides, it is the only safe way; because if we do not form such habits we are almost sure to give up the practice of the duty through neglect.

Have a posture. We think it wise, even in secret, to kneel in prayer. Reverence of attitude is conducive to reverence of thought.

Have words. We would advise the use of spoken words even in private prayer. It will arouse and quicken thought. It will reveal to each soul himself. There is a great deal of private prayer which is nothing more than reverie. Christians even sleep and dream they pray. It is better to keep alert by using spoken words.

Have wants. Bring real petitions. Ask for things to meet your needs. Do not be hypocritical. Do not tell God falsehoods. Do not say things you do not feel. Ask no blessings or gifts you do not really want. Express gratitude for no blessings you do not feel thankful for. In all your words of adoration and confidence and love and petition be absolutely sincere and true. Your converse with God should be as free as friend with friend. Let the duty never be hurried over, or only done as a task. On the other hand, it need not, of necessity, be long. Claim the promises of God; ask in the name of Christ; be faithful, sincere, devout, and God will make his favor manifest

in an untold number of ways. He will reward you openly.

Are you neglecting this duty? Duty it is, yet it is a great privilege. Resolve to value it more. Do not forget that it brings blessings. "My Father which seeth in secret shall reward thee openly." "More things are wrought by prayer than this world dreams of."

WORSHIP PROGRAM

JULY

Topic: "Nature and Nurture"

(A Study of God's Creations)

PIANO SOLO: "Mendelssohn's Spring Song."

LEADER: Thou who hast made thy dwelling fair
With flowers beneath, above with starry lights,
And set thine altars everywhere,
To thee I turn; to thee I make my prayer,
God of the open air.

PRAYER.

SONG: "Jesus Shall Reign."

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.

To him shall endless prayer be made,
And endless praises crown his head;
His name like sweet perfume shall rise
With every morning sacrifice.

People and realms of every tongue
Dwell on his love with sweetest song,
And infant voices shall proclaim
Their early blessings on his name.

SCRIPTURE LESSON: Psalm 19.

LEADER: Let us think of some of the phases of nature which bring Bible verses to our minds. Will you mention some of these things and give the thought of the verse if you cannot quote it.

(NOTE: The leader might select verses and hand them out before the meeting that would suggest nature ideas, such as, mountains, rivers, lillies, birds, pearls and the like).

BUSINESS.

BIBLE STUDY: "Jesus Christ in the Book of Hebrews—Lesson VI."

SONG: "This is My Father's World."

This is my Father's world,
And to my listening ears,
All nature sings, and round me rings
The music of the spheres.
This is my Father's world,
I rest me in the thought
Of rocks and trees, of skies and seas
His hand the wonders wrought.

This is my Father's world,
The birds their carols raise,
The morning light, the lily white,
Declare their Maker's praise.
This is my Father's world,
He shines in all that's fair;
In the rustling grass, I hear him pass,
He speaks to me everywhere.

This is my Father's world,
O let me ne'er forget
That though the wrong seems oft so strong
God is the ruler yet.
This is my Father's world,
The battle is not done,
Jesus who dies shall be satisfied,
And earth and heaven be one.

LEADER: "The works of the Lord are great, sought
out of all them that have pleasure therein. His
work is honorable and glorious: and his righteous-
ness endureth forever. He hath made his wonder-
ful works to be remembered: The Lord is gra-
cious and full of compassion."

TOPIC: "God's Great Out-of-Doors."

POEM: "Trees."

LEADER: "Behold, bless ye the Lord, all ye servants
of the Lord, which by night stand in the house
of the Lord. Lift up your hands in the sanctuary
and bless the Lord. The Lord that made heaven
and earth bless thee out of Zion."

TOPIC: "God the Creator and His Creatures."

POEM: "A Forest Meditation."

LEADER: "The Lord is thy keeper: The Lord is thy
shade on thy right hand. The sun shall not smite
thee by day, nor the moon by night. The Lord
shall preserve thee from all evil: He shall pre-
serve thy soul."

TOPIC: "God's Relations to His Creations."

SOLO OR MUSICAL READING: "Majestic Sweetness
Sits Enthroned."

BENEDICTION: "The Lord bless thee, and keep thee:
The Lord make his face to shine upon thee,
And be gracious unto thee:
The Lord lift up his countenance upon thee,
and give thee peace. Amen."

Table Study--Jesus Christ in the Book of Hebrews

Rev. A. V. Kimmell

SINCE THE LAST LESSON was a parenthetical
of unrelated portions of the book we present
the general outline under which the book is
studied:

Jesus Christ and the plan of Salvation.

The Fourfold Rest.

Jesus Christ the Great High Priest.

The Old and the New Covenants.

The Victory of Faith.

The Believer's Conduct and Worship.

V. THE OLD AND NEW COVENANTS

Chapters eight, nine and ten.

Just as Christ is proven to be greater than any
characters or beings under the Law so is His
covenant far superior to that made under the Law.
The covenant is an agreement or a solemn contract.
The Hebrew word for covenant suggests being fet-
tered or bound while the Greek word in the New
Covenant suggests liberty and grace.

Contrasts of the Old and New Covenants.

The Old Covenant looked forward to the New.
Jer. 31:31-34 Behold the days come saith the
Lord, that I will make a new covenant with the
house of Israel, and with the house of Judah:
We recognize that this text looks forward
to the Kingdom age, but in the light of follow-
ing texts it is suggestive.

Heb. 8:13 In that he saith a new covenant, he
hath made the first old. Now that which de-

cayeth and waxeth old is ready to vanish away.
Heb. 8:6 . . . By how much also is he the media-
tor of a BETTER covenant, which was estab-
lished upon BETTER promises.

b. The Old Covenant was an outward show; the
New Covenant reached and changed the heart.
Duct. 6:8, 9 And thou shalt bind them for a
sign upon thy hand, and they shall be as front-
lets between thine eyes. And thou shalt write
them upon the posts of thy house, and upon thy
gates.

Heb. 8:10 For this is the covenant that I will
make with the house of Israel after those days,
saith the Lord; I will put my laws into their
mind, and write them in their hearts: and I
will be to them a God, and they shall be to me a
people.

c. The New Covenant is spiritual, not carnal.
Heb. 8:7 For if that first covenant had been
faultless, then should no place have been sought
for a second.

d. The new Sanctuary is better.

Heb. 9:1-10 Note the different furnishings
and appointments for services used in the Tab-
ernacle remembering it was a worldly sanctu-
ary.

Heb. 9:11 But Christ being come an high priest
of good things to come, by a greater and more
perfect tabernacle, not made with hands, that is
to say, not of this building.

Heb. 9:23, 24 It was therefore necessary that the patterns (representations) of things in the heavens should be purified with these; but the heavenly things themselves with BETTER sacrifices than these. For Christ is not entered into the holy places made with hands, which were the figures of the true; BUT INTO HEAVEN ITSELF, NOW TO APPEAR IN THE PRESENCE OF GOD FOR US:

Thus our worship is spritual and not carnal if Jesus Christ is given the preeminence.

2. *The New Covenant affords direct access to God; the Old did not.*

Heb. 9:3 The veil separated from the Holiest of all.

Matt. 27:51 And, behold the veil of the temple was rent in twain from the top to the bottom.

Heb. 10:19-25 Having therefore brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say his flesh;—Read on to the close of verse twenty-five. Note the joy to the believer in worshiping in the very presence of God.

3. *The New Covenant sacrifice takes away sin; the Old never.*

Heb 9:12, 13 The blood of bulls, goats, calves and lambs, never could take away sin.

Heb. 9:14-22 How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God:—Read the passage.

I John 1:7 But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

4. *Summary: Under the Priest in type:*

a. Atonement—The offering of sacrifices.

b. Advocacy—Presentation of blood in the Holy place.

c. Access—Entrance into the Holiest.

d. Advent—Exit from the Holy Place.

Fulfillment in Jesus Christ:

a. Redemption (atonement)—He offered Himself.

b. The Advocate—He presented His blood before the throne.

c. Access—He entered Heaven in our behalf.

d. Advent—He will come again the second time to Philadelphia, Pa.

THE DAY AND THE WORK

Edwin Markham

*To each man is given a day and his work for the day;
And once, and no more, he is given to travel this way.
And woe if he flies from the task, whatever the odds;
For the task is appointed to him on the scroll of the gods.*

*There is waiting a work where only his hands can avail;
And so, if he falters, a chord in the music will fail.
He may laugh to the sky, he may lie for an hour in the sun;
But he dare not go hence till the labor appointed is done.*

*To each man is given a marble to carve for the wall;
A stone that is needed to heighten the beauty of all;
And only his soul has the magic to give it a grace;
And only his hands have the cunning to put it in place.*

*We are given one hour to parley and struggle with Fate,
Our wild hearts filled with the dream, our brains with the high debate.
It is given to look on life once, and once only to die:
One testing, and then at a sign we go out of this sky.*

*Yes, the task that is given to each man, no other can do;
So the errand is waiting; it has waited through ages for you.*

God's Great Out-of-Doors

Mrs. J. B. Paul

OUR FATHER IN HEAVEN, we thank Thee for Nature and all that it means. May Thy Holy Spirit help us to realize Thy great goodness, as revealed by Thy great Out-of-Doors. May we have a better appreciation of the spiritual value of the works of Nature, and a deeper understanding of Thy eternal power and Godhead, by the things that are made. This in the name of Jesus and for His Glory. Amen.

In a beautiful garden (imaginary, real, or imitation), of colorful and fragrant flowers, green trees, bubbling fountains, rippling streams, crystal-like pools reflecting the blue sky in which are some wispy clouds lazily floating about, we have a perfect picture to realize God's goodness in creating all of Nature as it is. We remember from reading Gen. 1, that during the first four days of Creation, Nature was created and pronounced GOOD. "In the beginning God created the heaven and the earth." "All things were made by Him and without Him was nothing made that was made." (John 1:3). "In the beginning was the Word."—"And the Word was made flesh, and dwelt among us." (John 1:1a and 1:14a). God spoke, the Spirit brooded and the work was done.

God said, *LET THERE BE LIGHT*: and there was light. And God saw the light, that it was good." (Gen. 1:3,4a).

God said, *LET THERE BE A FIRMAMENT*—and it was so."

God said, *LET THERE BE WATERS UNDER THE HEAVENS BE GATHERED TOGETHER UNTO ONE PLACE; AND LET THE DRY LAND APPEAR*: and it was so.—And God saw that it was good."

And God said, *LET THE EARTH BRING FORTH GRASS, THE HERB YIELDING SEED, AND THE TREE YIELD-*

ING FRUIT AFTER HIS KIND—and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind, and God saw that it was GOOD."

"And God said, *LET THERE BE LIGHTS IN THE FIRMAMENT OF THE HEAVEN TO DIVIDE THE DAY FROM THE NIGHT; AND LET THEM BE FOR SIGNS, AND FOR SEASONS, AND FOR DAYS, AND YEARS: AND LET THEM BE FOR LIGHTS*—And God saw that it was GOOD."

"And the evening and the morning were the fourth day." (Gen. 1:19). It is evident that God was pleased with the first four days. The garden of Eden was one of God's last creations upon the earth itself. It represents then His highest and latest conceptions of beauty and grandeur, man alone surpassing it as the expression of His idea of the beautiful and GOOD. In the garden of Eden, was a river and a tree. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; The tree of life also in the midst of the garden, and the tree of knowledge of good and evil." (Gen. 2:9).

Looking down through time, from the very first garden, God in His GOODNESS, provided materials or possibilities for the very things we enjoy today. After blessing man, God said, "Be fruitful, and

multiply, and replenish the earth, and SUBDUE it" (Gen. 1:28a). Also in the 29th verse God said "Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

In man's body are the same chemicals which are stored in the earth. Since they



Beauties of Nature

are in the mineral kingdom, that is in the earth's crust, some provision must be made for obtaining the minerals from the soil to keep the human body in proper balance, chemically. All Creation is classified by three large divisions or kingdoms, for convenience. Mineral which is the lowest includes the earth's crust and everything which is neither plants or animals. The next higher is the vegetable kingdom, and then next the animal. The vegetable kingdom draws the minerals from earth crust or mineral kingdom. Man is then able to supply the human body by partaking of the vegetable kingdom, keeping in mind the amount of mineral, like iron, which the body needs, and the amount such plants, as lettuce, contain.

When we consider God's GODNESS included in all the possibilities of the word "SUBDUÉ," there is scarcely a limit to what our senses, sight, taste, touch, etc., may enjoy from God's Great Out-of-Doors. Materials of airplanes and ships are of the Mineral or vegetable kingdom. They are a means of subduing the water and air. Nature supplies much of the food, shelter, and clothing of the world. In His GOODNESS, God provided for the return of seasons to supply these very things. He said "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. 8:22). From our kitchen window, I am able to observe the change of seasons by watching just one tree. Each season transforms the elm tree into different designs against the blue sky to the north. The return of the same season causes the same change in the tree, as it did the year before. We know with the Psalmist the truth of the words "Forever, O Lord, thy word is settled in heaven."

As we remember God's GOODNESS in the beginning through His works in Nature, and observe the

wondrous beauty about us, do we realize "The heavens declare the Glory of God, and the firmament sheweth His handiwork. Day unto day uttereth speech and night unto night sheweth knowledge. No speech, nor language, their voice is not heard. Yet their line is gone out through all the earth (Ps. 19:1-4) "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." (Rom. 1:20).

In the GOODNESS of God there needed to be a tree of Calvary, that there might be a Tree of Life and the river of water of life. "Blessed are they that do His commands that they may have right to the Tree of Life, and may enter in through the gate of the city." (Rev. 22:14).

THE CREATION

Poem by Charles Voegelin

All things bright and beautiful
All creatures great and small,
All things wise and wonderful,
The Lord made them all.
Each little flower that opens,
Each little bird that sings,
He made their glowing colors,
He made their tiny wings.
The rich man in his castle,
The poor man at his gate,
God made the high or lowly
And ordered their estate.
The purple headed mountain,
The river running by,
The sunset and the morning
That brightens up the sky;
The cold wind in the winter,
The pleasant summer sun,
The ripe fruit in the garden,
He made them every one.
The tall trees in the green wood,
The meadows where we play,
The rushes by the water
We gather every day;
He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who hath made all things well!

Cedar Falls, Iowa.

God, the Creator and His Creatures

Mrs. Lelia Polman

Colossians 1:16, 17.

"ALL THINGS WERE CREATED by him, and for him and by him all things consist." These words were spoken of our Lord, and as we believe He was the word in the beginning with God and is God, the whole creation is for Him and for the glory of the Creator.

The word does not attempt to prove a creator or explain from whence he came, it simply states the fact. In the beginning God created. But to say there is no proof of God is foolish. All creation cries out

the fact of a creator. "The heavens declare the glory of God, the firmament showeth his handiwork." The word tells us "In His Image created he man;" so the creature himself proves the creator.

After the earth and all that therein is, was completed, God saw that it was good; but until man was created there was none with which to fellowship. A rose or a peacock are most beautiful, but have no kinship with the creator.

All nature and all creatures are a-tune with

except man, his highest creation. It must be the heart of the creator that this is so. The flowers bloom in the same beautiful colors, give the same perfume. The trees grow straight and tall. The leaves turn south in the winter time, and north again in the summer time. It is warm.

Man is created with a will, different from a machine. An inventor makes. It must do the will of its creator. But our creator desires a willing, loving servant and accepts no other. It would be nothing to us if man were as puppets, to speak and act, without the direction of a being, who pulled a string and spoke the words desired.

Men are his by creative right. But whether we obey the laws of the creator, He has left for our choice to decide. We may or may not put ourselves under the jurisdiction of God.

Man is sincere, would search for God, and as Job said, "Oh that I knew where I might find Him!" We say, God is nature, science or love, but these are His handiwork and attributes. He is only found in Jesus Christ His Son. "I am the way. . . . no man can come unto the Father but by me." So it is possible to have fellowship with the creator. Knowing the way, His Person remains hidden to men, as revealed in the Son. There is a story told of a scientist, studying a colony of ants, was wondering how a human might convey a message or direct the family of ants. Some one suggested the way was to become an ant himself to perfectly receive the message. How like the creator, who saw in His failures and need, desired to give a taste of love to mankind so became man himself, at the same time keeping his Deity. He perfectly

revealed the Father and pointed the way to life eternal and oneness with Himself.

If Jesus Christ while in the flesh said: "Whatever I speak therefore even as the Father said unto me, so I speak," and in Gethsemane said "Not my will but thine be done!" how much more do we need to know the will of God and follow it. His will is to be found in His word, so it is necessary that we read and know His word.

As God told Adam and Eve to dress and care for the garden, so the work of the creator now is left for man to do. Does our work glorify God, or is it self-centered? Even work bettering of mankind, if not done in the name of the Lord is of no profit. Some one imagined the Son, as He returned to heaven presenting Himself to the Father. When asked if He had faithfully fulfilled the work he had been sent to do, he answered, "Yes Father it is finished." Then the question was asked Him, "What provision have you made to further the work started?" The Son answered, "I have eleven faithful men who will carry your message to the world." "And if they fail?" the Father asked. "I have no other plans." was the answer. So His work on earth is done by man. Let us be faithful, and let our service be unto God. Serving mankind is a beautiful thought. But how much better that our service be as unto God.

In Eph. 4:13 we find we must come by the way of the Son of God to perfection. Man was created perfect but lost his perfect state and his fellowship with his creator. A new man must be put on. Eph. 4:24. The only way to regain our fellowship is through the name of Jesus Christ the Perfect Man.

For Meditation read Psalm 8. South Gate, Calif.

God's Relation to His Creations

Mrs. S. M. Whetstone

GENESIS 1 AND 2 are God's chapters. God is used in these chapters. We find after God had created everything that "He saw that it was good." (Genesis 1:31). After He saw that everything was good "He formed man and put him in the midst." (Genesis 2:7).

Does God leave man and His creations without any provision for future time? No. He put the man in Eden where his every need would be supplied. He provided the dew and rain to make the garden grow. He provided the animals for man. His goodness to every creature has never failed. When the children of Israel were wandering in the wilderness God provided so wonderfully for them. Their requests from God were for quantity, the greatest; for quality, the choicest; for quality, the sweetest; for

security, the surest; and for duration, the most lasting. What He did for the children of Israel He will do for man today.

The fruit of the Spirit is goodness. (Galatians 5:22). Some fruit is sour; for instance the crab apple. Other fruit is sweet, as the strawberry. Children bear fruit. Our goodness to them makes them willing to forgive the wrongs of others. Just so, God forgives the wrongs of His children, and in His goodness to us helps us to forgive. Goodness teaches people to be considerate and generous. It prompts them to be conscientious and enduring. It makes them heroic. Therefore, through God's goodness to us, we are able to bear this fruit, goodness in our lives.

Since God is so good to us in so many, many

ways will He fail to provide for us? "The Lord is good to all: and His tender mercies are over all His works." (Psalm 145:9). He preserves His creatures. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." (Matthew 10:29). He provides for His creatures. "He giveth to the beast his food, and to the young ravens which cry." (Psalm 147:9). "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" (Matthew 6:26).

He has special preservation of saints. "For He shall give His angels charge over thee, to keep thee in all thy ways." (Psalm 91:11). "But the very hairs of your head are numbered." (Matthew 10:30). He prospers His saints as we see from many Old Testament characters. (Genesis 24:48-56). We know He protects His saints as is manifested over and over again. (Psalm 91:4. Psalm 140:7). He delivers His saints. (Psalm 91:3. Isaiah 140:7). He

fact in all things. (Proverbs 3:6). Man's efforts are vain without God. (Psalm 127:1, 2). Therefore God's people should trust in him, (Matthew 6:34) having full confidence in the things He doeth. (Psalm 16:8). And commit our works to Him. (1 Corinthians 16:3). We should always pray in dependence on Him, (Acts 12:5) and to be guided by Him. (1 Peter 1:24).

The result of our depending on Him will be as seen in the disciples when Jesus talks to them of their coming conflicts. (Luke 22:35). Let us trust in Him who provides our every need and protects us from every harm.

ACCORDING TO MY NEED

Because He is my Shepherd, I shall never lack
Necessities of life. But when despair attack,
And through the darkness, it is hard to see the Light,
I rest secure within the confidence that night
Foreruns the day, and since He is the fountainhead
Of my supply, a feast of love and grace is spread
For me alway, according as I need. Shall I
Then fret for what the day may bring, or cry
In agony of soul against my fate?
I, rather, keep myself in quietude, and wait
Upon an all-sufficient God who knows
My needs, while from His hand my bounty flows.

HELEN MILLER LEITCH

A FOREST MEDITATION

*The green spires of the forest
Are calling me to prayer.
The dim aisles of the forest—
I fain would worship there.
I need no statelier altar
Than boulders gray and old.
The swinging pine-tree censers
Surpass the rarest gold.*

*My senses, spirit-quicken'd,
Behold celestial fires;
I hear the mighty organ,
The wondrous chanting choirs.
No rustling, priestly garments
Divert my thoughts from Thee;
In silent, sweet communion
I see Thy majesty.*

*Here, all the nations' discord,
The cry of battling souls,
Are merged in solemn paean,
Whose grandeur upward rolls.
The calm of countless ages
Subdues the strife of men;
The peace that "passeth knowledge"
Reigns in the earth again.*

—BERNICE HALL LEGG.

leads His saints. (Isaiah 63:12. Deuteronomy 8:2, 15). God brings his words to pass. (Luke 21:32, 33). He determines the period of human life. (Acts 17:26). He defeats wicked designs. (Psalm 33:10). He overrules wicked designs for good. (Genesis 50:20). He preserves the course of nature. (Genesis 8:22). He directs all events. (Acts 1:26). He orders even the minutest matters. (Luke 21:18). He is ever watchful. (Psalm 121:4. Isaiah 27:3). He is all pervading. (Psalm 139:1, 5). All things are ordered by God for His glory. (Isaiah 63:14). And for the good to the saints. (Romans 8:28).

We should therefore acknowledge God's providence to us at all times; in prosperity; in adversity; in public calamities; in our daily support; in

SIGNAL LIGHTS DEPARTMENT

JULY

Program for July 1935

Mrs. Herbert L. Briscoe

SONG: "Jesus is All the World to Me."

PRAYER: That more missionaries may be sent to Africa and that every little boy and girl may know the story of Jesus.

SCRIPTURE: Acts 11:26; 13:1-4, 13; 16:9, 11

MEMORY VERSE: Acts 4:12.

SONG: "Tell Me the Story of Jesus."

Another letter from Miss Myers written to the children in America will be of interest although it was published in a later "Evangelist", in 1925. At that time the mission field in Africa was not so new and there were other missionaries there. I am sure you will want to hear the story of this little black boy in Africa.

Dear Children:

This is a true story of a little black boy in Africa. Little Garco has no father or mother and he lives with the missionaries' boys on the concession. He is only about ten years old, yet he takes care of the church, and helps in the dispensary, waiting on the medical helpers. The little orphan boy loves the Lord very much and likes to pray. Often in his prayers his sweet little voice is heard in pleading

and in praising him. Garco took sick three s ago with double pneumonia. Not having any ital we brought him on the veranda of the e of the girls and with mats made him a room e he could be close to us and have plenty of air. as very-sick and several times we struggled to him. The faith of the little fellow never wav- He believed God would answer his prayer to and take the Gospel story to his own people, Kare tribe. Every time it was hard for him to medicine or nourishment he would say, "Wait I pray," then after a few words of prayer for gth, he would take what was brought for him. e in the night we found his heart weak and with the large hypodermic needle and he was rs willing to take the injection after a word ayer. Patiently he waited upon God for healing. the natives came to see him he would tell he was very sick but God would heal him, and nted them to pray. He requested the white peo- pray and we did again and again.

l healed the little lad and he did not forget to e him for it. As he laid on the veranda conva- g we would often hear him singing and pray- at times we were touched by his simple faith, is praise to God. While taking care of the little , I praised God for him and know you too are hat this little boy knows his Lord. I wonder er the little girls and boys in America can not a lesson from this little boy and that is, when ind things hard to do or to endure, they will ay God for strength. God hears the prayers le children and will help them when they are nd he will keep them from sin. I wonder too er we older people cannot lean harder on our : when we find a life hard and difficult.

le Garco said one day that there are so many hildren sick in tribes away off from us and here is no one to care for them because no ariaries have as yet gone there. We feel badly ere is no one to tell them of Jesus and when le ones pray to Jesus pray that all little boys els may have the chance to hear about Jesus.

ESTELLA MYERS.

We must open wide the door
For children everywhere;
We must tell them more and more
Of the Master's loving care.

Out of fear and shadows grim
Let them come His love to see.
Bring the children all to Him.
Let them know Him and be free.

"Jesus Loves the Little Children."
is just a short story told by a missionary on
African Mission Field where the monkeys
ntiful and a nuisance:
have many opportunities to have pets in Af-
ome like antelopes, and some monkeys, and
igs, and some leopards and some baboons.

We had a small red monkey that John, (a small black boy), liked to play with. He would try to take her peanuts away from her, to eat himself. She didn't mind sharing them with him, either. The red monkeys run in droves through the bush, many times near the natives' farms. The large ones have pretty skins with long hair. One morning when I was riding home from the river on horseback, I came across two big red monkeys, and I started after them as fast as my pony could run. For a short distance they managed to run away from me, but as I kept after them got rather tired, and soon one of them darted up into the thick leaves of a tree, the other one went a short distance and climbed into another tree. I happened to have a shotgun along with me, and shot the one, but the other one had meantime changed trees and I lost him. The natives have great difficulty in keeping them out of their farms during harvest, especially from their peanut patches. A big drove of monkeys can dig up a patch of peanuts much faster than a man and his family can, and they don't miss many. Even on the mission compound they come close but a few shots at them and they remember that we have the sticks that shoot fire and sting when hit. This monkey which John played with, got into a fight with a dog one morning while we were at church. A native woman who was going by saw her predicament and drove the dog away, but only after he had broken her arm in three places. We took her to the doctor and he set it in a splint, and she got along very well for about two weeks. Since she couldn't climb her pole in the box at night we were keeping her on the veranda. One morning I was awakened about three o'clock with the words: "Something has Lizzie." (Lizzie was the name of this monkey). We hurried out of bed but she was gone. A leopard had come upon our front veranda and taken her away. The next day we found only the safty pins with which we had tied her broken arm."

THE MISSIONARY VISITOR.

REPORT of the "Doing Without Boxes."

ROLL CALL.

OFFERING.

SECRETARY'S REPORT.

ANNOUNCEMENTS.

SIGNAL LIGHTS' BENEDICTION.

Claypool, Indiana.

No matter how palatial the home in which we live, we still dwell in tents—content or discontent.—

Pittsburgh Christian Advocate.

"The peril of today is not lack of knowledge but of moral principles. What the world needs so desperately in these critical days is a leadership that is not only intellectually strong but morally right."

—EDGAR P. HILL.

What Do They See?

WHAT DO THE PEOPLE see who come to your church?

Jesus, in one of his most simple and vivid parables, taken from common life, suggests what people have a right to expect when they come into the assembly of God's children: "No man, when he hath lighted a lamp, putteth it in a cellar, neither under a bushel, but on the stand, that they which enter in may see the light."

That is to say, when people come where there is light, they naturally expect to see the light.

Jesus himself exemplified the lesson of the parable when on earth he lived "the human life of God." Isaiah had forecast the gracious and redeeming attitude of the Son of God to the world in its darkness, telling of the time when "the people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, to them did light spring up." The people saw the light!

When He came in fulfilment of that prophecy, there was no hiding in cellars nor obscuring under bushels of that light that lighteth every man coming into the world. John in his Gospel summarizes the whole story of the Incarnation in one brief sentence: "The Light shineth in the darkness." In the presence of Jesus the shadows fled away, and in His Light the people saw light.

What do the people see, who come to your church, wherein Jesus is incarnating himself before the world today? Do they that enter in see the Light? If that Light is hidden in the cellar or under a bushel, does it matter much what else they see? They grope still in the darkness of sin, still in the sombre shadows of despair, of bitter sorrow, having no hope and without God (*a-theists*) in the world. They came to us lamenting, "No light have we!" and they went away again, shrouded still in darkness because when they entered in they did not see the Light. Why did they not find it? Where had we hidden it that they could not see it when they came?

Lord Jesus! set this word of thine before us, brand it on our hearts, until we are all aflame with a prayerful passion to realize it in our ministry of worship and fellowship and service as a church. Thine: "That they which enter in may see the Light."

Help the preacher to preach, the choir to sing, the ushers to welcome, the people to love and smile, and pray: to the end that whenever tired and tempted and suffering and sinning folks enter with their burdens at our doors, they may see the Light, and God may shine into their hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. When the day break and the shadows flee away at the coming of the Light, shall wipe away all tears from their eyes!

REV. GEO. E. BURLINGAME

Los Angeles, California.

THE OUTDOOR LIFE

One reason that the religious leaders in Jerusalem were suspicious of Jesus was His home in the country. They were city folks and had the attitude of superiority that used to be associated with the city. That attitude is breaking down in these latter days, as quick and easy transportation has widened the experience of both country and city. Jesus was a Galilean and there were no cities to speak of in Galilee. Jesus roamed the hills and sailed upon the sea and learned what it means to commune with nature. He found His prayer life in the open, too, and often read of His going off alone in the night to pray. How close one feels to God under the open sky, with none to share companionship save the stars. There are values in the outdoor life that are rarely realized. The move back to the country is a wise move. *To live much in the open ought to be a closer fellowship with Jesus. He was an outdoor man.*

WHAT JESUS SAID

*I said, "Let me walk in the fields."
He said, "No, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."*

*I said, "But the skies are black,
There is nothing but noise and din."
And he wept as he sent me back;
"There is more," he said, "there is sin."*

*I said, "But the air is thick,
And the fogs are veiling the sun."
He answered, "Yet souls are sick;
And souls in the dark, undone."*

*I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose tonight
If I am to miss you, or they."*

*I pleaded for time to be given.
He said, "Is it hard to decide?
It will not be hard in heaven
To have followed the steps of your Guide."*

*Then into his hand went mine,
And into my heart came he;
And I walk in a light divine
The path I had feared to see.*

—GEORGE MACDONALD

CHRIST A LIVING REALITY

John 3:16. "That every one who trusts in him . . . may have the Life of the Ages" (Weymouth).

Thrilling is the story of the Scotch story girl who became known as Mary Slessor of Calabar," as related by her biographer, W. P. Livingstone. Her home, church and Bible combined to mould her character and shape her career. Christian service became the passion of her life. The secret of her successful labors is largely found in the following words:

"God was very real to her. To think that behind all the strain and struggle and show of the world there was a personality, not a thought or a dream, something she could not tell what, spaces she knew not where, but One who was actual and close to her, over-riding with love and compassion, and ready to listen to her, and to heal and guide and strengthen her—it was marvellous. She wished to know all he had to tell her, in order that she might follow his conduct according to his will. Most of all it was the story of Christ that she pored over and thought about. His Divine majesty, the beauty and peace of his life, the pathos of his death on the Cross, affected her inexpressibly. That it was his love, so strong so tender, so pitiful, that won her heart and devotion and filled her with a happiness and peace that suffused her inner life like sunshine. In return she loved him with a love so intense that it was even a pain. She felt that she could not do enough for one who had done so much for her. As the years passed she rendered herself more and more to his influence, and was ready for anything she was called upon to do for him, no matter how humbling or exacting it might be. It was this passion of love and gratitude, this abandonment of self, this longing for service, that carried her into her life-work."

The story of her achievements indicates how lives which are controlled by Christ express themselves joyfully and faithfully in devoted activity.

Absent From The Body

Get or patience! sent to calm
Feverish brows with cooling palm;
Lay the storm of hope and fear,
And reconcile life's smile and tear,
The throbs of wounded pride to still,
Make our own, our Father's will.

—WHITTIER.

-0-0-0-0-0-0-0-0-

oving memory of:

Mrs. Ella Butt, Gratis, Ohio.

ould our footprints be traced in the
s of time, it would be seen how we
too often have traveled backward.

PRaise AND PRAYER

JULY

MAY WE PRAISE GOD:

1. That he has answered our prayer for sufficient funds to send Brother and Sister Morrill to Africa.
2. For the increased spiritual awakening which is being manifest in many of our churches.
3. For the increased dependence upon "God's Plan" of finance, for the support of our churches.

MAY WE PETITION GOD:

1. To protect the health of all our missionaries and especially Brother and Sister Morrill, who must become acclimated in Africa for the first time.
2. To protect Dr. Gribble that she may continue to carry the heavy burdens which are hers until Dr. Taber will be able to relieve her of a part of this work.
3. To make us conscious of our spiritual security.

MISSION FLASHES

OUR WORKERS AT BASSAI

The work at Bassai is always of vital interest to the W. M. S. because that is where the major portion of our Foreign support goes. We are always glad for the encouraging news which comes from that field. Sister Jobson says in a recent communication to the Editor, "We have just returned from the Yaloke station where we spent ten days

in prayer and conference. All the missionaries on the field were present, twelve in all. We had a blessed time of fellowship and prayer. As we step out on the verge of another new year we believe great things will be done in His name. You will be happy to know that the fourth station is to be opened in the Kabba tribe, about eighty-five miles north of Bassai. Mr. and Mrs. Morrill will have charge of this station. Mr. Jobson and I hope to leave in a few days to start the building and study the language, thus being able to help the Morrills when they arrive. We shall be very busy trying to care for both stations, for at the present time our forces is quite depleted and we are asking the Lord for needed strength."

We joy with the missionaries on the field when we realize that even now Brother and Sister Morrill are on their way to take up the work in this very needy field. When we think of the number of men on that hard field we are amazed at the work done.

Mrs. Jobson has shared with us a picture of some native girls. Many of these girls appeared in the picture in the W. M. S. number of the Evangelist in May, where they were making manioc flour. The picture in this issue shows us what these girls can do with just a little training. These are our Sunday school and vernacular teachers on the Bassai station. They have made their own dresses and are justly proud of them. May we be instant in prayer for these girls as they carry on this great work.

MRS. F. C. VANATOR

It is a healthy business often to go aweeding over one's own garden of thoughts and ideas.

Your daily duties are a part of your religious life just as much as your devotion.—BEECHER.



African girls in the dresses Mrs. Jobson taught them to make

ADMINISTRATION NEWS

REPORT OF FINANCIAL SECRETARY FOR APRIL 1935

Apportionment Fund

Spokane, Wash.\$ 7.00
White Dale, W. Va. 5.25

TOTAL\$12.25

Seminary Fund

Berlin, Pa.\$ 7.18
Altoona, Pa. 5.00
Corinth, Ind. 4.04
Pittsburgh, Pa. 11.07
Mt. Pleasant, Pa. 2.00
Bryan, Ohio 10.00
Sidney, Ind. 6.30
Smithville, Ohio 5.00
Bethlehem, Va. 5.00
North Liberty, Ind. 9.00
La Verne, Calif. 3.50
Portis, Kans. 3.00
Ashland, Ohio 16.86
Dutchtown, Ind. 4.00
Huntington, Ind. 1.05
Oak Hill, W. Va. 5.00

TOTAL\$95.00

Missionary Support Fund

Los Angeles, 1st. B., Cal.\$30.00
Total of all funds\$137.25
Respectfully submitted,
MRS. N. G. KIMMEL

All that we need to do,
Be we low or high,
Is to see that we grow
Nearer the sky.

—LIZETTE WOODWORTH REESE.



Trees

A SUGGESTION FOR YOUR PRO- GRAM OF PROGRESS FOR AUGUST

Requests have come in for a suggestion for the thought embodied in the Program of Progress for August. This has to do with a Special Bible Study to be conducted outside the regular meeting. This is aside from the Bible Study outlined by Brother A. V. Kim-mell.

What appears below is merely sug-gestive. Any society can work out a similar program as will fit their own needs. Your pastor will be glad to co-operate with you in this matter.

We suggest that during the month of July various members of your so-ciety submit outlines for such a study and that a committee select the one which they deem best suited to your need.

A SAMPLE

"What is a Christian."

(A study of the Christian in the light of God's Word.)

1. A Christian is an awakened sin-ner. A born-again one.

John 3:3-7; Eph. 2:1, 10.

2. A Christian is a righteous man.

II Cor. 5:21.

3. A Christian is a persevering saint.

John 8:31.

4. A Christian is a responsible ser-vant.

Luke 12:42-44.

5. A Christian is Light in influence.

Matt. 5:14-16.

6. A Christian is one who has life in Christ.

I John 5:12.

7. A Christian is one who has like-ness to Christ.

II Cor. 3:18.

8. A Christian is one who is learning of Christ.

Matt. 11:29, 30.

TITHING IN HARD TIMES

This is the title of a bulletin, published by The Layman Company specially for these times. Layman bu-tins on tithing, thirty-two in num-ber, are printed in regular two page church bulletin size so they may be used in every church issuing a weekly cal-endar. The two blank pages of each bu-tin provide room for the announ-ments of the local church. This arrangement not only affords value in instruction, but also saves one-half the printing cost as well as the pa-per. Sample set, 20 cents. For further information communicate with THE LAYMAN COMPANY, 730 Rush Street. Please mention the W. M. S. Department of the Evangelist, to give your denomination.

THE LAYMAN COMPANY
730 Rush St., Chicago, Ill.

I could not omit to urge on every man to remember that self-government politically can only be successful if accompanied by self-government personally.—WINTHROP.

STANLEY'S TESTIMONY

"I, for one, must not, dare not say that prayers are inefficacious. When I have been in earnest, I have been answered. On all my expeditions, prayer made me stronger, morally and mentally, than any of my non-praying companions. It did not blind my eyes or dull my mind or close my ears; but, on the contrary, it gave me confidence. I did more; it gave me joy and pride in my work and lifted me hopefully over the one thousand, five hundred mile forest tracks, eager to face the perils and fatigues."

—HENRY M. STANLEY

PROGRAM OF PROGRESS

We are nearing the close of our conference year and we have only two months of project work left in our Program of Progress, if we have kept up with the plan as it has been out-lined for each month.

During July we are to complete our work for some worth-while cause for our church in the homeland. This work is to be done outside our local community, but it is to be a service to the Brethren cause in some home phase of work.

The fact that this project has been put late in our program in no way makes it of little importance. These calls come to us regularly and it is hoped that every society has decided upon their project before this time. Let us be faithful to our trust and answer at least one of these calls before the close of July.

Only one more project is outlined for this year and that is a definite plan, sponsored by the W. M. S. This is just another effort to create greater love for and a better knowledge of "The Book."

BIBLE READINGS FOR 1934-1935

WEEK OF:

July 7th—I John—Chapter 1 to 5.

July 14th—II John, III John and Jude.

This completes your schedule of Bible Reading for the year. This gives ample time to complete this reading so your society may make your report at the National Conference.

W. M. S. FAMILY CIRCLE

FALLS CITY, NEBRASKA

Evangelist Readers:

this writing we are "Up" with program of Progress.

day evening, January 27th, we our public service. The program ted of musical numbers on the and violin, as well as vocal selec- A play, "An afternoon in a Chin-ospital" told of China's needs, spiritual and physical. Our Semi-offering was taken. Our Presi-Mrs. John Rieger, secured tithing s from the Layman's movement placing them in the home of each er. To date she has placed five ent leaflets. She expects to place y different ones eventually. We saying that e'er long every mem- the church will be a tither.

Sisterhood, under the direction Patroness, Mrs. Nona Wagner, ng good work.

ong our children the Signal is being used as a ladder by they may ascend to a higher

The first Sunday morning of nth, at the beginning of Sunday Mrs. John Rieger, presents the Lights program. Although the s limited a greater number get achting than would be possible if eeting were at some home at ther time.

Society assisted the church in urchase of new hymn books by for ten.

Jesus said to the two sons of a man, "Go work today in my rd," so he is saying to us and, as ariaries, may we be found like the after he repented, working in his rd, Matthew 21:28.

Yours in His Service,
MISS ELLA NOYES.

S. OF THE THIRD CHURCH JOHNSTOWN, PA.

are happy to report that our so- as made all the goals thus far ined by the "Program of Prog- not alone for reaching the goals of the good that may have been lished. We have a small society faithful, praying group of wom- the missionary work much at We have added two members to roup this year and we are hop- interest more among the young- en to join us.

ng the Christmas season our W. presented a Christmas Pageant rge, appreciative audience. We nt packages to the Brethren

he morning worship, February had charge of the services as lic program. Every part of the was presented by members of al W. M. S. women. The subject

of the address was "Christian Growth."

The offering was sent to the Seminary.

We are now planning our mother-daughter meeting for May. This year the W. M. S. furnish the Devotional Program and the S. M. M. girls serve. Each year one organization presents the entertainment and the other serves.

We are also planning a Birthday W. M. S. Rally. We will invite all the women of the church and the neighbor- ing W. M. S. of the First and Second Johnstown churches.

We covet an interest in your prayers that we may grow in faith and accom- plishments in His Service.

MRS. J. L. GINGRICH, Cor. Sec'y.

NEWS FROM THE ILLIOKOTA DISTRICT W. M. S.

I have had fewer reports from the W. M. S. societies this year than last. Regardless of this fact I can report more "African Dollars" than last year. Don't that sound encouraging?

MRS. DALE CAMPBELL, Sec'y.

Maturity of judgment can come only when thought has been deepened by knowledge and life tempered by exper- ience.—LUTHERAN COMPANION.

"There is nothing at all that the sin- ner so much dreads and in which the saint so much delights as to be alone with God."

—WHITTIER.
"We search the world for truth; we cull

The good, the pure, the beautiful,
From graven stone, and written scroll,
From all old flower fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said,
Is in the Book our mothers read."



As the Twig is Bent

W. M. S. Useful Information

NATIONAL W. M. S. OFFICERS

President—Mrs. U. J. Shively, 301 W. Market St., Nappanee, Indiana.

First Vice President—Mrs. S. M. Whetstone, 207 North Second St., Goshen, Indiana.

Second Vice President—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Penna.

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Outlook Business Manager—Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

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Treasurer—Mrs. Gates, 3027 Dolores St., Los Angeles.

General Information

Send to Mrs. N. G. Kimmel, Gratis, Ohio

1. National Apportionment of \$1.50 per member, payable 75 cents in January and 75 cents in July.

2. Offerings for the Seminary.

3. Thank offerings which are not taken to National Conference.

Send to Mrs. F. C. Vanator, 12 South Clay St., Peru, Indiana

1. All material for publication in the W. M. S. Department of the church paper.

Send to Mrs. Ira D. Slotter, 44 West Third Street, Ashland, Ohio

1. All Outlook (W. M. S. Magazine) subscriptions. Note: Each Society MUST REVISE their subscription list and send in complete revision once each year.

Send to Mrs. D. A. C. Teeter, Rural 1, Bunker Hill, Indiana

1. All orders for books and literature.

Send to your W. M. S. District Secretary

1. Your District Dues.
2. Your District Missionary Support of \$1.00 per member.

THE SISTERHOOD of Mary and Mar

Do God's Will

"My Country 'Tis of Thee"

Mrs. Delbert Flora

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the pilgrims' pride,
From every mountain side
Let freedom ring.

My native country, thee,
Land of the noble free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.

Let music swell the breeze,
And ring from all the trees
Sweet freedom's song:
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,
The sound prolong.

Our fathers' God, to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King.

Rev. Samuel Francis Smith, the author of these words, was a Boston boy, born under the sound of the Old North Church chimes on October 21, 1808. After being graduated at Harvard, he began to study for the ministry; and it was while at Andover Theological Seminary, in February, 1832, that he wrote this hymn.

In 1831 Mr. William C. Woodbridge, a distinguished educator, had visited Germany for the purpose of studying the system of German schools. Among their peculiarities he noted that much attention was given to children's music, and

he brought home with him a large number of new books, such as were used in the German schools. Boston, just then, Mr. Lowell Mason was interesting himself in the music of churches, and was gaged in training the Sunday school children to sing with a view of fitting them to take their place in the choirs. There was quite a scarcity of songs and tunes suitable for children's use, and Mr. Woodbridge placed the entire collection which he had brought from Germany in Mr. Mason's hands. In all these books the music was set to German words, and of that language Mr. Mason had no knowledge. This fact was the occasion which led to the writing of the hymn "America."

"At that time," says Dr. Smith, "I was a student in the Theological Seminary at Andover. One day Mr. Mason brought me the whole mass of his books, some bound and some in pamphlet form, and in his simple and childlike way, 'There, Mr. Woodbridge has brought me these books. I don't know what is in them. I can't read German, but you can. I wish you would look over them as you find time, and if you fall in with anything I can use, please translate the hymns or songs for the children, I wish you would translate them into English poetry, or if you prefer, compose hymns or songs of your own, of the same meaning and accent with the German, so that we can use them.'"

FROM THE LETTERS OF AN EARLY CHRISTIAN, IGNATIUS

Ignatius was one of the early Christian martyrs. He was the bishop of Antioch and voluntarily offered himself to the Emperor, Trajan, to prove that the faith of the Christian was unwavering. He was sent to Rome with ten guards and wrote some letters on the way. It was about the year 117 that he was thrown to the wild beast in Rome on a feast day. Some sentences from these letters will be of interest.

"It is better to keep silence and to be than to talk and not to be."

"It is meet that we not only be called Christians, but also be Christians."

"Where there is more toil there is much gain."

"A Christian has no authority over himself, but giveth his time to God."

"Christianity is a thing of power whenever it is hated by the world."

* * *

"One dismal day, in February, 1832, at half an hour before sunset, I was turned over the leaves of one of the music books when my eye rested on the tune which is now

wn as "America." I liked the spirited movement
t, not knowing it, at that time, to be "God Save
King." I glanced at the German words and saw
they were patriotic, and instantly felt the im-
e to write a patriotic hymn of my own, adapted
e tune. Picking up a scrap of waste paper which
near me, I wrote at once, probably within half
our, the hymn "America." as it is now known
ywhere. The whole hymn stands today as it
l on the bit of waste paper, five or six inches
and two and a half wide." (From The Out-
of November 23, 1895).

r. Smith gave the song soon afterward to Mr.
on, and thought no more about it. On the Fourth
uly of that same year Mr. Mason brought it out
Children's celebration in the Park Street
ch, Boston. From there it soon found its way
the public schools of that city, and then of other
s, and into picnics and patriotic celebrations
ywhere. Today it is called a national hymn, but
not made so by any formal decree of adoption.
a national hymn simply because the people that
ose the nation love it, and on any occasion
n their hearts are fired by patriotic feelings,
his hymn spontaneously to express those feel-

thorities have disagreed as to where the tune
from—whether Saxony, Russia, Sweden, or
and. In all of which countries it has been pop-
y sung to patriotic words. Because of its strik-
imilarity to certain ancient tunes, it has been
ed by various writers to have come from an old
ch tune or a still older Scottish carol. The prob-
ies are that the first man to write the tune
early its present form was Henry Carey, an
ish composer, who lived from 1685 until 1743.
when regret was expressed to Dr. Smith that
American national hymn is sung to the same
as the British hymn, he replied: "I do not share

this regret. On the contrary, I deem it a new and
beautiful bond of union between the mother coun-
try and her daughter."

Once, in referring to criticisms of the hymn from
a literary standpoint, Oliver Wendell Holmes called
attention to the strength of the first line, and said,
"He wrote 'My country.' If he had said 'Our coun-
try,' the hymn would not have been immortal, but
that 'my' was a master stroke." This country does
not belong to any one individual nor class of indi-
viduals, but to all her citizens.

It has been argued that the line "Land of the
pilgrims' pride" referred only to the Pilgrim Fath-
ers of New England thus making the hymn section-
al instead of national. It seems that no one has pro-
duced that sort of interpretation from Dr. Smith
himself. In his autograph copies of the poem, Dr.
Smith did not use the capital in "pilgrims," and the
word is not so printed in his collected poems. The
word "pride" is hardly one which would be used to
describe the feelings of the Pilgrim Fathers toward
their new home. But it does, on the other hand, de-
scribe what is plainly the fundamental feeling of
many "pilgrims" toward the home of their adop-
tion.

The Scriptures teach us to pray for our country
as represented in "all that are in high place; that we
may lead a tranquil and quiet life in all godliness
and gravity. This is good and acceptable in the
sight of God our Savior; who would have all men
to be saved, and come to the knowledge of the truth"
(I Tim. 2:2-4, R. V.). Dr. Holmes failed to see
that the real master stroke in the hymn is in the
last stanza. If more of the citizens of America would
spend time in prayer for our country, we would
have infinitely more freedom and blessing than all
the guns and war equipment of the world can
bring. War never brings real freedom, and it can
never save the souls of men. Muncie, Ind.

Senior Devotional Program for July: Citizenship

AL INSTRUMENTAL NUMBER.

of "My Country 'tis of Thee."

THE HYMN.

ONSIVE READING (Let the leader read the state-
nt, and the group respond with the Scripture
se).

WE MUST BE FORGIVING: Let not the sun go
down upon your wrath.

WE MUST BE JUST: The path of the just is as
shining light, that shineth more and more
unto the perfect day.

WE MUST BE WISE: Be ye as wise as serpents
and harmless as doves.

WE MUST BE KIND TO ANIMALS: A right-
eous man regardeth his beast.

WE MUST BE COMRADES: Bear ye one an-
other's burdens, and so fulfill the law of Christ.

WE MUST BE INDEPENDENT: Better is the
life of a poor man in a mean cottage than deli-
cate fare in another man's house.

**WE MUST MAKE OUR RELIGION FELT IN
THE TOWN AND STATE:** Righteousness ex-
alteth a nation, but sin is a reproach to any
people.

WE MUST BE TENDER: Pure religion and un-
defiled before our God and our Father is this:
to visit the fatherless and widows in their af-
fliction.

WE MUST HAVE CLEAN HANDS: The right-
eous also shall hold on his way, and he that

hath clean hands shall be stronger and stronger.

WE MUST BE TRUE: Strive for the truth unto death.

WE MUST BE DETERMINED: No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

WE MUST BE PATIENT: Answer not before thou hast heard the cause; blame not before thou hast examined the truth.

WE MUST BE INDUSTRIOUS: Go to the ant, thou sluggard; consider her ways, and be wise.

WE MUST LOVE ONE ANOTHER: This is my commandment, that ye love one another, even as I have loved you.

SELECTED.

PRAYER: Pray for all who have part in our government, national, state, and local; pray for greater understanding among nations; pray that the church may have its proper place in lives of the citizens; remember peoples of foreign countries in our cities who are becoming citizens; pray for daily living as Christian citizens.

HYMN: O Beautiful for Spacious Skies. (words in Junior program).

TOPIC: Citizenship and Our Christian Flag.

POEM: Harvard Hymn.

DISCUSSION: My Personal Responsibility as a Citizen.

Consider the need for a strong body. How may it be possible? What are some evils we need to guard against?

Consider the importance of a strong, pure mind. What should be our attitude toward our school

work? What are some ways in which our thinking may be harmed?

What influence do homes have upon citizen? What are the essentials of a home which would develop good citizens? What can we do to make that sort of homes in America?

Suggest other important items in making good citizens.

What would be the result if churches were taken out of communities in America? Is the person who does not support the church saying that far as he is concerned, we can do without churches? What are you doing to make the church have its proper place in the life of American citizens?

HYMN: My Own Dear Land—Tune of Londonderry

My own dear land, where'er my footsteps wander,
Ever to thee my heart still turns again;
To thee my love grows ever fonder, fonder,
Till in its might it is akin to pain.
Ever to thee I'm bound my love and duty;
No dearer land to me in all the earth;
By all sweet ties of home and love and beauty,
To thee I cleave, dear land that gave me birth.

Yet I look on, beyond earth's limitation,
To where a home of vision gleams
Fairer than earth's most wonderful creation
Bathed in the light of heaven's own morning beams.
There we shall meet, from every clime and nation,
There we shall meet in answer to the call,
There we shall meet in joyous consecration,
Sons of one Father, brothers one and all.
—JOHN OXENHAM.

BUSINESS: Final check on goals; payment of national dues; payment of district dues; final report of all committees; plans for delegate to national conference; election of new officers, if done in June, and installation; gift to mission home fund.

BENEDICTION: Psalm 145:1, 2.

Citizenship and Our Christian Flag

Mrs. Leslie E. Lindower

CHRISTIAN, have you ever asked yourself, "Am I a good citizen"? If you have, what is your answer? And if you have not, let us turn the searching light of introspection into our own lives and answer this question to our own personal satisfaction.

In the first place, just what is a citizen? A citizen is a native or naturalized member of a state or nation who enjoys rights and privileges and gives in return his allegiance to the state.

Now our first consideration is to determine where we as Christians hold our citizenship. So we turn for this information to the Christian's guide book, the Bible. In Phil. 3:30 we read: "For our citizenship (R. V.) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Then if

we are citizens of heaven we naturally wonder how we can be citizens here in this country. Again we turn to God's Word for the solution. In I Peter 2:11 the problem is solved: "Dearly beloved I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." The Psalmist also voices this fact in Psalm 119:19, "I am a stranger in the earth: hide not thy commandments from me."

Therefore we may truthfully say we are citizens of Heaven only, and strangers and pilgrims here. For no one can be a citizen of two countries simultaneously. This saying may not coincide with previous opinions we have held, but who can say God's Word?

According to the above definition of a citizen, he is a member who enjoys rights and privileges. In the case of heavenly citizens what are these rights and privileges? Perhaps the most glorious of these privileges is fellowship with God and the Lord Jesus Christ. In the earthly relationships between the King and the common people there is very little fellowship. But compare with that the blessed fellowship between the Father in Heaven and His children. This wonderful relationship is spoken of in I John 1:3, "—and truly our fellowship is with the Father, and with His Son Jesus Christ. Furthermore, Christians as citizens of heaven should have no anxiety concerning their needs, either material or spiritual. For we read: "My God will supply all your need according to his riches in glory by Christ Jesus." (Phil. 4:19). Also in Phil. 4:7, we read a similar promise with the further assurance of that "Peace which passeth all understanding."

The Christian also receives the fruit of the Spirit as his life if he will just yield to Him. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." (Gal. 5:22).

The Christian by a yielded life possesses the fruit of the Spirit, he will most certainly make a wonderful citizen of heaven. At the same time he must give in return his allegiance by glorifying his King while a stranger and pilgrim here upon earth. The question which naturally comes to our minds at this point is: "If we are citizens of Heaven, just what should be our attitude toward the country in which we are living?" Of course, our first allegiance is to God our Father, but we must necessarily be obedient to the laws of the land in which we are living.

In the thirteenth chapter of Romans we are told we are subject to the higher powers and that they are ordained of God. So while we are living here as strangers and pilgrims we should "be subject" to the higher powers.

If we, as citizens of heaven, have the fruit of the Spirit in our lives—love, joy, peace, etc., we will certainly maintain a right relationship toward the country in which we are living. We cannot imagine a fine, upstanding, law-abiding citizen from England or France coming to the United States and disregarding the laws or flaunting his foreign citizenship to receive special consideration. Absolutely No! If he is law-abiding in his own country, he will in all probability be the same while sojourning in another country. Likewise, we should be respectful and law-abiding while strangers and pilgrims here upon earth just as we are, by the Grace of God, as Heavenly citizens.

Where God's people, the heavenly citizens, abide, there we find righteousness. And as we read in Proverbs 14:34, "Righteousness exalteth a nation: but sin is a reproach to any people." So it is a blessing for any nation to be inhabited by many of God's people.

Citizens of this country have an emblem of their citizenship, the American flag. Christians too have an emblem, the Christian flag, which typifies the attributes of the Christian life.

Picture in your mind the Christian flag with its main body of white which is Christian righteousness, provided by Christ; then the field of blue which is the heavenly color, representing our heavenly citizenship; overshadowing it all in its crimson beauty stands forth the cross of red, symbolic of Christ's blood, shed to provide for our atonement. Truly this is a magnificent picture of Christ living in us! Do we really merit this symbol? Are we really good citizens?

Since our Lord has died to save us,
As a gift of God's great love,
Christians, here on earth we're pilgrims;
We are citizens above.
May we live in such a manner,
That we glorify God's Son
By our lives. Then know the rapture
Of His blessed words, "Well done."

Warsaw, Indiana.

Harvard Hymn

Not alone for mighty empire,
Stretching far o'er land and sea,
Not alone for bounteous harvests,
Lift we up our hearts to thee:
Standing in the living present,
Memory and hope between,
Lord, we would with deep thanksgiving
Praise thee more for things unseen.

Not for battleships and fortress,
Not for conquests of the sword,
But for conquests of the spirit
Give we thanks to thee, O Lord;
For the heritage of freedom,
For the home, the church, the school,
For the open door to manhood
In a land the people rule.

For the armies of the faithful,
Lives that passed and left no name;
For the glory that illumines
Patriot souls of deathless fame;
For the people's prophet-leaders,
Loyal to thy living word,—
For all heroes of the spirit,
Give we thanks to thee, O Lord.

God of justice, save the people
From the war of race and creed,
From the strife of class and faction,—
Make our nation free indeed;
Keep her faith in simple manhood
Strong as when her life began,
Till it finds its full fruition
In the brotherhood of man!

—WILLIAM PIERSON MERRILL.

Junior Devotional Program for July: I Am an American

HYMN: O Beautiful for Spacious Skies.

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea.

O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thorough-fare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law.

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam,
Undimmed by human tears!
America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea.

SPECIAL INSTRUMENTAL NUMBER.

STORY of "My Country 'tis of Thee."

SING THE HYMN.

BIBLE LESSON: Matt. 5:3-12—for those who would be happy citizens.

PRAYER: Remember the rulers of our nation, your state, your home town; pray for our school teachers who teach us to be citizens; remember all who

have become citizens from other countries; pray that we may learn to be Christian citizens.

TOPIC: Learning to be Citizens.

TOPIC: The Story of Ming Toy.

TALK TOGETHER a little while about what it means to be an American. Does it make any difference on the playground? in school? when you go to the park? What are some laws it is easy to break but which we should watch? Can you help foreign boys or girls to learn to be Americans? Does the church count any in being good Americans? H.

HYMN: Fling out the Banner!

Fling out the banner! Let it float
Skyward and seaward, high and wide:
The sun that lights its shining folds,
The cross on which the Saviour died.

Fling out the banner! angels bend
In anxious silence o'er the sign,
And vainly seek to comprehend
The wonder of the love divine.

Fling out the banner! Let it float
Skyward and seaward, high and wide,
Our glory, only in the cross;
Our only hope, the Crucified!

BUSINESS: Election of officers, if not done in June and installed; final report of chairmen of committees; final check on all goals for banner report; payment of July dues; plans for national conference; gift to mission home fund.
BENEDICTION: Psalm 145:1, 2.

Learning to be Citizens

Train up a child in the way he should go: and when he is old, he will not depart from it.—
Proverbs 22:6.

BOYS!! GIRLS!!

Is it your desire to make good citizens of yourselves? Do you admire any good citizen within your own town? If you would be as good a citizen as he or she, you must learn the habit of it while you are young.

Did you ever realize that within your home you have a Republican and Democratic form of government? Some people are Republicans and some are Democrats, but everyone of each party does not make a good Christian citizen. If you would make a good Christian citizen, you must put into practice, now, the Christian ideals of each party.

Let us examine a Christian Home. For a Republican form of government there must be one leader, with many sub-men anxious and willing to assist in any and all of the leader's plans. Can you find that

in your home? Certainly. Father is your head—Mother is his right-hand helper and each of you, you are making a strong Republican, is willing to do your part of the lifting to attain success within your governmental circle. Can you think of any other places in which you may prove yourself a true Republican? Yes, if you would be a true citizen you must be obedient to your teachers in school and Sunday school.

You may be asking, "but how can we be Imperialistic citizens?" Do you have brothers or sisters either or both? If so, this is what you must do: you must allow them equal rights with yourself. You dare not do the ruling over any. Each must have his or her work to do, and all must work with unity and main. For the Democratic government stands on the following platform:—"a government for the people"

le, and by the people." Do you understand? in your family, a home for all children alike, respected by all children alike. If Johnny should o Lucy, "I am the older so I have the right to ss," what a poor Democrat he would make. Or wise, if Lucy, only eight years old, would grum- because her brother, Johnny, seventeen, did not erving, she would be a horrible citizen. Of e, everyone of your readers, I believe, chooses an honorable citizen.

t Billie or Alice comes in with a sigh and es, "I haven't a single brother or sister, and I all the work to do. I *did* want to be a Demo-

crat too." If you are such an one, do not be dis- heartened, for each of you goes to school. There you may find many little Democrats with whom to share the responsibilities, or, on the other hand, to whom to allow their parts of the praises to be given. Just count the many Democrats in all of our Sunday schools of which we all are a part!

So share, share, share,
With prayer, prayer, prayer,
Each step along your way!

And.....WATCH YOUR STEP!!

Bryan, Ohio.

The Story of Ming Toy

Ona Lee Sams

NG TOY was a little Japanese girl just twelve old. She, with her mother and father had come America to live. They had heard so much about us America with its freedom, its friendliness, and its beautiful cities, that they had wanted ne. Then too, Ming Toy's mother and father d her to be educated in American schools so erhaps some day she could return to their own y and teach little Japanese children what she arned in America.

as true, they found out, that American cities beautiful. Most beautiful of all, however, was pital city of Washington, where Ming Toy's s finally settled. The streets were wide and It was a joy to look at the big White House the President lived on broad, historic Penn- ia Avenue. Then too, there were the spacious with row after row of brightly colored flow- ing Toy loved Washington's parks. Yes, it was y pretty and nice for American boys and girls. here," she asked herself, "is the friendliness d heard about?" The girls at school seldom to her. They never asked her to enter games e walks with them at recesses. Only the teach- kind.

g Toy became very homesick. She longed for neland far across the sea—Japan. There she joyed the companionship of other children d been happy. But America was very lonely and everything so strange!

st the spring time came, and Ming Toy grew omesick than ever. She remembered spring at ith its sunshine, its flowers and—its cherry is. She thought of the festivals they had the cherry trees, and felt she couldn't endure onger being so lonely.

us at school during recess that she heard the

other children talking of cherry blossoms in Wash- ington. Could she have heard aright? She thought Japan was the only place in the world which had cherry blossoms. It was called "the land of the cher- ry blossoms." From what she could hear there were dozens, perhaps hundreds of cherry trees in bloom around the tidal basin near the Washington Monu- ment, that tall, majestic building which seemed al- most to reach the sky. If they were there Ming Toy, of course, felt she would like to see them. Yet she knew they would only make her more homesick. She put her head in her arms and sobbed. She hated America! No one, she felt sure, could see her crying, and if they did, no one would care.

But Ming Toy was wrong. Miss Wilson, the teacher, had looked out the window and saw her crying. The child looked so alone that Miss Wilson's own heart was touched. She also was ashamed that American boys and girls were so thoughtless of Ming Toy. They were being neither friendly nor kind to her. They were not true to American ideals. She must do something about it.

Miss Wilson didn't tell her plan to Ming Toy right away. The girls in the class, however, thought it was a lovely plan, and each one, of course, would take part. They really hadn't meant to neglect Ming Toy, and this would be a good opportunity to make up for it.

Three days later Miss Wilson called Ming Toy to her after school. "Ming Toy," she said kindly, put- ting an arm around her, "could you wear a native dress to a little party we're having after school to- morrow?" Ming Toy, of course, was very much surprised, so Miss Wilson explained that the girls of the class were having a little party the next day, and they'd like her to wear a native costume. "You'll come?"

Would Ming Toy come? Her heart fairly sang as she thought of it. It had been so long since she had been to a party she had almost forgotten what it was like. She counted the hours next day until school would be over. She wore the prettiest costume she had; at least her mother and she thought it was. It was made of black satin and embroidered in gold dragons. The silk sash was a bright coral. She almost felt she were back home.

Ming Toy had to close her eyes after they placed her in the automobile. They rode for a little while, and then told her she might open her eyes. When she did it was hard to believe that she wasn't dreaming. It was really like being home in Japan. But

she wasn't dreaming, because there were all other girls laughing and talking to her. Later danced under the blossoms which drifted down like snowflakes. Then they played games served tea and cakes, seated on the grass just as they ate in Japan.

Ming Toy was very happy as they went on their way home. She was too happy to be homesick. She had found at last the friendliness she had hoped to find in America. She knew the girls would never let her be lonely again. "America," she said softly to her mother that evening, "is a nice place after all. I'm glad I came."

YOUR BIRTHDAY

Here is a verse for those whose birthday is in July. Hide it in your heart and make it your motto for the year.

Delight thyself also in the Lord;
And He will give thee the desires
of thy heart.

Commit thy way unto the Lord;
Trust also in Him, and He will
bring it to pass.

Psalm 37:4, 5

ON BENDED KNEE

"Ye have not, because ye ask not."

Praise God for His blessings during this year of Sisterhood.

Pray for all missionaries who work in the midst of wars, banditry, persecution, disease, loneliness and need.

Remember Miss Johanna Nielsen in South America.

Pray for the African school boys and evangelists.

Pray that the way may be opened for many delegates to attend our national conference and that God may prepare for us a time of rich blessing.

Remember your general secretary who expects to visit the churches of Washington and California for Sisterhood during a part of June and through July.

Pray for the officers and work of your district.

FROM THE MAIL BAG

NEW PARIS, INDIANA

Dear Sisterhood Girls:

It has been quite a while since you have heard from the New Paris Sisterhood, so we are writing to let you know we are still carrying on.

We have had a very interesting as

THE LISTENING EAR

BE YE DOERS OF THE WORD, AND NOT HEARERS
ONLY; DECEIVING YOUR OWN SELVES.

JAMES 1:22

REVELATION

How fitting that our study, that the Bible, should close with a message of victory in the coming of Jesus Christ, the King of Kings and Lord of lords. The reading for this month ought to bring each of you a real blessing and joy.

The book of the Revelation is different from every other book in the New Testament, and is like Daniel of the Old Testament. It belongs to apocalyptic literature which presents truth by means of visions. It is like drawing aside the curtains on the stage of history to see its great tableaux—the things which he saw, the things which are, and the things which shall happen afterward. Because of the nature of this type of writing, the way things come in the chapters does not mean the way they will happen in time absolutely.

The Christians of the churches which first read this message were in the midst of great persecution from the hatred of Jews and the oppression of the Roman government. They were asked to worship the emperor and call him "Lord and God." What a blessing was to them to know that God is on His throne (4) and that all the evil they were suffering was encouraged by Satan whose kingdom would be overthrown by the kingdom of Christ.

A great many suggestions might be made for your help which space will not permit. We cannot suggest the various interpretations, but trust that you will ask the Holy Spirit to teach you. May the blessing be yours which is promised to the one who reads, hears, and keeps the words of this book (1:3).

There are several points which you will enjoy watching for as you read through the book. Someone has said, if you don't get anything else out of the Revelation, you should learn the songs. How many can you find? There are seven beautitudes—"Blessed are they who watch for all the different names given to Jesus. Which one is the most? What happened to John at different times during these visions? Watch where prayer is mentioned. What is said about the use of the book?

The suggestions of the following outline may help you in your reading.

Chap. 1—By whom is the Revelation given? Of whom is it given?

By whom is it received? To whom is it to be sent?

What was the situation of John?

Note carefully the vision of Christ. vs. 12-16.

- Chap. 2, 3—The messages to the churches.
What is the relation of Christ to the churches?
Notice the failures, warnings, promises suggested for each church.
What is alike in all the messages?
Which one is your church like?
- Chap. 4—The vision of God on the throne and those worshipping Him.
- Chap. 5—The Lamb of God is worthy.
Who is the Lamb of God? What does He do?
What is the response? By what groups?
- Chap. 6—Opening the six seals.
1—conquest; 2—war; 3—famine; 4—death; 5—righteous rest under the altar; 6—wicked fear.
- Chap. 7—A glimpse ahead for hope.
The sealing of the 144,000.
The great multitude singing.
Compare 7:15-17 with 21:3, 4.
- Chap. 8, 9—Sounding of the trumpets.
Notice the silence and the prayers of saints.
1—food; 2—commerce; 3—water; 4—light; 5—wicked tormented by grasshoppers; 6—plague of horsemen.
Suggestion of sins of Roman empire in 9:20, 21.
- Chap. 10, 11—A glimpse ahead when all is finished.
The little book.
Announcement of the end. 10:6, 7.
John eats the little book.
The fate of the city and temple.
The two witnesses.
The two songs.
- Chap. 12, 13—The forces of evil—a false trinity.
The dragon who makes war against the child, Michael, and the woman.
Who is he? How successful is he?
The beast out of the sea. 13:1-10.
The beast out of the earth. 13:11-18.
Note that their purpose is to deceive.
- Chap. 14—A glimpse of the end of judgment.
There are those who have overcome by the blood of the Lamb?
Judgment is pronounced upon the earth, Babylon, the worshippers of the beast. The harvest of the righteous and the vintage of the wicked is announced.
- Chap. 15, 16—The pouring out of the seven vials.
Note that this is the finishing of the wrath of God.
The song of Moses and the Lamb that God is righteous in His judgments.
- Chap. 17, 18—The vision of the harlot and the fall of Babylon.
Notice the mention of the saints, martyrs, "my people," apostles.
For what does Babylon stand?
- Chap. 19, 20—Judgment completed.
Hallelujah songs and the marriage supper.
The Conqueror on the white horse.
The beast and false prophet cast into the lake of fire.
Satan bound during the millennial reign of Christ.
Satan's final overthrow and cast into the lake of fire.
The judgment of the great white throne for the wicked.
- Chap. 21, 22—The new heaven and the new earth.
Where does the new Jerusalem come from?
What is it like? Who are there. What kind of life is there?
What is the effect on John?
Note the invitation to come.
What warning is given?
"Come, Lord Jesus."

Rench, and sponsored by the W. M. S. which lasted seven weeks, one night each week.

We are working very hard on the goals in order to become a banner society this year.

At the annual cabinet meeting the officers made very attractive program books for the year.

We are very proud in having Kathryn Jobson, daughter of Rev. and Mrs. Orville D. Jobson, as one of our Junior Sisterhood girls.

Our church held pre-Easter services on Friday and Saturday nights. The Sisterhood girls had charge of the Saturday night service.

Our society attended the district Sisterhood rally at Goshen April 28th one hundred per cent with two visitors. We had a very nice time and everyone enjoyed themselves very much.

Our officers for the year are as follows: Irma Zellinger, president; Le Nora Collins, vice president; La Veta Miller, recording secretary; Geraldine Gary, corresponding secretary; Catherine Vail, treasurer; Mrs. Max Smoker, Patroness.

Yours in Sisterhood,
GERALDINE GARY

PERU, INDIANA

Dear Sisterhood Girls:

It has been some time since you heard from the Peru Senior Sisterhood but that does not mean that we have been idle.

We lost most of our older girls when a Junior Missionary Society for young matrons was formed, but we have tried to fill their places.

We are planning to roll bandages next week in a joint meeting with the Junior Sisterhood girls.

At Christmas time we sent a box containing a wool blanket and a handkerchief shower to Lyda Carter in Kentucky.

Our girls earned several dollars by asking church members to give a penny a week for ten weeks to the Sisterhood. Very few people would refuse such a request.

Our officers this year are as follows: patroness, Mrs. F. C. Vanator; president, Betty Cooper; vice president, Mildred Bowman; secretary, Vivian Grandstaff; corresponding secretary, Betty Long; treasurer, Beryl Helm.

Your in His service,
BETTY LONG.

PERU, INDIANA

Greetings to all Sisterhood Girls:

It has been quite a while since you last heard from the Peru Junior Sisterhood but nevertheless we are very much alive and active.

Our meetings are always interesting. We try to have something special at each meeting, and as some of our girls have some fine musical talents, these are gladly given for the Master's use. We enjoy our study on "Undaunted Hope" and had at our last meeting the

is helpful year. We hold our meet-
monthly at the home of one of the
Our meetings consist of devotions
a short business session after
refreshments are served by the
is. We have been studying the life
mes Gribble given in the Outlook,
have found it very interesting. A
feature of our meetings has
to answer the roll call with a verse
picture, taken according to the
of the alphabet.

We held our Christmas meeting at
the home of our Patroness, Mrs. Max
Smoker, at which we had a gift ex-
change.

We held our bandage rolling meeting
also at the home of our Patroness in
February. We first had a delightful
pot-luck supper, after which we rolled
bandages, rolling about seventy, which
is more than ever before.

Our society attended a Bible Study
class in charge of our pastor, Rev.

privilege of having as our guest, Miss Grace Byron, one of our African missionaries.

We are trying hard to be a banner society this year, and so far have made all our goals. We are depending entirely upon offerings for our financial budget, and find that much more is accomplished than when we try to earn money in other ways. One of the ways we take our offerings is that of sewing patches with the offering in it on an apron, then at the end of the Sisterhood year, the one guessing the nearest correct amount receives the apron and the money will be sent on our pledge for the Mission Fund.

At the morning church service the Sunday before Thanksgiving we put on a public service, and some time ago at an evening service we gave a pageant-play entitled, "I Love to Tell the Story," which was greatly appreciated.

Occasionally the Juniors and Seniors meet together, and we enjoy this very much as we become better acquainted with the Senior girls, so that when promotion time comes and most of us become Senior girls, we really feel at home.

At our December meeting we arranged a special program and entertained the Seniors with a Christmas party. We all had a lot of fun.

On the 26th of this month, the two societies met at the home of the Senior patroness and rolled bandages, thus making another goal. On the 27th we had a taffy-pull party at the church, so along with our other Sisterhood work, we enjoy getting together once in a while for an evening of fun.

We covet your prayers and are looking forward to meeting many when we have our Sisterhood rally in this district.

Yours in Sisterhood Work,
JUNE E. FENIMORE, Cor. Sec'y.

BY THE WAY

DISTRICT SECRETARIES who have not made a report on their district project should do it at once. Drop a card to the general secretary.

"SHIPS" are the general theme of our devotional programs for five months. Can you think of some way to make a new interest in your meetings? How about some attractive posters? We begin this month with "Citizenship," then come "Friendship, Worship, Stewardship, and Sonship."

Our **BOOK FRIENDS** did not arrive this month although the "Bookworm" sent them. Perhaps Uncle Sam liked them too well and kept them. We are sorry that you cannot share the joy from the labors of our "Bookworm."

Anyone writing the **GENERAL SECRETARY**, please notice that her address is changed for the summer to 420 College Ave., Ashland, Ohio.

NATIONAL CONFERENCE at Winona Lake from Aug. 26-Sept. 1. Next month we hope to have the program ready for you to examine. We can assure you a joyful time full of blessing. We still hope to complete arrangements like we had last year for all living together. No definite announcement can be made yet as to the cost, but it will be as reasonable as possible. It is not too early to notify us if you plan to attend.

PLEASE REMEMBER—do not plan to bring your mission home fund gift to national conference and expect

to be counted a banner society. Monies must be sent to Mary Merrick by July 31. Treasurers, do not fail your group by being a day or two late. Of course we shall be glad to receive your gift then if you are unable to make it earlier.

JUNE 30 is the latest date to send for applications for the Sisterhood scholarship at Ashland College. Further suggestions in the May 11 issue of the Brethren Evangelist.

I would rather be right than pident.—HENRY CLAY.

The safety of a kingdom is not in its arms, nor its treasures, but in its friends.—SALLUST.

Sisterhood Goals for 1934-35

LOCAL GOALS

1. Twelve devotional meetings.
2. One public program.
3. Mission study with the use of approved text.
4. A prayer chairman to carry through a plan for prayer in keeping with the Five Year Program.
5. ½ members cover the assigned Bible Reading for the year—1 Corinthians to end of New Testament.
6. Membership project.
7. Annual cabinet meeting.
8. Special benevolent work.
9. Bandages sent to District Secretary.
10. Statistical report sent to District Secretary by August 10.
11. National dues sent in January and July.
12. Thank offering received in April

and sent to the financial secretary by May 15.

13. Gift to Mission Home Fund by July 31.
14. District missionary dues of per member sent to the district secretary by July 31.

JUNIOR GOALS

- 1, 3, 4, 6, 7, 8, 9, 10, 11, 12, 13.

HONOR GOALS

1. A delegate to either District or National Conference.
2. Thank offering boxes turned in by ¾ of members.
3. Outlook in the homes of ¾ members.

DISTRICT GOALS

1. One District meeting.
2. All societies sending statistical reports.
3. Two-thirds of societies bandages.
4. A district project worked out and reported.

S. M. M. Useful Information

NATIONAL S. M. M. OFFICERS

Honorary Patroness—Mrs. G. T. Ronk, Lanark, Illinois.
National Patroness—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Penna.
President—Miss Dorothy Whitted, 1033 E. Main St., Louisville, Ohio.
Vice President—Miss Althea Schwartz, Ashland College, Ashland, Ohio.
General Secretary—Miss Helen Garber, 420 College Ave., Ashland, Ohio.
Financial Secretary—Miss Mary Merrick, 1523 25th St., S. E., Washington, D. C.
Treasurer—Miss Louise Kimmel, 517 N. Main St., Berne, Indiana.
Literary Secretary—Mrs. D. A. C. Teeter, Bunker Hill, Indiana, Rt. 1.

DISTRICT ORGANIZATION

Southeastern
Secretary-Treasurer—Ruth Sensenbaugh, Rt. 1, Fairplay, Maryland.
Patroness—Mrs. T. G. Locke, Woodstock, Virginia.
Pennsylvania
Secretary-Treasurer—Ella Kimmel, 5335 Large St., Philadelphia.
Patroness—Mrs. Chas. Provance, Masontown.
Ohio
Secretary-Treasurer—Evelyn Fockler, 317 Belden Ave., S. E., Canton.
Patroness—Mrs. Loren Black, 920 Chestnut St., Ashland.

Indiana
Secretary-Treasurer—Allegra Richmond, 504 E. Walnut St., Nappanee.
Patroness—Mrs. J. R. Schutz, 503 College St., North Manchester.

Illiotkota
Secretary-Treasurer—Dorothea Rahn, Lanark, Illinois.
Patroness—Mrs. E. M. Riddle, 117 E. Waterloo, Iowa.

Mid-West
Secretary-Treasurer—Helen R. R. R., Nebraska.
Patroness—Mrs. Nona Wagner, Nebraska.

Southern California
Secretary-Treasurer—Mary Catherine Zuck, Orange Drive, Whittier.
Patroness—Mrs. W. E. McNeil, 5307 Holmes, Los Angeles.

Northwest
Patroness—Mrs. Albert Lantz, N 2310 W. Spokane, Washington.
Send all monies for Sisterhood national dues and Thank offering to Miss Mary Merrick, 1523 25th St., S. E., Washington, D. C.
Send your district dues and bandages to your secretary as given above.
Send all materials for the Sisterhood department the church paper to Miss Helen Garber, 420 College Ave., Ashland, Ohio.

The BRETHREN EVANGELIST

FOREIGN MISSIONARY NUMBER

PRAY--GIVE--GO

By Annie Johnson Flint

Three things the Master hath to do,
And we who serve Him here below
And long to see His kingdom come,
May pray, or give, or go.

He needs them all, — the open hand,
The willing feet, the asking heart, —
To work together and to weave
The threefold cord that shall not part.

Nor shall the giver count his gift
As greater than the worker's deed,
Nor he, in turn, his service boast
Above the prayers that voice the need.

Not all can go; not all can give
To arm the others for the fray;
But young or old, rich or poor,
Or strong or weak, — we all can pray.

Pray that the full hands open wide
To speed the message on its way;
That those who hear the call may go,
And— pray that other hearts may pray.

Signs of the Times

By Alva J. McClain

VALLEY City, North Dakota

This is being written at the interesting little city above named, where we spent the night. Valley City is one of those surprises that you meet occasionally driving through this part of the country. After driving hour after hour over flat wheat land, level as a floor, you suddenly drop down into a little river valley, and there spread out before your eyes is a well kept and bustling town of about 6000 people. Young men and women running around bare-headed and carrying tennis rackets remind you that this is a college town, location of the state teachers' school.

Mr. Blastervold, accommodating citizen who superintends the immaculately clean city tourist camp, and who will take good care of you if you stop with him for the night, informs us that there are fifteen churches here. That would make about 400 people to a church, if evenly divided, which is just about the right number for efficient work. Since the millenium is not yet arrived, probably it would be safer to figure on not more than an average of 100 people to each church.

Valley City makes its own electricity, and has its own water works. As a result, both are unbelievably cheap. The city camp even furnishes electric cooking stoves for tourists, which Mr. Blastervold demonstrated with justifiable pride. We were almost sorry that we were not prepared to cook our breakfast. But I had hot water for shaving purposes.

In the matter of public utilities, the people are generally caught between corrupt politicians on the one hand and grasping corporations on the other. If these two groups could be gotten rid of, we could light and heat our homes with electricity at a very small cost. The prophet Amos uses a figure which accurately describes the situation: "As if a man did flee from a lion, and a bear met him" (Amos 5:19). If the people try to escape the greedy utility company, they generally meet with the politicians who steal the profits. But it will not always be so.

WHO Was Crazy?

One has many interesting experiences along the highway. Yesterday we stopped for lunch at some little town, the name of which I do not remember. But I shall not soon forget the "music" in the restaurant. It was terrible, a mixture of caterwaulings on a jazz orchestra with the yowling of one of that unfortunate class of beings called "crooners." Our first im-

pulse was to get up and leave when the "music" began, but we were hungry and our orders were in.

The blonde Scandinavian waitress, very accommodating and anxious to please, served the lunch and then asked, "Is there anything else you want?" I said, "Yes. Would you mind turning off that terrible music until I have finished eating?" The waitress, who up to this time had apparently regarded us as normal people, looked at me with astonishment. I am sure that she thought I was just a bit crazy. She seemed to enjoy the noise.

Which suggests that one can get used to anything. Some readers may recall that during the World's Fair some Ubangi women were brought over from Africa to display their curious habit of enlarging artificially the lower lip. The appearance was extremely hideous, yet it is said that the Ubangi men regard these distorted lips as a mark of peculiar beauty. And they think we are slightly crazy because we do not agree.

Certainly, in these matters, some one is crazy.

THE Late Lamented Eagle

Some months ago the now famous Blue Eagle appeared in this country. Amid much shouting, dust, and sweat, a system of codes was written; thousands of new government employees were added to the pay rolls; and millions of dollars were spent to enforce the codes. Many people who profited by the codes thought the millenium had arrived.

But alas! The other day several rather elderly and very dignified men, dressed in black robes, filed into a room in Washington, D. C., and solemnly announced that all the fuss over the Blue Eagle was for nought. It seems that he is an illegitimate bird, and should never have been born. The decision was unanimous.

What will be done next, nobody seems to know. But the long-suffering common man, who serves the useful purpose of a guinea-pig to the present generation of experimenters, will probably decide that one of two things is true: Either a lot of the "brilliant" young lawyers who have been advising the President should go back to school and learn something about Constitutional Law, or else the President and his advisors knew their Blue Eagle scheme was unconstitutional and went ahead under the illusion that the Supreme Court would be afraid to upset what had been done.

One thing is certain, however. The Blue Eagle may be dead technically, but in spirit he continues to live. Government control will increase, not decrease, in spite of Supreme Court decisions. Read Revelations 13 for the final consummation of this tendency, and thank God that we still have some individual freedom.

CONFERENCE At Waterloo

Last Sunday evening we closed conference with Brother Riddle and the Waterloo people. As previously, we enjoyed greatly our fellowship with Brother Riddle and Mrs. Riddle; also with Jack and Mary Cree and John and little Phillip. This, as their many friends know, is a real Christian home where the things of God are put first, not last. The spiritual interests of father and mother can be seen in the lives of the children. If you think that courtesy is a lost art, you should meet this fine family of Christian children.

This Bible Conference, as also the year, drew a rather wide audience from both the local congregation and people of other churches who are deeply interested in Bible study. As usual, Brother Riddle had everything ready for the speaker, even to a book table upon which a well assorted list of books and pamphlets appeared. Brother Fisher, who was in charge, reported that during the week over \$75 worth of literature was sold, which demonstrates that such a project is worthwhile. When people come together to study the Word of God, it is well to put good literature in their hands. The spoken word is often soon forgotten. However, I cannot complain on this point, for many regular attendees brought pencil and note-book. We have never seen so large a proportion carrying Bibles, and actually using them during the studies.

It was a pleasure to meet many of

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The Brethren Evangelist

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Home Missionary Editor, R. Paul Miller

W. M. S. Editor, Mrs. F. C. Vanator

Sisterhood Editor, Helen Garber

Send all matter for publication to the Editor, except that articles intended for any one of the merged papers should be sent to the proper editor above named.

EDITORIAL

What Will You Do About It?

Human frailties are being exploited and taken advantage of by every possible means by the selfish industries and forces of evil. When men do not run after evil, evil runs after them; when men do not seek indulgence, those who would profit by such indulgence seek the men and place the temptation under their nose. And not men only are sought, those who would profit at the expense of human welfare. The devil knows no sex and stops at no limits. Women and girls are being enticed as well as men and boys by even the most unmanly and injurious of indulgences.

Smoking and drinking are being forced upon the public by every device known to advertisers; they are being made to appear respectable for women and girls as well as for men. Every inducement is being offered, even to the point of free trial offers, saying, "Will you try these at our expense, please?" The editor has received a number of such active offers by mail, with a "no stamp needed" return card order already made out. Such personal solicitation is being carried on by mail in behalf of cigars, cigarettes, and various kinds of alcoholic drinks, the goods being offered "on open account," with the "carriage prepaid."

With every device known to high pressure salesmanship being employed by the forces that thrive on human weaknesses and vicious indulgences, surely the church and every agency that stands for human welfare should give serious attention to efforts to fortify our youth against these seductive influences of the devil. Never was there greater need of building into the lives of the boys and girls from their earliest years on, the importance of total abstinence from nicotine and alcohol habits.

The instruction and pledging of children against such influence used to be carried on by many Sunday schools as part of their regular programs, but we have not heard of a Sunday school engaged in such work for a long time. It is being sadly neglected, and there is no excuse for it. It should be incorporated in every school's program. Our church leadership will bear a large measure of the responsibility for the harvest we shall reap if this neglect continues. Surely we ought to match the intensive program of education in drinking and smoking with a program of education in the importance of total abstinence from these vices. What do we say about it? And—more important—what will you do about it?

The Failure of Repeal

Many people who were once blinded to the benefits of Prohibition by the lying propaganda of the wet press are now getting their eyes opened by the tragedy and failure of Repeal. It is now being widely recognized as a failure, even by many who worked enthusiastically for it. It is going to prove to be very much more than a failure, it will prove to be a terrible tragedy. It will be tragic in the number of youth it will debauch, in the number of girls and women it will induce to drink, in the increasing blight of the association of drink and immorality, and in the increasing number of deaths (accidental and otherwise) charged to drink. Statements from entirely unprejudiced sources point to conditions that are hastening toward tragedy and now provide indisputable evidence of the failure of Repeal. Such a statement comes from a decision written by Judge Richard J. Hopkins in the District Court of the United States for the District of Kansas, First Division, in the case of the United States, plaintiff, vs. Chester Tork, defendant.

Judge Hopkins said in part as follows: "Many people were led to believe that the repeal of the Eighteenth Amendment would bring about a much improved situation with regard to law enforcement and law observance. Already it is being forcibly demonstrated that not only is there no improvement, but that as a matter of fact conditions generally are very much worse. Statistics have been compiled showing a nation-wide increase of sixteen per cent in motor car fatalities; an increase of twenty-four per cent in the number of intoxicated drivers involved in accidents, and an increase of more than fifty-five per cent in the number of intoxicated pedestrians involved in such accidents. Also police records show the arrests of drunken drivers in cities have increased, for instance, twenty-four per cent in Los Angeles, three hundred per cent in Philadelphia, and three hundred and eighty per cent in Cincinnati.

"The promised revenue from the sale of liquors has not been realized, but there has resulted an enormous increase in bootlegging."

Indeed Repeal has failed, miserably failed. It seems foolish to be taking the time to say it, so obvious ought it to be. And yet there were great numbers of people—many of them with their names on church rolls—who were once foolish enough to believe that it could be a success.

The Mussolinian Colossus

Proud Nebuchadnezzar has come to life in the person of Mussolini. No one is so high and mighty as he. That possibly would go for all the self-opinionated dictators of Europe, but Mussolini is putting his pride into visible form, and is thereby leading all others in the display of selfish egotism and vain show. He is building a monument, a likeness of himself, and building it so large that it will put to shame the legendary Colossus of Rhodes, one of the seven wonders of the world.

The Rome correspondent of the *London Morning Post*, as quoted in the *Sunday School Times*, says, "This Mussolinian Colossus is planned to be 213 feet high, and the moulding of the enormous figure is being done in special sheds erected on a jealously guarded part of Monte Mario, where the work has been going on for nearly a year in secret and no outsider has so far been allowed to see the model nor any sketch or photograph of it. The statue will show the Mussolinian figure with the torso and thighs swathed in lion's skin and with an 80-foot arm raised in Fascist salute over Rome. The head, already finished and cast, is 30 feet high and is otherwise about the size of a house. The finished bronze feet are 28 feet long and the completed metal of the legs to the knees are each about 53 feet long . . . When erected the statue will be the largest in the world, exceeding in height by 62 feet its nearest rival in New York harbor."

We are told that it will require two years yet to complete the image, and if it should be demonstrated anew that "pride goeth before a fall," and if the "Ides of March" should bring misfortune soon, it might be too bad for this modern Nebchadnezzar in bronze. So Mussolini should keep his place for at least two years. But, be assured God in his own time will bring the proud to naught.

EDITORIAL REVIEW

BROTHER CHARLES W. MAYES supplies the monthly Bible study this week for the Young Men's and Boys' Brotherhood meetings. It is to be hoped that in many churches this organization has gotten under way and is being found to fill a real need in the lives of the youth.

NEXT WEEK will be Home Mission Number of The Evangelist, but the week following, that is for the date of June 29th, there will be no paper published. It will be remembered that we publish only fifty times a year and the last week in June is the time we will drop an issue. Any one wishing to get an announcement in next week's paper should mail it promptly upon reading this notice.

MISS HELEN GARBER, editor of the Sisterhood department of The Brethren Evangelist, recently returned home to Ashland from New York City where she graduated in May from the Biblical Seminary in New York with the Master's degree in Christian Education. She had previously taken a Master of Arts degree from the University of Southern California. We congratulate her on this latest achievement and bespeak for her a very useful life.

DR. CHARLES A. BAME, our Sunday School Editor, says the new quarterlies are on the press and will soon be ready for mailing. He suggests that certain portions of the lessons helps for adults cannot be included in the adult quarterly for lack of space, but will be found in *The Brethren Teacher*, which every Sunday school teacher ought to have. We repeat what we have often said, Use our own lesson helps for really Brethren and truly biblical interpretations of Scripture. They who go elsewhere for their material run a risk.

A BRETHREN C. E. RALLY will be held in connection with the International Christian Endeavor Convention, in Philadelphia. The convention lasts from July 2 to 7, and judging from our own past experience in such conventions, it will pay our young people immensely to attend if it is at all possible. The Brethren Rally, held on the 3rd, only makes it all the more worth while to attend. Read Brother Crees' notice about it. Also in that department Brother Whitmer has an interesting message about idolatry.

BROTHER W. I. DUKER and wife left Goshen, Indiana on Monday morning, the 10th, by auto for New York City, where they will embark on S. S. Christobal on June 18th for Christobal, Panama. They plan to return the last of August. Prof. Duker, who is an active and successful school man as well as a capable preacher, will survey the school system, making the survey for some Methodist work, and also take some time off for sight-seeing—and possibly for getting sea-sick. We wish Brother and Sister Duker a happy voyage and a safe return.

BROTHER GEORGE H. JONES writes of an evangelistic campaign which was held in his church in Johnstown, Pennsylvania soon after Easter, conducted by the McCartney-smith Evangelistic Party. Dr. McCartneysmith and his co-workers did a good work in Johnstown, and this was their

second consecutive year to hold meetings in this church. There were thirteen added to the church by baptism and ten came by letter, making a total of twenty-three additions. The church is moving forward under the leadership of Brother Jones, who has been ill for several weeks, but, we are glad to note, is recovering his former strength.

BROTHER H. E. EPPLEY writes a word this week supporting the suggestion offered recently by Brother L. D. Lindower of the General Conference Executive Committee that The Inn at Winona Lake be made the conference headquarters and the central place of fellowship during the coming Conference. He recalls the time when The Inn was the principal living quarters of Brethren people at Winona and when fellowship was made the more readily available. Splendid inducements are offered to again make The Inn a concentration camp for Brethren people. How many of you are willing to tear yourselves loose from the places to which you have become accustomed to patronizing during these years to make possible that larger fellowship?

MRS. A. D. GNAGEY, wife of Dr. A. D. Gnagey, pioneer editor of our church publications, passed to her eternal reward on Friday afternoon of June 7, 1935, at the age of 76 years. The funeral was held on Monday afternoon at 3 o'clock with Dr. R. R. Teeter officiating and the editor of this paper assisting. Sister Gnagey is well known to the brotherhood as the resourceful and inspiring helpmate of Dr. Gnagey in his long and distinguished service in the making of our church literature as well as in the pastorate. She was a great reader and her strong Christian faith grew richer and more vital with age. She was unusual for her social interest and kindly helpfulness, whether in the pastorate or a member of the Ashland church. Many a neglected home has been cheered by her calls and many a lonely life has received consolation and encouragement by her kindly words. Her service has been quiet, but it has been far-reaching. Our heartfelt sympathy goes out to Brother Gnagey in his loneliness and sorrow and also to her sorrowing children.

"LORD, TEACH US TO PRAY"

Prayer Themes for the Month of June

"And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us:

"And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." I John 5:14, 15.

1. Pray for Ashland College and Seminary, the Educational Day offering, and the new collegiate program under the leadership of Dr. Charles Anspach.
2. Pray for the increased usefulness in the church of the Children's Day programs.
3. Pray that the various District Conferences which assemble during the month of June, may be greatly led and blessed by the Spirit of God.
4. Pray that the Summer Camps for Young People they be greatly led and blessed by the Spirit of God.
5. Pray that the Summer Bible Schools for boys and girls will witness a renewed interest in the Bible as the revealed will of God.

F. M. S. DEPARTMENT

Louis S. Bauman, Editor
Long Beach, California

"Go Ye Into All the World and Preach the Gospel to Every Creature"

EDITORIAL

A
ROJAN
HORSE
d state." This he said, after an exhaustive analysis of "The Red Network" that now enmeshes the world. In Mrs. Dilling's famous "Who's Who of Communism in America," 128 Communistic leaders are outstanding educators in our universities and colleges. There are also 38 ministers distributed as follows: Methodist, 23; Congregational, 11; Episcopal, 9; Presbyterian, 5; Baptist, 5; Catholic, 4; church connection not indicated, 31. Isn't it high time that the people of America find out what they are supporting with their tax moneys, their gifts and contributions? America's most insidious enemies are not across the Pacific or the Atlantic. They are within her citadels. May God help America if she much longer permits their traitorous boring from within! The Trojan horse is again within the gates, and the hands of Americans themselves have drawn it in. It was an ill day when our President gave official recognition to the most damnable foe that freedom has ever known.

THE OXFORD GROUP MOVEMENT ONE OF THE MOST STRIKING PASSAGES in the Word of God you will

find in II Cor. 11:13-15: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." If Scripture throws light upon a modernism, it throws light upon that recent movement known as the Oxford Group Movement. We doubt if Satan ever organized a group that has so completely fooled the Fundamentalists, and yet, why should it? The signs of this "wolf" are only too plainly to be seen looking through the wool.

A book entitled, "For Sinners Only," by A. J. Russell, is the "Bible" of this movement. Turning to page 117, we read: "These 500 or so (Oxford Group members), drawn from all churches and no church—do not stand for a point of view as the price of a safe seat in Paradise, but for a quality of life." That movement alone absolutely condemns the whole

movement as being a movement fostered by false prophets. It is utterly impossible to reconcile the above quotation with the Scriptures, and, more than that, the error is fundamental. No "quality of life" ever gained the thief on the cross his "safe seat in Paradise." Nothing ever gained that seat for him but "a point of view." It was only when he changed his point of view about Christ that he received the promise. All of which coincides with the plain teaching of the Scriptures: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). A "quality of life" never produces salvation. Salvation, however, ever produces a "quality of life."

Again, on Page 188 of this pagan "Bible," the author says: "Another spiritual experience which came to me I have not seen described in Scripture. Occasionally one seemed to feel a golden wire, of gossamer fineness, strung across one's body, which picked up a celestial melody. I had that experience when describing the principles of the Group in the Toronto drawing room of a well-known Canadian minister And once before I felt it when, throwing aside my many objections, I frankly shared some of the unhappiest defeats of my life with a friend in the Group. So, although I had experienced no noticeable quickening from baptism or Holy Communion, I did get almost immediately a renewed sense of the Holy Spirit's burning and glowing indwelling after I had frankly shared."

Forgetting the spiritistic influence of the "Movement" evidenced in this "experience," note the doctrine they call "sharing." Now, to "share" is to sit down with another individual, and then tell each other of all the sins of your lives, all the weaknesses of your flesh, etc., etc. And doing that will give you a mysterious thrill such as baptism and Holy Communion will not give! Doubtless! Especially if the one who shares with you, Mr. Man, is some fine-looking female member of your Group! If this new "Movement" isn't "Satan himself transformed as an angel of light," while his ministers also "be transformed as the ministers of righteousness" (II Cor. 11:13-15), then we have never judged righteously in all our life! And think of the poor deluded preachers who are joining it! Verily, the apostasy is here!

Selected Minutes of General Interest

The Board of Trustees The Foreign Missionary Society of the Brethren Church

Mid-Year Meeting, Ashland, Ohio, May 2-3, 1935

Memorial Resolutions

A motion prevailed that Brother Kimmell, Sister Whetstone and Brother DeLozier draw up suitable resolutions in memory and appreciation of our late President, Dr. J. Allen Miller.

Byron Return

A motion prevailed that the Board approve the medical report in the case of Miss Byron, and authorize her return to the field.

Appreciation To Doyle

A motion prevailed that the Board express to Doyle, Clark and Thomas, through Dr. Bauman, the Board's sincere appreciation for their valued service in handling the matter of our incorporation in California, and their kind offer to give any further legal services as this Society may require.

Incorporation In California

A motion prevailed that the Board accept the resignations of Louis Bauman, Chas. M. Mayes, and Niels Nielsen, as directors of the Foreign Missionary Society of the Brethren Church in California, Inc.

A motion prevailed that the members of the Board of Trustees of the Foreign Missionary Society of the Brethren Church in Ohio, Inc., be elected as directors of the Foreign Missionary Society of the Brethren Church in California, Inc.

Books To Seminary

A motion prevailed that the Board approve the gift of six copies each of the books by Dr. Yoder and Dr. Gribble to the Ashland Theological Seminary Library.

Nehr Memorial Fund

A motion prevailed that Nehr Memorial Fund be used to provide a Surgical Pavilion in the African Mission to be known as Nehr Memorial Surgical Pavilion.

Mrs. Morrill — Deaconess

A motion prevailed that the Board recommend that the First Brethren Church call and ordain Mr. Curtis Morrill to the office of Deaconess before he leaves for the field. (First Brethren Church of Ashland, Ohio).

Miller Memorial

A motion prevailed that we make the Buildings in the Kabba Tribe Mission a memorial to Dr. J. Allen Miller, our late beloved President, and that the project be

before the churches at a suitable date.

Joint Sessions of Boards

A motion prevailed that this Board propose to the other Major Boards of the Church that representatives of these Boards meet together for a session each year at Winona Lake, for the purpose of coordinating our respective tasks, it being understood



ood that the decisions of this meeting be advisory,
t mandatory.

abba Station

A motion prevailed that the Board authorize the
ening of the new station as planned, providing
e estimate of not more than \$100 per month be
fficient to maintain it.

erson Approval

A motion prevailed that the Board approve Miss
erson's medical Report, and authorize her return
the field.

urgical Equipment

A motion prevailed that the Board request Broth-
Taber to furnish Dr. Bauman, in time for our an-
al meeting, estimates as to cost of necessary
upment for performing major surgical operations
Africa.

ssionary Medicine

A motion prevailed that the Board approve the
ion of the Treasurer in sending \$125.00 for the
rpose of purchasing quinine and other medicines
missionaries.

tters To Prices

A motion prevailed that the Secretary send a let-
of appreciation to Drs. Price for their interest
the Jobson children and the case of Miss Byron.

rshey Interview

At the invitation of the Board, Rev. T. K. Her-
y of Argentina met with the Board to discuss
blems relating to our work in S. A. The fore-
on was spent in discussing the situation there.

morial Resolutions

The Resolutions Committee brought in the fol-
ing Resolutions which were adopted unanimous-
by the Board, and the Secretary was instructed
communicate a copy to the family of Dr. J. Allen
ler:

It having pleased our Heavenly Father in His
wise providence to promote our beloved broth-
r, Dr. J. Allen Miller, to a higher sphere of
ervice, therefore be it resolved,

1. That we express our appreciation for his
many years of faithful service to the church
in her various fields of activity and especially
for his services as President of the Foreign
Missionary Society.

2. That we commend to ourselves and others
this noble example of Christian life as shown in
his love for the salvation of men, both at home
and abroad.

3. That we recommend to The Foreign Mis-
sionary Society some suitable memorial to be
erected or placed on the field in honor of his
years of service and devotion.

4. That we express our heartfelt sympathy
to the bereaved family and pray God's blessing
upon them in their days of sorrow.

(Signed) A. V. Kimmell
A. L. DeLozier

Safe For Africa

A motion prevailed that A. V. Kimmell be author-
ized to look into the matter of a safe for Africa and
report to our annual meeting.

Children's School

A motion prevailed that the matter of the mis-
sionaries' children's school be studied further and
taken up at the annual meeting.

Taber Degree

A motion prevailed that Brother Taber be ad-
vised to stay in France until he secures his degree,
with a view of finishing the task as soon as pos-
sible.

Missionary Residence

The committee appointed to purchase the Mis-
sionary Residence reported, and the matter was re-
ferred to the annual meeting.

National Pastors

A motion prevailed that this Board express,
through the Home Director of the South American
Mission, to national pastors Siccardi, Reina, and
Sotola, our appreciation of their recent expression
of good will toward the Board, informing them also
of our decision with respect to the employment of
national pastors to fill present vacancies.

La Verne Auto

A motion prevailed that the Board suggest to the
La Verne church that the proposed automobile
should be purchased for the Brethren African Mis-
sion, to be used by Brother Sheldon in case his re-
turn to the field is approved, and provided that he
is stationed at Bellevue.

**THEY ARE SLAVES WHO FEAR TO SPEAK
FOR THE FALLEN AND THE WEAK;
THEY ARE SLAVES WHO WILL NOT CHOOSE,
HATRED, SCOFFING, AND ABUSE,
RATHER THAN IN SILENCE SHRINK
FROM THE TRUTH THEY NEEDS MUST THINK;
THEY ARE SLAVES WHO DARE NOT BE
IN THE RIGHT WITH TWO OR THREE.—Lowell.**

CONSECRATION is not giving to God, but tak-
ing hands off of what belongs to God.

LOVE'S SECRET is to be always **DOING
THINGS.—Knapp.**

A Bishop Takes Residence in Rio Cuarto!

By Mrs. Clarence L. Sickel, Rio Cuarto, Argentina

(Translation of the Bulletin given out by the Catholic Committee of Rio Cuarto.)

TO THE CITY OF RIO CUARTO

“Within a few days the first diocesan bishop to have his seat in this city of Southern Cordoba will arrive. In view of an event of such magnitude, we have felt led to send out a special call to our fellow citizens, inviting them to unite with us in the festivities with which such an important event in the history of the Villa de la Concepcion of Rio Cuarto is to be celebrated.

“This country was once but bare prairies and vast plains. It was won for civilization not merely by the force of arms that confined the Indians to their last grounds, but also by the irresistible power of the Cross of the missionary who preaching the doctrine of the Gospel of peace and love, redeemed the godless, freed the captives and raised a temple to the only true God.

“And not much time has passed since the humble village of sixty or seventy years ago has changed into a populous city, plethoric with progress and satisfaction, along the banks of the river which gives her, her name.

“Civilization has made way in every order of her life, in the religious, cultural, scientific, commercial, industrial and political. Little by little, she has gained more prestige and favour, infusing respect by the increase in population and her cultural and economic advancement, until the time has come when the highest dignitaries of the Argentine Church, seeing in her, a city that is faithful to the old traditions of worship that their ancestors upheld, have resolved to promote her to the position of an episcopal see.

“Such a great honour and such a special distinction should surely compel the religious sentiment of this city to show itself in all its fullness. It now remains for the Catholics of Rio Cuarto, who happily,

are the great majority of the population, to pay homage to their first pastor in a cordial welcome of special transcendancy. Thus providing by this, not only their unmistakable adhesion to the new pastor, but also there solid and irrevocable Christian spirit, paying tribute of covenant without an equal to him who comes to us, fulfilling the command given by Jesus Christ Himself to the Apostles, to the pastors of the Christian flock. The bishops of the Catholic Church are direct successors of the apostles and as such they have, given to them, the privilege and powers conferred by Jesus Christ Himself, in the spiritual order, to the twelve apostles, whom He filled afterwards with all the gifts of the Holy Spirit In spite of satan's attacks of impiety down through the ages, in spite of

fury and wickedness with which slanderers of the church have tried to wound her to death, day by day she shows her more powerful and goes on proclaiming throughout time and space the truth of the words of her Divine Teacher when He said: “Thou art Peter and on this rock



The Procession with the Bishop Imparting his Blessing

I will build my church and the gates of hell, shall not prevail against her

“Let us not look with indifference at these highly important events which it has fallen to our lot to witness, the Eucharistic Congress and the elevation of this episcopal see. Instead let us celebrate them with a satisfaction, not to be equalled and with great rejoicing, drawing near to the person of the new pastor. Let us draw close to him and let him lead us through his wise teaching and practical advice by the paths of faith and love, and to maintain still in us the courage of the early Christians, that, filled with a fervent apostolic spirit, we will want nothing nor desire nothing but the reign of Christ over all souls. Let us pledge to this our efforts. The Committee.”

The above bulletin was distributed on the streets of Rio Cuarto, several days ago, and the walls of the city were papered with posters, giving details of the coming festivities. The conversation on the street and in the stores seemed to be of little else than the coming of the bishop. All was expectancy for the great event.

Now it is over and the much-talked-of and long-awaited bishop has taken up his residence in the Rio Cuarto mansion of the Senora de Olmos, said to be the richest woman in South America. Every possible honor was given to him. He was brought to Cordoba on a special train. The governor of the province as well as the Archbishop of Cordoba, and the bishops of Tucuman, and San Luis accompanied him. He was met at the station by the mayor of the city, other notable people, and the highest officers of the army who escorted him through the streets. The schools and most of the churches were closed for the afternoon. He was welcomed with banners, with shouting and cheers, with a band, with crowds congregated on the streets, at the station and in the Plaza. Little girls dressed in white, strewed flowers in his pathway. Representatives of every Catholic organization joined in the procession that accompanied him in his triumphal procession through the streets to the church.

Every possible outward demonstration was given, but noise and show could not cover up the fact that the hearts of the people of this city are not in him. There is a general undercurrent of disappointment in last week's festivities.

The Catholic element are disappointed because the public in general did not respond as they had expected. The number who were on the streets was comparatively small. In all, there were scarcely two thousand people, a very small percentage for such an event in a Catholic city of fifty thousand people. Not more than three hundred joined in the procession, thus proving that the majority of the numbers present were there merely from curiosity. One could frequently hear insulting remarks and curses against the bishop. There was utterly lacking the spirit of devotion which in former years would have been given to as high an authority in the church.

The anti-catholic element are disappointed because the bishop is here. They cannot become reconciled to the government paying fabulous salaries to a man as he.

The poor people of the city, who are without a church, the most devout followers of the Catholic Church, are also disappointed. In their ignorance and superstition they blindly accept the bishop as taking the place of the Lord to them. And yet, when they joined in the procession, accompanying the bishop to the church, they found the doors barred to them. Entrance was only by ticket and the only people to have tickets were the rich. One of these

women said afterwards, "I do not believe the Lord would have shut out the poor."

The school children were all required to take part in the procession. As usual there are difficulties for our boys and girls. When one of our boys told the teacher that he didn't want to go, she told him that he must go or he would be expelled from school. She would hardly dare to do as much, but she will probably make things hard for him in school.

The priest comes to the school to teach once a week. He is continually taunting the evangelicals, making sneering remarks and telling what he would like to do with them. It is difficult for our boys to keep still and not long ago one of them said, "What is the real difference between the Catholics and the Evangelicals? They teach the Bible too, don't they?" Without answering a word the priest turned and struck him across the mouth. Naturally the children are afraid now to ask questions or to say anything.

General comments that were made on the streets and in the stores, were decidedly not complimentary either to the bishop or the Catholic Church. This does not mean, however, that the people are turning from Catholicism to the Gospel. Oh, that it were true, that the hearts of this city were opening to the Lord! What it does mean is that the people are wearied with the deceit and depravity of the Roman Catholic Church. Instead of turning to the truth, they have been swept into infidelity. They do not care for any religion, much less one that bears the same marks to them as the Catholic. They are indifferent to spiritual things and have no confidence in any religion. Protestantism must prove the truth of Christianity by living the true Christian Life. There is no better way to convince these doubting minds. And the Gospel of religious freedom must be preached. Jesus said, "The truth shall make you free." It is therefore the truth that will rid Rio Cuarto of religious despotism and drive away superstition, ignorance and doubts.

GIRLS SOLD FOR TAXES

Here is further proof that militarism is a curse. Japan's farmers must pay 60 per cent of their earnings in taxes. Unable to meet these demands in any other way, many Japanese country people are selling their daughters to help pay taxes! Girls of salable age range from sixteen to twenty-three years, and prices for them run from \$3.00 to \$300. One farmer rejoiced when he sold his twenty-year-old daughter for 1,000 Yen, but changed his tune when he learned that the broker took about 30 per cent as his commission. The National Christian Council of Japan has been concerned about the welfare of Japanese girls and steps have been taken to prevent such sales.—**Missionary Review of the World.**

Unveiling the Shrouded Continent

By H. D. Campbell

(General Secretary, Africa Inland Mission, Brooklyn, N. Y.)

From "The King's Business"

Africa, the long impenetrable and unknown continent, has at last been opened to the traveler and its secrets disclosed to the eyes of the world. The coast line of the continent had long been known. Because of the more hospitable climate of the Mediterranean coast and the extreme southern end of the continent, those parts were from ancient times well known to the white man. But for many centuries equatorial Africa, by which is meant those vast contiguous areas north and south of the equator from coast to coast, had been hidden in the "dark continent."

Many attempts had been made to penetrate this great land. As early as the year 1415, the Portugese under Prince Henry captured the Moorish stronghold opposite Gibraltar and destroyed the pirate ships which blocked advance into southern waters. After that, voyages were made at various times down the west coast until at last the mouth of the mighty Congo River was discovered in 1484.

Through the centuries that followed, continuous efforts were made by geographical societies, by various government agencies, and by independent explorers to enter the heart of Africa, but all failed to get very far behind the coastal barriers. They were met by savage men, by wild beasts, by venomous serpents and, worst of all, by the deadly disease of that tropical country which has given it the name, "a lovely charnel house." An expedition sent out by the British government in 1816 under the naval officer, Lieutenant Tuckey, failed so completely that not one man survived to tell the story of defeat. The fate of the explorers was later learned from records found in their vessel which had been left in the Congo River at the point where the cataracts begin. To David Livingston and Henry M. Stanley credit must be given for the real opening of the continent

to the world. Before their time there were missions of many societies along the coasts, some of them seeking to penetrate into the interior but meeting with little success. It was after attending the funeral of David Livingston at Westminster Abbey in 1874 that Henry M. Stanley took up the work of exploration which the intrepid missionary had begun. In the next few years he blazed a trail across Africa and inaugurated a new era for missions as well as for commerce. In 1877 Mr. Stanley, who had entered Africa on the east coast, literally fought his way down the Congo River to its mouth, fighting against cruel savages and the deadly climate which later gave to that section the name, "the white man's graveyard."



Witch Doctor

It was not long after the journey of Henry M. Stanley that several missionary groups were pressing into Africa from the east with Mombasa as their base, and from the mouth of the Congo on the west. From that time many missionary societies have persistently pushed into new territory so that, although the land cannot be said to be fully occupied by missionary laborers, it is no longer an opened.

The Missionary Problem

Missionary work in central Africa has never been easy. Tropical diseases have taken a heavy toll, and when life has been spared, many a laborer has been so reduced in strength by illness that he has been unable to render effective service. Again, the difficulty of travel, in the earlier days especially, has made the rapid spread of the Gospel impossible. Furthermore, the missionary has never found in any part of equatorial Africa a scrap of written language. There are many tribes, some of them quite small, with languages that are not understood. These have had to be learned and reduced to writing and the natives taught to read their own

age before real training of native laborers could undertaken.

Africa's Present Need

So much has been said and written in recent times out the advance of civilization in Africa, of its ies with modern buildings and up-to-date con- niences, its automobile roads, its airplane travel, ., that many have come to think that Africa has en fully evangelized. Such is not the case, for rica is still a great, neglected field. There are vast stretches of territory untrodden by mission- y feet. There are a score of tribes who have never d so much as John 3:16 translated into their guages and who have never yet heard the voice of e of God's witnesses. It is estimated that the pres- t population of Africa is about 140,000,000; of at number perhaps only 14,000,000 have the Gos- . Opportunity for evangelization is greater than er. The need is appalling, but the tragedy of un- tered territory and unreached tribes does not em to greatly burden the hearts of Christians.

The conditions of these unreached millions is most iful. They are yet alive but already enshrouded in e garments of the grave. They remind me of an in- dent in my own missionary labors in Africa. I s one day drawn toward a grass hut in central rica by seeing men hurrying away from it and aring moans coming from within the house. Peer- g through the door into the windowless hovel, I w a bundle of cloth like a huge rag doll lying on palm-branch bed spread out on the mud floor. oping down and laying my hands on the bundle, I felt a woman's body. The corpse was still warm t the heart had ceased to beat. According to athen custom the people, believing that the man could not live, had wound her about from ad to foot in white cotton cloth. Did not the vil- ers by their actions show themselves dead in spasses and sins and bound round and round in e ceremonies of vile superstitions and cruelties? re is a picture of Africa alive, but dead, trussed for the tomb and needing someone to come speed- to deliver. Alas for the long tarrying of the urch of Christ, for these dying ones cannot wait!

The Opportunities

These unreached tribes and neglected places pre- nt opportunities for worth while work to the ht sort of young men and women. There is room Africa for the hardy pioneer type of men who e content to sacrifice and suffer on the frontiers. ners can find ministry as teachers of the flock, ining native leaders. The Christian administra- is useful; in short, there is room for every type Christian worker, the learned and those with ser education; the preacher and the executive; e pastor and the evangelist. The hope of Africa is in the native church which, under the guidance

of proper foreign leaders, can be spurred to go forth with the Gospel to places which the white man could never reach. * * * *

Africa has not been greatly troubled by what is called modernism. Young people who imbibe mod- ernistic ideas in America do not receive such a pas- sion for souls as will lead them to risk their lives in the jungles of the dark continent. Yet even Africa has not wholly escaped from this peril.

Another menace is Mohammedanism. The Mo- hammedan is a hardy man who is always a mission- ary and goes far afield. He is in his own land, know- ing its customs, and having a tremendous advant- age over the foreign missionary.

* * * *

In the face of these perplexing problems, who will respond to the pleading voice of our Lord who says, "Whom shall I send, and who will go for us?"

SEVEN THINGS YOU NEVER REGRET:

Showing kindness to an aged person.

Destroying the letter written in anger.

Offering the apology that saves a friendship.

Stopping a scandal that was wrecking a reputation.

Helping a boy find himself.

Taking time to show your mother consideration.

Accepting the judgment of God on any question

—Roy L. Smith.

OBLIGATO

By Jean Bothwell

It's raining, oh, so gently,
And I heard them say,
"She can't last out the night—"
They thought I was asleep.
How beautiful, dear Lord,
If this be so,
That Thou hast sent the rain
To make sweet music
For my passing feet!

I thank Thee, too, dear Lord,
For other, summer rains
That bring, tonight, to my last bed
A host of happy memories.
But now I am too tired
To go out in the wet,
As I was wont,
And climb the hills to cedars sweet
With raindrops on my face.

No, I shall be content
If, when I go to sleep tonight,
Thou wilt take my hand
And help me climb
Where Heaven's hill
Shines out of rainbow mist.
Then I shall go a-singing,
With Heaven's rain upon my lips.

The Arrival of "The Stork" in Africa

By Miss Grace Byron, Bassai, Oubangui-Chari, F. E. Africa

"The Stork" is ever a welcome visitor in Karreland, bringing his precious bundles of humanity, but he does not visit very often in the same home (perhaps only once or twice), and many huts he never enters. Perhaps the wife is unable to have children, because of the sinful practice of girl-circumcision. A childless woman will appeal to the gods, and go to the witch-doctor, bringing him gifts in the hope that she may have children. Of course, she is disappointed. In time, her husband thinks she has an evil spirit, and deserts her, seeking another wife in the hope he may have children. The natives of Africa practice polygamy because of their desire to have a large family, but often they are disappointed. The chiefs have many wives—some ten, twenty, thirty and even more. As they grow old, they continue to buy younger girls so that they may have more children.

When the wife of a chief is found with child, her hut is moved outside the "heela" (mat fence that encloses the chief's compound), until after the baby is born and is able to walk, for if a mother should become pregnant before her child walks, the natives believe the next child will not be strong. How could he be, for she would be unable to feed both of them? There are no prepared baby foods. And they do want strong children; the weak or crippled do not live very long,—they are not wanted. The parents grow weary and impatient in caring for them, often wilfully neglecting them, so that they will die. Men go outside their own villages to buy their wives, for those living in the same village are too closely related, and they know if they marry within their village, their children will not be strong.

The expectant mother receives no special care, but works in the gardens and carries heavy loads until the time her child is born. No preparation whatever is made. The old men of the village are considered the doctors. They are called, and a great crowd of relatives—men, women and children—come to witness the birth. The first thing the baby is expected to do is to sneeze. If he does not, the crowd standing around shout, "du chu" (sneeze). In one case, the baby did not sneeze. The relatives were afraid the baby would die, so they began the death wail. Since they lived on the station, we heard them and surmised the trouble. They had promised to call one of the missionaries to assist, but had failed to do so, either for fear of the relatives or from superstition. One of the relatives went down to the hut and found the baby in a basin of

cold water outside, in the cold night air! Those standing around were filling their mouths with water and spitting it out on the baby, imploring him to sneeze. The missionary worked over the baby for two or three hours. The only light she had was from the moon and a flashlight. Finally, the baby sneezed and began to breathe normally, and the baby was saved. But hundreds die because there is no one to help.

Another baby died because he was born with the cord around his neck. He might have been saved had they called the nurse sooner. Hundreds die because of ignorance and sin.

As soon as a baby is born, you will see an old man sitting outside the hut, holding the naked baby in his arms. The mother is sitting beside them, and receives no further attention. The mother and the child do not leave the hut until after the cord drops off, for fear they will both die. The cord is hung up on a stick outside the hut, so that "the stork" will pay them another visit. The baby is given a bath by splashing water over his little body, and is wiped off with the mother's hand, and then laid in the sun to finish drying. For the first few days, the baby is nursed by the women sitting around. Mothers often come to the station, asking for a newspaper on which to lay their babies, because of the worms and bugs that crawl over the floor and would bite the baby while he sleeps. He has no nice clean basket with pretty warm blankets, in which to sleep, nor does he have any nice clean clothes to wear. But his father goes to the bush and gathers some grass, out of which he braids a cord about three-quarters of an inch thick. The ends are left loose, and form two tassels. This cord is tied loosely around the baby's neck. This necklace is colored red, and is worn the first three or four months. The purpose of it is to make the baby's neck strong, so that when he is older he can carry a load on his head. The baby's body also is made red with powder made by pounding stones together. This is done to make his skin tough, to withstand the weather, for he has no clothes to protect his body from the wind and sun. Maybe he never will have any clothes.

The first few months, the mother carries the baby so that his head rests on her shoulder. She protects his little head from the hot sun with a basket which she ordinarily uses for a flour sifter. Later, she carries him astraddle her hip when she

(Continued on page 14)

Correspondence from Charles F. Yoder

Almafuerte, Argentine

Our work in Rio Tercero is difficult to keep up the summer because the leading families are families of railroad men, and have passes to travel; and, therefore, spend part of the summer vacation sitting elsewhere. Here, however, in Almafuerte, the reverse is true. Each summer we have a number of visiting believers who have come here to spend the summer. We are thankful to have them with us only for several months.

Our attendance has been slowly increasing until now we have about sixty in the Sunday school and we have divided the school into classes and have started a normal class to prepare teachers. Seven have entered as a beginning. We have changed the Sunday school from forenoon to the afternoon, and thus the grown people are able to attend as they could not in the morning. Our enrollment has thus increased to seventy.

A former postmaster of Almafuerte, who was sent to Cordoba, is now retired on full pay, and has moved to Almafuerte with his large family. He is giving much of his time to helping in the Gospel work. We have a commission merchant, also, who is an active personal worker, and is interesting new people.

We have a number of candidates for baptism from whom we hope will be ready for baptism before Easter. Pray that they may be eager witnesses who will help to bring others to a knowledge of the faith.

While distributing tracts this week, a Catholic man told me that when we began meetings two years ago, the general talk was that our religion was very bad; but, that now, even the Catholic women mostly acknowledge that we have a good religion, but they think it would be a great sin for them to abandon the religion of their fathers. From the looks of things most of the people have already abandoned the religion of their fathers, for very few go to the Catholic church. Our own hall is well filled right along.

Many of the men of this country are reading communistic literature and are imbibing communistic ideas. After reading Russian propaganda awhile, they will not believe the reports of misery and tyranny in that country, and are ready to fight to establish communism here. The day of the communist revolution is steadily drawing nearer.

I have had the pleasure of attending with my family the general conference of the English Brethren. It was held in Cordoba, and there was an attendance of nearly four hundred from other parts of the country. At the evening meetings there was an attendance of about 1,500. It was a great pleasure

to renew acquaintance with scores of missionaries whom I have known for many years. About a dozen members of our church were in attendance. We have had a visit this week from brother and sister Lantz, missionaries of the Mennonite brethren, who attended the conference in Cordoba also. He preached for us twice, and visited the great dam near here. Such visits are a great inspiration to us in our work. Brother Lantz has a small touring coach which he and his wife use in colportage work to prepare the way for tent work in new towns in their district. The method gives splendid results.

It has recently been my privilege to visit our mission in Rosario, which is no longer receiving aid from the Board. The faithful members led by Brother Juan Garcia, are keeping up the work. In spite of rain, we had a good attendance the three days I was there, and a number accepted Christ. The mission now seems to be located in a good district, and certainly has a great field. There are many thousands of people round about that have not yet been reached by other workers. Pray for these faithful brethren who are doing what they can. There are candidates for baptism but they will wait for another visit.

I am glad to report that our mission work in this place is enjoying the blessing of the Lord in spite of the general demoralization of the world and the desperate efforts of the enemy who knows that he has but a short time.

Here we observe the Lord's Supper every three months and it is a potent factor in increasing the spirituality and loyalty of the members of the church. This time we held a two weeks meeting before the supper and at the close baptized five new converts and yesterday baptized still another three, all young people, the fruit of our Sunday school work. The Sunday school is now divided into classes and is increasing right along. Our normal class is attended by about a dozen each time most of whom are doing the work toward getting a diploma.

In a former letter I mentioned the ex-postmaster who is now "jubilado" or pensioned for his thirty years of service and has now moved here with his family in order to help in the mission. He teaches the class of adults and two of his grown daughters were among those baptized. They are good singers. Brother Villada preached for me last week when I made a visit to Tancacha and Hernando. It was his first sermon but he had a big crowd and preached a good sermon according to reports. I am glad for these advances and hope that those who are still candidates for baptism will be ready by our next communion service.

Bellevue News Items

By Mrs. Jos. H. Foster

After an absence of one whole month, Mr. Foster returned from his trip to the Camerouns. He reports having taken Mrs. Kennedy and Miss Emmert to Eseka where they were able to get the train for Douala, and board the boat at that port instead of Kribi. This was done in order to get the boat at an earlier date, and thus save extra expense for lodging etc. They had a good trip both going to the coast and he returning alone. It surely was good to have a white man on the station after being so long without one. We surely appreciate our men on the Field; because we have so few.

Due to the long absence of Mr. Foster, the work needed some reorganizing; thus the entire month, or what was left of it after his return, was taken up in formulating plans and putting them into action. Practically no outside work was done during the month.

Recently the American Baptist Mission turned over to the Bellevue work two of their largest chapel points, because they are planning to care for the work at Bangui. One of these points is a Government Post called Bouca. During December, Brother Hathaway and Mr. Foster had made a trip there to view the land, and to take over the work. A contract was made at that time with the chief to build two houses for the native workers to live in. So in order to see how the work and workers were getting along, the Bellevue missionaries made a trip there. We left Bellevue Friday morning, Feb. 15 and returned Saturday afternoon of the 16th.

We found that area thickly populated. It is said by the other Mission that they had no difficulty getting together a congregation of 1400 people, and we believe it, for nowhere except at other large Posts, have we seen so many people congregate with so little effort. The work is entirely too large for native workers, and the distance is too great to be cared for properly by the Bellevue missionaries, because it is about 85 miles from here. The people asked that missionaries be sent to them. And we are praying that the Lord will speedily hear their cry and send forth a couple to occupy and work among the multitudes. They are ready, yes, more than ready for the Gospel. Already there are many in the converts' class; and many others are in classes learning to read the Gospels of John and Mark in Sango, which is the language used there.

We are wondering upon whose heart the Lord will lay the burden for these people? And who will pray the Lord to thrust forth His servants? And who will feel the burden of these souls sufficiently to supply the funds for a couple to come forth? And who will surrender their lives fully, and entirely to come forth to this multitude, who are just begin-

ning to get a glimpse of the "Light of the World." Who will come? Could you but see them, we know that you would not delay. Lord, send some one forth speedily, is our prayer.

Another big event was the passing here, enroute to the coast, of seven of the Baptist missionaries. It was the first time that we had met some of them, yet we felt as though we had known them all our lives. There were three ladies and three children going on furlough. The children looked thin and pale. We can only pray that the Lord will strengthen them, so they will be able to endure the change of climate.

All the classes both in the French school and the Catechism classes (these latter learn to read in the native language) have been somewhat interrupted because of the intense heat. Some days we felt that though we could not endure it another minute. But the Lord has blessed and strengthened so that all of us continue to carry on.

The hunters, Goumanzi and Boybou, kept the people interested by bringing in an antelope every four or five days. Some of the meat was smoked and kept for the chapel workers, who do not have the privilege of enjoying meat with the others, who are here all the time.

The Arrival of "The Stork" in Africa

(Continued from page 12)

goes to work in the gardens. He is fed peanuts and manioc mush while he is still very young.

Sometimes the mother is very careless about bathing her baby, and he becomes covered with sores and itch and dies because of lack of care. If a mother dies, relatives care for the little one, and if there is no one to nurse him, he is given goat's milk.

Twins are always welcome, and are always given the names of Bisi and Holo. Quintuplets would be received with delight, for when a mother has no living children, she is exempt from village work.

Syphilis is common. A baby only a few days old was discovered in the village with both eyes affected. The mother was a Christian, and consented to be brought up to the station with the baby. Her relatives and the old men protested because the child had not yet dropped off, and said they would like to die. The baby's eyes were treated and the child was saved. The father, a Christian, sometime afterwards testified in service to the Lord's power, that his wife and baby were both strong, that they did not die, and he exhorted others to separate themselves from the old superstitions and witchcraft and to trust in the Lord.

Hundreds of babies could be saved if we had the proper equipment and the workers to care for them.

PRAYER AND PRAISE NOTES

Bassai French Equatorial Africa

Our hearts are full of praise for the many blessings and answers to prayer during the past month. We praise the Lord that a new Station is being opened in the Kabba Tribe and that Mr. and Mrs. Merrill will soon be here to take charge of that work.

Praise Him for the many natives who are learning to read the Bible in their own language, and for the great interest they take in teaching those in the different villages who are not privileged to come to the different vernacular classes that are held on the station.

Please pray for the work at Paoua. The work here is growing by leaps and bounds, people are coming from other missions and the Sango-speaking people outnumber those in the Talle Tribe. However, both services are very well attended and several are in the Inquirers' Class, awaiting baptism. Bible reading classes are growing in numbers and several are able to read the Word well.

Continue to pray for the native evangelists and workers, also for the men who are in the different inquirer's classes both on the station and the different chapels.

Pray that the native Christians may be more conscious of sin and may come to trust the Lord fully for every need.

Communion service was held at our Betar Chapel on the Lord's day and the Christians there are growing in grace. Tomorrow, communion service will be held at Baloa Chapel. Philip who has charge of the work there is proving to be sincere in his work.

Pray for the work at Bozoum, also for Abel who has charge of the Chapel. Many are coming to the services and are showing a deep interest in the Gospel.

Pray for the unreached places in Oubangui Chari, where long all who are still without a witness may be privileged to hear of Christ and His power and love.

Pray for us for new workers, also pray for our missionaries who are now on furlough, that, as they meet the need of the work, hearts may respond, and be led to pray more definitely for this great work and for new missionaries to come forth.

We praise the Lord for the ones at home who so fully remember the work and the missionaries before the Throne of Grace. We want you to know that your prayers are being answered. May the Lord continue to bless you and make you all a blessing in His service.

Mrs. Orville D. Jobson.

Some Folks Don't Read the Evangelist

And thereby do they miss many an article and many an opportunity! In the issue of April 6th, there was an article, "Farm Talks from Africa's Sunny Ranches," by our missionary, Miss Mabel Crawford. Just as a test question, we asked two prominent Brethren (one an elder and the other a layman) if they had read this particular article, and their answer was, "No"! But there was one lady who read it, and with profit—to herself and to the Lord's work. How it affected her is told in the following:

"It was with deep feeling that I read the Easter Number of The Evangelist. But when I got to 'Farm Talks From Africa's Sunny Ranches,' I sure cried hard, and how I wished I could chloroform a couple of our good milk goats, and they'd stay that way till Grace Byron had them safely at the mission in Africa. Well, of course, that can't be done, but to prove that my wish was genuine, I would like \$15.00 of the enclosed check to be used for the goat fund to Africa. I do believe that goat milk would be a boon to the health of the missionaries there. I know a little of the value of goat milk. . . . but our goats milk five quarts per day each, instead of 'not a cupful from nine of them.' Poor, poor missionaries, what they have to endure, and how cheerfully they seem to endure it for His name's sake.

. . . . And if \$15.00 isn't enough to buy a good milk goat, please let me know, for I have purposed in my heart to give them one good milk goat in Africa, even if I have to do without some things myself to do so. . . . Well, when I read 'Farm Talks' from Africa, it sure made me very thankful to God for providing for us so wonderful, and I'm praying that the Lord will move the hearts of His children so they will see to it that our dear missionaries in Africa may have these necessities when they really can be had. . . . If that letter cannot touch our hearts and bring us to tears, **and then to action**, I think they better send us a few missionaries from Africa. . . . Some might say, 'Well, they don't go to Africa to live in ease and comfort,' but I can't see it that way. I think they should have every comfort that can be obtained, so a person don't have to have that terrible hurty feeling under the ribs of one's left side when one reads their letters."

Now, this is not a plea for more goats, for we think that need has now been met, but it is a plea that you read The Evangelist and keep yourself informed of our work in Africa and South America. It is only thus that the work can be forward.

—The Office Secretary.

**'Tis NOT the DYING for a FAITH that's so hard;
Some men of every nation have done that;
'TIS THE LIVING UP to it that's so difficult.**

—Thackeray.

Nuestro Senor De Renca

(Our Lord of Renca)

By Johanna Nielsen

Here and there throughout Argentina as well as other lands where Catholicism predominates, are churches that enshrine images which, each year, on certain days, draw crowds of pilgrims; some believing the image to have miraculous powers, others assuredly going out of mere curiosity, and still others believing these pilgrimages to be a part of the "good works" that will shorten their stay in purgatory. Of one such, a writer in "Aconcagua," gives the following:

"Buenos Aires knows little or nothing about the great religious pilgrimage that every year, on May 3, draws pilgrims from all parts of the Republic to Renca, a small town in the province of San Luis.

"Altogether, the festival with its traditional pilgrimage—(the pilgrims some afoot, others on burros, and a lesser number in vehicles; from long distances often, they come, with naked feet bleeding from contact with the bare rocks, their vows fulfilled; the faith on all faces illuminating eyes and lips)—makes of this spectacle something unforgettable, stirring, that the pen can not reflect because of its grandeur, that borders on the legendary.

"El Senor de Renca found, exquisitely engraved in the heart of a thorn tree, in the fields of Limache, Chile, by a blind Indian who was accustomed to go out to gather wood. He noted with certain wonder that the ax sunk rapidly, without difficulty, in the trunk of this tree, and that—evidently from this plant—something like dew or a warmish mist

sprinkled face and eyes. With an instinctive gesture of defense he brought his hands to his eyes, and the dead orbits beheld in wondrous miracle the light of day, and he fell upon his knees, trembling before the trunk of the thorn tree where was seen the figure of Our Lord. He bowed his head to the ground and from his lips fell prayer and thanksgiving. And he never again lost his sight.

"With the speed of a train of lighted powder the news spread, and thousands of the faithful, filled with hope, came, with prayers and gifts, imploring the image to cure their many ills, and this being granted their devotion increased.

"An exact copy of the image was made to carry it to Argentine soil, across the Andes. After travelling for many days and nights through the region of Cuyo, the beast of burden that carried the image stopped, as though compelled by some mysterious power, after crossing the River Conlara, in the Province of San Luis. This was interpreted as being the wish of the Divine Lord, and right there was founded the village of Renca and a humble chapel was erected. Around the chapel the town was built, taking its name from the miraculous Lord to whom it granted it the protection of the faith."

* * * *

"He heweth him down".... a thorn tree.... "he burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast and is satisfied.... And with the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, deliver me; for thou art my god.... He feedeth on ashes: a deceived heart hath turned him aside, that he can not deliver his soul." Isa. 44:14-20.

TIMELY BOOKLETS By Louis S. Bauman, D. D.

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What I Expect of My Sunday School Teacher

By Kathryn Miller

God has given us certain powers of mind, imagination and memory, to take up our past experiences into new lines of thought. The soul takes up chosen elements, and builds them into an ideal which it cherishes vastly, because it is the best combination it can make from the best elements it can select out of its whole treasury of knowledge.

The function of this power is to create our ideals. Without ideals there can be no progress; without ideals our minds would become like a wayside—stagnant and deadly.

This is why the teacher plays so important a role in the Sunday school; in the minds of the pupils he is the ideal person. When the Sunday school session is over, the teacher's work is not ended. Each pupil notices the daily work of the teacher. The pupil must see the relation between the truths taught in the Sunday school lesson and the truths for them in the daily routine. If the connection is not shown, the pupil reaches the conclusion that there is no connection between Christianity and this busy everyday world. The teacher should not be satisfied until he has shown which he teaches issues in right relation.

The teacher should have a clear conception of his office, he should be a real Christian, and have as the foundation for his work a living faith in Jesus. There must be sincerity of purpose, otherwise the effort of the soul will mean but little to him and to others. The teacher's life can be lived upon the declaration of an ideal creed; it must be built upon truth as well as profession. The teacher requires basically the element of faith in Jesus who came to save men from sin, but they also require a demonstration of that faith in the life of the believer.

It is essential also that the teacher be schooled in the best literature—in the Bible and in literature concerning the lives of men and women who have served faithfully. It is these lives that cause us to reach for higher ideals.

It is very important and supremely interesting thing in the world is personality; we are born with a natural interest in persons. All our life our lives are pressed into other lives. Every day of our lives we are influencing some one. The teacher influences his pu-

pil. The familiar truths that are brought out in the Bible are brought out by personalities—Moses, Abraham, Joseph, Jacob, Samuel, Saul, David, Paul, and pre-eminently Jesus. The Sunday school must afford a training through the teachers, that enables the pupil to follow in some degree the perfect example of the greatest Teacher that ever stirred the heart and stimulated the mind of a pupil.

Jesus was the greatest Teacher of all time. He said "I am come that ye might have life, and that ye might have it more abundantly." The whole purpose of His teaching was to bring people into right relation with the divine will. The teacher needs preparation to teach, and the pupil has a right to expect this preparation. Jesus spent thirty years preparing Himself to teach three years. Most of us would reverse the order. We must pay the price in effort and time if we are to render large and efficient service.

Vital tests in a teacher's life are when he himself can do the things that he teaches and recognize and embrace opportunities when they come. A good example of this was shown on the occasion when John, while in prison, sent two disciples to Jesus, who was busy teaching the multitude. An impatient teacher might have said, "Step aside, I will see you later," or "Tell John it is all right; I am the Christ," for John had inquired whether Jesus really was the Christ. But Jesus took the opportunity. He said, "Go and shew John again these things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." He answered these messengers by telling them of not only what He said but what He did. Here is teaching that points to a record of service.

A little poem by Anabelle Funk illustrates what teaching means to the teacher who has the highest ideals:

"What does teaching mean to me?

A wonderful opportunity

To watch, to guide and carefully plan

The work that may make a worthwhile man.

"What does teaching mean to me?

A blessed privilege to be

The trusted guide to supply the wings

That may lift him up to better things.

"What does teaching mean to me?

Missionary work without crossing the sea.

A chance to love and lead the way
Of a little child lest he go astray.

"All this it means to me and more—
It means a widely opened door

Where I may reap as well as sow,
Where I may live, and work and grow." —"Christian Monitor."

Springs, Pa.

NOTES ON THE SUNDAY SCHOOL LESSON

BY GEORGE S. BAER

CHRISTIAN MISSIONS

(Lesson for June 23)

Scripture Lesson—Acts 1:6-8; 13:1-12.

Additional Scriptures—Gen. 12:1-3; Isa. 49:6; Jonah 3:1-10; Matt. 28:19, 20; Acts 16:6-10; Acts 26:12-20.

Golden Text—"Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

Authority for Missions—Christ is the authority for missions. As he stood on the slopes of Olivet, in a moment to ascend to the Father, he charged his disciples, and through them his followers of all generations, with the necessity of carrying the gospel to the ends of the earth and proclaiming it to every creature. Those churches and people who do not believe in missions, are not really Christian, though they wear the Christian name, for Christianity is essentially missionary.

The Power for Missions—Jesus did not start his disciples out upon that staggering undertaking dependent on human resources. That would have been failure fore-ordained, for the task was humanly impossible. Back of the undertaking he placed all the infinite resources of heaven, and they were not to venture forth until the presence of heaven's power was manifest in the person of the Holy Spirit. That power was not for the apostolic church only, but for all God's people of all ages. That is our backing and we are foolish to attempt anything without it. With it nothing is unreasonable.

Procedure and Program—The procedure, or manner in which they were to begin the task assigned to them is expressed in the words "witnesses unto me." They were simply to tell the story, not to apologize for it, nor to attack those who opposed it. The Gospel of Christ will prevail by its own inherent power, if it but be given a chance in the hearts of men. And the program was one of ever-widening compass. They were to begin in Jerusalem, with their neighbors and friends, then the environs of the city, the province of Judea, then out into the surrounding territories where foreign elements and people were still more

(Continued on page 18)

CHRISTIAN ENDEAVOR

C. D. WHITMER, Editor,
South Bend, Ind.

BRETHREN RINGING CHURCH
Y UNCONSECRATED E
NDEAVOR XTENSION
VANGELISM

Brethren National C. E. Rally

Philadelphia, July 3rd

All Brethren planning to attend the great International C. E. Convention at Philadelphia, Pennsylvania, July 2-7, will be interested in knowing that in connection with that convention we will have a Brethren denominational C. E. Rally, Wednesday, July 3rd in one of the Philadelphia Brethren churches.

There will very likely be a tour in the afternoon, including visits to the First Brethren church in America, in the Germantown, the cemetery where Alexander Mack and other Brethren leaders lie buried, and both our Brethren churches in that city. Late in the afternoon there will be a program in one of the churches, possibly followed by a banquet. The Eastern Pennsylvania C. E. District will be organized at that meeting. The program will be in charge of your national president, Rev. R. D. Crees, and the associate president, Rev. W. H. Schaffer. Watch this column for further details.

All those planning on attending the International C. E. Convention should send me their \$2.00 for registration fee together with their name and address. Do this immediately, please. At least let me know if you will be at the Brethren Rally so the banquet may be properly planned.

R. D. CREES, Route 3,
Kittanning, Pa.

Why Worship Troubles and Terrors?

By C. D. Whitmer

Is idolatry one of the commonest sins of Christianity? It is to be feared so. One of the richest, most spiritually searching books in all the Bible is John's First Epistle. His closing word in this loving letter of assurance and counsel is this: "Little children, keep yourselves from idols."

An idol is anything that comes between us and the Lord Jesus Christ. Our best service for Him can be our idol. The human being who is dearest to us and whom we love most can be our idol. Many other things, interests, objectives, or purposes can be our idols. And the only way we can keep ourselves from idols is to yield ourselves unto God as those that are alive from the dead, and then abide in Christ who is our life. When a child of God fails to do this, he is seeking trouble.

Archbishop Leighton said, "Now

among the words or synonyms for idols, in the Hebrew language, there is one that in its primary sense signifies troubles, (tegrim), other two that signify terrors (miphletzeth) and (emim). And so it is, certainly all our ideals prove so to us.

They fill us with nothing but anguish and troubles, with cares, and fears. But when Christ has replaced every idol that was in our life, he never fills our lives with cares or fears. He lovingly invites us to cast all our cares upon Him, for he careth for us. When we have given up all our idols we find that God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. 2 Tim. 1:7.

South Bend, Indiana.

Y. M. AND B. BROTHERHOOD

W. H. SCHAFER, EDITOR
Conemaugh, Pa.

Christ's Work Today

By Chas. W. Mayes

The work of Christ in redemption did not stop with his death on the Cross nor with his resurrection. He is continuing his work of keeping us saved this very moment as this is being read.

I After the resurrection of Christ he ascended into Heaven. Read Acts 1:9-10.

II As our ascended Lord, he directs the affairs of his church on earth. The Bible in revealing this to us tells us that the church is the body of Christ and Christ is the head. It is natural for the head to direct the body. Read 1 Cor. 12:5-12.

III Our ascended Lord is our high priest and through him we can have access to the Father. Read Heb. 4:14-16, 1 John 2:1-2, Heb. 9:12, 24-26.

IV Our ascended Lord keeps his people cleansed from the sins of this life. Read Eph. 5:25-26. Why does Christ love the Church and give himself for it? The answer is that he might sanctify and cleanse it. This he does as our Lord in Heaven.

Let us notice further that according to this passage, the Church is cleansed, "with the washing of water by the Word."

This water concerning the cleansing of God's people is further explained in John 13:2-17. The washing of the feet of the Disciples reveals that Christ is not only able to cleanse a believer from his past, but he will keep his people cleansed from the sins of the Christian walk.

According to John 13:13-17, we are to practice these things. Thus we are taught in symbol and ordinance how Christ keeps his people cleansed.

V We should always be willing to confess our sins. Read 1 John 1:7-9.

Whittier, California.

OUR LAYMEN

Their Interests and Activities

THE BERLIN PLAN

(Published in Four Parts, Part III)

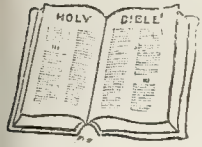
3. Evangelistic Commission: Seek to culture personal evangelism at all times. Provide program for the study evangelism. Cooperate with the Church, S. Classes, C. E., and other interest in the church. Choose book on evangelism for the Reading Circle. Write Prof. M. A. Stuckey, Ashland College, Ashland, Ohio, asking what this Layman's Organization can do to foster evangelism through the National S. S. Association of the Brethren Church, and otherwise be of service to the Association. Provide two programs each year in cooperation with the Executive Commission.
4. Stewardship Commission: Provide program for the study of Stewardship. Present tithing literature and tracts. Make worthy appeals reminding men of the special church offerings. Write Dr. Martin Shively, Ashland, Ohio, concerning the relationship of our Layman's Organization in cooperation with the Brethren Home at Flora, Indiana. Write Rev. F. C. Vanator, Pa., Indiana, concerning the relationship of our Layman's Organization in cooperation with the Perannuated Ministers Fund. Write Dr. C. L. Anspach, the President of Ashland College, Ashland, Ohio, concerning the relationship of this Organization in cooperation with the College. Provide two programs each year in cooperation with the Executive Commission. Choose book on Stewardship for the Reading Circle.

Sunday School Notes

(Continued from page 17)

prevalent, and on out into the utmost parts of the world. Not a corner is to be exempt from the influence of the Gospel's spread.

A Church in Action—It is to the everlasting credit of the church at Antioch that it furnished the Christian world with the first real example of missionary zeal and undertaking according to the program of Christ. It was an evangelistic church. It was unselfish, willing to part with its leaders. It had vision and power. It had plenty of home reserves and maintained its zeal and growth.



NEWS FROM THE FIELD



THE NEW QUARTERLIES

The Quarterlies for the next period are now on the press and will soon be ready for mailing. Again our thanks due thirteen men and women of the church for their help. Thirteen commentators have helped to make this issue both interesting and useful. I believe that this Quarterly is a fine issue and the lessons of unusual interest and portent.

Only a part of the "Lesson Illustrated" will be in the regular issues because of want of space. Some have written that this should not be omitted, but it will all appear in the Brethren Teacher which should be used more widely than has been. I believe that all the needed for the time allotted in our Sunday schools can be obtained in our own publications and we can have better publications until our churches help to make our own richer and fuller by patronizing what we have. For this we hope. We are making progress. Our future will be brighter.

CHARLES A. BAME.

HOW ABOUT IT?

Acts 2:42 we read "And they continued steadfastly in the apostles' doctrine and FELLOWSHIP." Then in I John 1:7 we read a very suggestive statement in these words, "But we walk in the light, as he is in the light." WE HAVE FELLOWSHIP WITH ANOTHER . . . I do believe in harking back to the so-called "good old days" in everything in our general conferences held at Ona Lake each year we have lost something. That something is THE FELLOWSHIP OF BRETHREN AT MEAL HOURS. Twenty-five years ago this conference time wife I walked into the diningroom of the Inn at the opening of the conference for supper. The diningroom, larger than now, was well filled. And then led us to a table and scarcely we been seated when it rained in abundance. Everyone in the diningroom was around our table helping to make it rain. What happy times FELLOWSHIP at the meal hours lasted until the conference ended. A new manager at the Inn this year making it possible to have this FELLOWSHIP once more for those who old enough to remember it in the and to provide it for those who never enjoyed it. The entire Inn has been TIDIED UP. Preachers, you do not know the chapel. The rates for our conference are astonishingly

low. Every pastor should write to the manager or Dr. Lindower for the rates and then talk-up a renewal of NATIONAL CONFERENCE EATS-FELLOWSHIP. Good eats; all you can eat; and FELLOWSHIP. Why not?

Yours for CONFERENCE FELLOWSHIP,
H. E. EPPLEY.

THE SECOND BRETHREN CHURCH JOHNSTOWN, PENNSYLVANIA

Dr. L. O. and Mrs. McCartneysmith, of Waterloo, Iowa, with Prof. Raymond Reich as song leader, came to the Second Church, the Sunday following Easter and conducted a three weeks' meeting that proved to be one of the best we ever had.

Sound fundamental preaching, with

BECAUSE OF CALVARY

By Edward Yanchus

*I love my Lord—He's dear to me,
So dear—because of Calvary;
For there He suffered pain untold—
In awful anguish died;
His life did give
That I might live—
My Lord was crucified:
My life is His—my love is His—
Because He first loved me;
I love my Lord—He's dear to me,
So dear—because of Calvary.
Musontown, Pa.*

that rarer spirit of love and kindness, made the attendance unusually large. Expository messages brought a considerable number of other church people, but the interest and regular attendance of the membership was very good. This in spite of the fact that the pastor and wife were sick abed during most of the services.

However, the Word proved itself. As a numerical result we had fifteen (15) confessions, thirteen of which we baptised, the other two being rather young and being members of one of our families, will no doubt eventually be baptised and taken into the Church.

We also had ten (10) excellent people to bring their letters in a transfer of membership. The total was an addition to our membership of twenty-three (23). In a steel and mining city, such as Johnstown, the removals and migrations are unusually heavy, so that large additions must take place to maintain an even membership. Rural populations are not quite so uncertain. The services were several times inspired by a renewal of consecrations, but we do not count these in

our totals, nor utilize them for artificial stimulation of interest. Fully half of the congregation so offered themselves one night. We thank God for the uplift that comes and for the excellent results obtained, but we also wish to refrain from excessive and misleading reports.

This is the second meeting of our evangelistic party in our Church and it speaks well of the soundness of their work and methods. We were fortunate in securing them for our second year. The results proved it.

The appreciation of our congregation was expressed publicly to the hospitable families who entertained our evangelistic party during their stay in Johnstown. One of the families so entertaining belonged to the local Baptist Church and requested the honor of so doing. Truly it was an expression of unusual esteem.

The congregation heartily recommends the party and their methods to any of our churches desirous of sound and sane preaching with sensible and attractive services. We followed the meeting one week later with our Spring Communion. It was deeply spiritual and helpful. Prayerfully we plan for another year of constructive and stimulating services, looking forward to an increasingly larger share in building up the Church of Jesus Christ and maintaining a Christian reputation for sound doctrine and Christlike conduct. Brethren, pray for us.

Sincerely in Christ,

GEORGE H. JONES.

AS WE LOOK FOR WORK

Here are some questions to ask ourselves as we look for work. If we get the right answers, our chances for finding, keeping and enjoying work are greatly enhanced.

What do you think about work? Do you wish you were rich so you did not "have to work?" How much do you need work? Do you know that your mind and soul need work as much as your body? Are you ready "to do anything?"

The thoughts that we hold about ourselves are important. Do you sometimes think you are not worth much? If you cherish that idea very long, other people may believe it, too. There is the other extreme to be avoided. The Apostle Paul warns us not to think too highly of ourselves. Do you know what your Creator intended you to do? Are you fitted to do it? Self-knowledge, self-respect, and self-confidence will speak even in one's face and will influence others favorably.

What we think about others is also important. Do we lean on those who seek to help us? That will make it harder for us to be self-reliant later on. Place yourself, if you would be well placed, and not be the proverbial square peg in a round hole. Do we envy those who have "pulls?" That can never help us to get what belongs to

us. Do we think of others in the same line as competitors or as coworkers? Do we consider employers as human beings, who have problems, like ourselves?

What we think of our Master in heaven is the most important of all. Do we think that we "serve the Lord Christ" and that He pays us, using human beings as agents? From Him come positions and promotions, and we do not have to wait till death to receive His praise.—A. R. Hunter, in *The Challenge*.

OUR LITTLE READERS

MANNERS IN THE MAKING

By Edith Lochridge Reid

"Why do I have to say 'Please' when I ask for anything, Mother?" Stanley looked earnestly for the reply, and as he was blessed with an understanding mother who respected her little son's intelligence, the answer to his question was not only interesting but constructive.

His mother explained "manners" in a way that appealed to his imagination and which likewise inspired him to want to be mannerly. She could have made the mistake of telling him to observe this little courtesy because she said that was the proper thing or because it is the way that polite persons do; but Stanley's mother knew a better course. So she said:

"Now, I'm so glad you asked me that, dear, for it would be hard to go on saying something every day of your life if you couldn't think of a good reason for doing it. And when you get puzzled this way you must always ask me, so that we can straighten the puzzle out."

By this time Stanley's eyes were beaming. His mother knew how to create interest in little every-day affairs.

"When you say 'Please' in asking for an apple, that means that if I give you the apple you will be happy. Then you see that makes Mother happy because she has done a little act for some one she loves very much. If you didn't say 'Please' I might think that you didn't care much whether I gave you what you asked for, and then I couldn't be sure whether you were much happier or not."

Stanley's face lighted up and he seemed to catch a new vision of what folks call politeness. He queried further:

"When I thanked Mr. Barnes this morning for letting me take his hammer to fix my wagon, do you think he liked me better?"

Mother smiled indulgently. "It made him happy to think that he had helped you, for you must remember, Son, that these words of politeness and deeds of thoughtfulness are happiness makers. They help folks who hear them and see them to feel love and friendship."

"What about folding my napkin at table?" inquired Stanley, now swept away with his interest. "Grandma told me I was being polite when I did that."

Again Mother laughed a pleasant little ripple of loving merriment. She threw him the challenge. "Now you think hard and tell me the reason—for we must not do things all the time unless we understand why it is better to do them."

Stanley paused for half a second. Then he exclaimed, "It would make the table look bad if I threw my napkin down! And then you would have to work harder folding it up for me after meals."

"Then if the table would look better, manners help to make the world more

ONE DAY TO LIVE

By Arthur R. Baer

*If just today marked my allotted time
And eve must see the close of my design;*

*How peaceful then my thoughts perforce would be,
I'd know no spite, or hate, or jealousy.*

Then every fancied hurt would pass me by,

I'd live all day prepared at eve to die.

These lips that speak in haste would then be slow

To judge other's frailties I would not know.

*I'd seek the throne in secret quietness
To ask in this short day some life to bless,*

*To help some souls to reach that nearing shore,
And lingering, reach back to help some more.*

'Twere easy then to love and hard to hate,

But now, tomorrow time enough, I wait.

Yet, what if today were my last .to live,

This thought comes late, I once had time to give.

Muncie, Indiana.

tidy and beautiful," continued Mother, "and when you try to save me work, you add more love to the home where we live."

So from that one hour of discussion, Stanley caught a lasting spirit of good manners and kindly courtesy. Never again did he question these amenities of daily life, because their value had been submitted to his intelligence instead of their form being demanded of him as a matter of obedience.

After that he performed such acts of politeness with understanding. The motive came from within, which was as it always should be. By using imagination he found reasons for every pleasant little favor or sacrifice, and to have omitted such courtesies would to him have been an affront to love and friendship.

Signs of the Times

(Continued from page 2)

our friends at Waterloo, and to after the week was past that something worthwhile had been accomplished. The Lord has graciously blessed this church and pastor. They are constantly increasing the scope of their ministry, and have won many friends by their loyalty to Christ and His Word. May He continue to bless.

THE TIE THAT BINDS

COLEMAN-NICKLETT—It was a writer's unique privilege on June 1935 to unite in marriage at Bu Vista, Virginia, his father, F. G. Coleman, Sr., of Hagerstown, Md., and his daughter, Mrs. Erskine Nicklett of Columbus, Ga.

The bride and groom, after a short wedding trip, intend to establish their home in the parsonage at Hagerstown.

FRANK G. COLEMAN, Jr.

IN THE SHADOW

MILLER—Edward Miller was born Aug. 3, 1910 near Morrill, Kans. He passed to his reward May 11, 1935, at the age of 24 years, eight months and 28 days. He was the son of Rufus and Elizabeth Miller, residents of Morrill, and one of the most prominent families of the church here.

"Ed" was married to Miss Opal Knisely, also of Morrill, Kan., on April 21st. The following day he went to the Memorial Hospital of Sabetha for an appendicitis operation. After a sickness of a few days his transfer came. He was a member of the Brethren Church here from the age of 10 years, always faithful and dependable. He was absent at one communion service during that time, that being due to his serious illness.

He leaves a companion, mother, father and other relatives. Funeral services were held from the Church of the Brethren by the writer, assisted by Rev. P. S. Longanecker, pastor of the Church of the Brethren.

L. A. MYER

LICHTY—Millard Lichty was born May 28, 1888. He departed this life April 1, 1935 at the age of 46 years, 10 months and four days. He was a resident of St. Joseph, Mo., and a member of the Brethren Church at Morrill, Kans. The body was laid to rest in the Morrill Cemetery. The funeral services were conducted by the writer.

L. A. MYER

KIMMEL—Johnathan H. Kimmel was born Jan. 14, 1850 in the State of Pennsylvania and passed to his reward April 25, 1935 at the age of 85 years, four months and 11 days. He was a member of the Church of the Brethren in Morrill, Kans. The funeral services were held from that church, conducted by the writer.

L. A. MYER

The BRETHREN EVANGELIST

"WHERE A MAN'S TREASURE
IS THERE WILL HIS HEART
BE ALSO"

THIS MAN SAID
SERMON WASN'T
LONG ENOUGH



THIS MAN SAID
IT WAS "TOO"
LONG



"TAKE
HEED HOW
YE
HEAR"



JET
35

Signs of the Times

By Alva J. McClain

THE City Of Spokane.

This is being written in Spokane, Washington, where we arrived yesterday and received a cordial welcome at the home of Brother and Sister Lantz. Tonight we begin a Bible Conference for Brother Lantz and his people, to continue for one week, and to be followed by a similar ministry at the Sunnyside church. Between these two conferences we shall attend and deliver a series of messages at the Northwest District Conference to be held at the Harrah church.

Coming to the Northwest is, for us, like coming back home. There is a certain charm attached to this city of Spokane, which, if you really get acquainted with the place, is not easily forgotten. I saw Spokane for the first time in the year 1907, and two years later I spent several months here. To me there is something distinctive about the city which I have carried in memory through the years. I do not know that I can define my feeling in words, but if you have ever walked about its broad streets on a summer evening between the hours of seven to nine, breathed the wonderful cooling breezes after the heat of the day, heard the rush of swift flowing waters in the river, and watched the lingering twilight in the northwest, you will understand its charm to some extent.

Thinking along more practical lines, we should recall that Spokane is the capital of that vast and rich territory known as the Inland Empire, and which includes large portions of three states, Washington, Idaho and Montana. Doubtless, a part of Oregon should also be included. In this empire you can find almost anything. There are forests, wheat fields, mines, cattle and sheep ranges, lakes, streams, great irrigation projects. Spokane is the center of all this, and caters to its varied needs. The Brethren Church is fortunate in having a church here. It would be better if we had a dozen in this territory. A more pleasant place to live and work, it would be difficult to imagine. In fact, some people of excellent judgment would rather live here than even in Southern California. But since I do not wish to become involved in any climatic debates, I shall not pursue this matter further.

A Great Work Of Man's Hand.

On our journey to this city, we stopped at Fort Peck in northern Montana to see the great project which the government is carrying out there on the Missouri River. Eight thousand men are at work, laboring night and

day, throwing across the river what will be, when completed, the largest earth dam in the world. It will be 250 feet high and half a mile wide at its base. I do not recall the length, but the river is between one and two miles in width at the point where the dam is being thrown across from bluff to bluff. When completed, in 1939, the dam will create an artificial lake over 175 miles long.

The proportions of the task stagger your imagination. Railroads were built, electric power lines erected, special machinery created, thousands of acres of land purchased, and towns constructed—just to get ready for the main task.

During the period of our visit we were fortunate in being the guests of Captain and Mrs. Pence. Through the courtesy of Captain Pence, resident engineer of the United States Army in charge of all tunnel construction, we were taken to the main points of interest. The four great thirty-two foot tunnels, through which the Missouri River will be diverted for purposes of control and power production, are being driven through a blue shale rock which has raised unusual engineering problems. This rock contains about 16% of water, and crumbles to dust within a short time after exposure to the air, due to the evaporation of the water content. To prevent the disintegration of the tunnel walls, until the permanent concrete and steel forms are in, the rock walls must be painted immediately by a creosote material, and the air is humidified by water jet sprays. With Captain Pence I walked through one of the tunnels and watched workmen excavating one of the great rooms where an ingenious gate system, designed by Captain Pence, will be constructed for the purpose of controlling the flow of the water.

It speaks well for the engineering ability of the United States Army men that the difficult work of driving these four great tunnels has been accomplished without the loss of a single life.

THE Devil Is Scared.

Due to the appalling increase in motor accidents and deaths caused by drunken drivers, some of the more thoughtful distillers of booze are trying to do something about the matter before public resentment becomes too greatly aroused. An advertisement, over the name of a famous distilling company, has recently appeared in the newspapers of the country under the following headlines: "We who make whiskey say: DRINKING AND DRIVING DO NOT MIX."

The advertisement makes no attempt to conceal its motive but frankly states that, "It is very much to our self-interest to see that the privilege of drinking is not abused . . . Neither whiskey nor any other alcoholic liquor

has any place at the wheel of an automobile."

Even the devil has some sense.

HE Smoked But One Cigarette.

President Roosevelt was very much stirred up over the adverse decision of the Supreme Court in the matter of the NRA. In fact, it would not be saying too much to suggest that he almost lost his temper. One nation known reporter says that, "The Roosevelt outburst against the Court was really an amazing performance." In one hour and a half he talked through representatives of the press, deploring the decision of the Court as a national calamity, and predicting all sort of dire consequences. "So intent was he," writes one reporter, "that he smoked but one cigarette in that time."

It may or not be a matter of interest to recall that the great cigarette companies profitted immensely under the beneficent rule of the Blue Eagle.

LOSING JESUS

Consider the possibility of your losing Jesus. It is very easy to lose Him. To lose Him does not mean that you must commit any great sin. Carelessness, forgetfulness, sloth, routine, formalism, all these may lead to your losing Jesus. Are you making your religion the most vital and important part of your life? Perhaps you are not spending more time on your religion than on anything else, but are you putting it first in your life? Resolve to try to perform your religious duties with more devotion. Possibly you are not devoting more time to them, but you can try to put more energy into them. It is not a matter of time so much as of spiritual energy.—Tiedeman in The Lord of Love.

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EDITORIAL

BRIEF STATEMENTS ABOUT THE CHURCH

The Commission of the Church.

The Church Divinely Commissioned. The church should not equivocate or question, or be careless about her task. She has received it from the Son of God, the founder, in whom resided all authority. Jesus himself claims such authority, according to the record of both Matthew and John. In the eleven disciples went away into Galilee, into a certain where Jesus had appointed them. . . . And Jesus came and spake unto them, saying, All authority is given unto me in heaven and on earth" (Matt. 28:16, 18). "Jesus saying that the Father had given all things into his hands, that he was come from God, and went to God" (John 13:3). Who dares dally or doubt in the face of such authority?

Evangelize the World. It is a tremendous task to which the church has been commissioned. The Gospel of Matthew must cover the entire earth, and the church is his instrument. Repeatedly is the charge conveyed to us in his Word. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). "Go ye into all the world, and preach the gospel to every creature" (Mark 16:7). "That repentance and remission of sins should be preached in his name among all nations" (Luke 24:47). "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the world" (Acts 1:8). "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16). We, having heard the Word of God and received it into our hearts, can sit down and enjoy it contentedly and alone, but not be concerned about the restless millions who are in the Gospel light.

Give a Whole Gospel Message. Not a part but the whole of Christ's teaching is to be given to the world. Matthew 23:23: "Teaching them to observe all things whatsoever I have commanded you" (28:20). The apostles gave heed to the Word and did their work with such thoroughness, that they said concerning those whom they had taught: "They held steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and of prayers" (Acts 2:42). They gave the whole counsel, and not just a part of it, that had been taught and in which these Christians continued stead-

fast. Paul understood the necessity of giving a complete message and was careful to do so, as is shown by his statement to the elders of Ephesus: "I have not shunned to declare unto you all the counsel of God" (Acts 20:27). And shall not the warning of the Spirit against adding to, or taking from, the book of Revelation apply to the entire word of God?—they put their own eternal welfare in jeopardy by so doing.

To Edify the Saints. Our Lord not only gave an evangelistic commission, but a pastoral injunction as well. He not only has commanded the church to disciple the nations, but also to feed his sheep (John 21:17). Therefore it is recorded: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11, 12). And to the Ephesian elders Paul was inspired to give this admonition: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). And to the young preacher Timothy he wrote: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:1, 2). That means edifying the body of Christ, which is an important part of the church's commission. Let us give serious attention to the whole task of the church.

EDITORIAL REVIEW

NO PAPER NEXT WEEK

THE EDITOR had a wonderful experience in his recent trip to the Shenandoah Valley of Virginia where he attended the Southeastern district conference at Maurertown. We have not the space to tell about it this week, but we want to assure the good people of that district that we greatly appreciated the kind treatment and the loyalty displayed toward our publishing interests.

BROTHER THOMAS HAMMERS, who has charge of the new work at Cleveland, says a prayer meeting was recently started with an attendance of twenty-five. That speaks much for the interest of these people in prayer, and where people are willing in goodly numbers to pray, they are not likely to be found wanting in the other qualifications necessary for a successful work.

YOUNG MEN'S AND BOYS' BROTHERHOOD department is in this week's paper and Brother W. R. Deeter offers some suggestions for the program during July. Read them over and make use what you can. Put some time and thought into your Brotherhood and make a "go" of it, if you have one, and if you have not, organize one and take care of your youth.

BROTHER R. I. HUMBERD, who is entering upon his fifth year as pastor of the McKee church in Pennsylvania, reports fourteen additions to the church and reconsecrations since his last communication. His people surprised him with a shower of "eats" as an expression of their goodwill. In addition to his pastoral work he is giving Bible lectures and instruction, and making and distributing religious literature. We are glad to note that his health is improving.

MISS ELIZABETH HAUN, daughter of Brother and Sister G. Harry Haun of Woodstock, Virginia, both prominent church leaders in those parts, met with an auto accident that resulted in her death on June 12, 1935. Miss Elizabeth was an alumna of Ashland College and a sister to Dr. R. R.

Haun, professor in the same school. May the comforting Holy Spirit, so precious to all those who mourn this untimely death, be very near and real to them in his upholding power.

THE STORY of one of our seminary graduates is an interesting comment on the metal and aspirations of a young man who is now numbered among our promising young ministers, but who landed in this country only seven years ago, a Catholic youth, with not a word of English to his knowledge. That was Brother Bernard Schnieder, now pastor of the new mission church at Covington, West Virginia, and who attended his first conference at Maurertown, Virginia, June 11 to 13.

BROTHER ROBERT D. CREES, president of the National Christian Endeavor Union, writes "instructions" about the Philadelphia Christian Endeavor Convention and Brethren program in connection with it. He calls upon societies to make a contribution to the national work promptly. Brother C. to have reports of the convention and the trip. Brother C. D. Whitmer also has a message for the young people in that department.

ALL THE SUMMER CAMPS for young people have been advertised through the columns of The Evangelist. If your particular camp has not had enough said about it, it is because some one whose responsibility it was to write, did not get the writing done. But we hope that every one will be well attended and that much good may be brought into the lives of many young people because of the instruction, fellowship and wholesome recreation there provided.

OUR HOME MISSION EDITOR, Brother R. Paul Miller, who is also secretary of the Home Mission Board, gives an interesting account of his activities during recent weeks, visiting the various mission points in the east and preparing for his trip west where he will spend the summer in evangelistic work and helping in the starting of new work. The Home Mission situation appears to be quite encouraging and the time would seem to be opportune for pressing the battle for the possession of new territory with every possible resource.

LINWOOD, MARYLAND, has enjoyed a season of refreshing from the Lord under the evangelistic leadership of Brother William H. Clough and the pastoral leadership of Brother J. L. Bowman, both of whom give us a report this week. Eight were baptized and three reclaimed as a result of the meetings and one was baptized previous to the meetings. Notwithstanding many hindrances, as the pastor suggests, the Holy Spirit led through the difficulties and enabled them to accomplish victory in Christ's name—victory which cannot be fully measured by the number of conversions.

DR. J. C. BEAL gives our readers this week a complete list of the Sunday schools that have cooperated by sending in early orders for supplies, and also those schools that accompanied cash with order. All such cooperation is highly appreciated and its continuation will be a great help. He also calls attention to the fact that Dean McClain's booklet on "Bible Truths" has been sold out and announces that another issue will be forthcoming promptly. A pamphlet by Brother C. H. Ashman and one by Dr. C. F. Yoder—both of current interest—are announced as being for sale by the Brethren Publishing Company.

AMONG OUR NEW CHURCHES department contains communications from Brother Sewell Landrum of Riverside, Kentucky and Brother L. G. Wood of Fort Scott, Kansas. The former reports progress in various ways and repeats

his appeal for help in securing a truck to aid in the transportation of people to Sunday school and church. At the Scott a revival was held under the leadership of Brother R. Paul Miller, resulting in ten confessions and eleven consecrations. Nine confessions at the regular services preceded the revival and one on the Sunday following. Twenty confessions in all reported in that communication. Then on a later date Brother Wood sent an additional report, published this week in the News from the Field department, informing us of two more received by baptism. This gives real cause for encouragement regarding the Scott field.

JUDGE FRANK O. SWITZER of Wabash, Indiana and Ashland College trustee and an alumnus of Ashland College of the class of '88, passed to his eternal reward on April 27, 1935, according to information that just reached our office. We are sorry not to have learned of his passing sooner, but even though late, we want to pay tribute to his loyalty and devotion to Ashland College. We are unable to tell exactly when he began his service as college trustee but we are informed that it points back more than two decades. Through these years he has been a regular attendant at the meetings, and made a contribution that is highly valued and for which he was equipped in a unique way. He was a member of the Indiana and Wabash County Bar associations. He served thirteen years as judge of the circuit court of Wabash county, when he was compelled to resign his duties because of ill-health. He was considered an authority as a jurist and received public praise because of the high character of his administration and the high ideals he exemplified in his personal life. He was in attendance at our last National Conference and we held conversation with him across the dinner table on more than one occasion and discovered the staunch Christian faith and kindly Christian spirit which he possessed. We honor him for what he was and what he did for our church school. Our heartfelt sympathy goes out to his bereft wife and daughter, Mrs. Mary Louise Parker.

"LORD, TEACH US TO PRAY"

Prayer Themes for the Month of June

"And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us:

"And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." I John 5:14-15.

1. Pray for Ashland College and Seminary, the Educational Day offering, and the new collegiate program under the leadership of Dr. Charles Anspach.
2. Pray for the increased usefulness in the church of the Children's Day programs.
3. Pray that the various District Conferences which assemble during the month of June, may be greatly led and blessed by the Spirit of God.
4. Pray that the Summer Camps for Young People they be greatly led and blessed by the Spirit of God.
5. Pray that the Summer Bible Schools for boys and girls will witness a renewed interest in the Bible as the revealed will of God.

New Fields for the Brethren Church in Southern California

By Dr. Henry V. Wall

Some time ago I was requested by our National Secretary to prepare an article on the above mentioned subject.

I am very grateful to Dr. Anspach, the President of our National Home Mission Board, for his article titled: "From Atlantic to Pacific" published in the Brethren Evangelist in the April 20 issue.

Although I have been a member of the Southern California Home Mission Board for 23 years and have always been very enthusiastic about mission work in Southern California, after reading Brother Anspach's article I must confess that it further aroused my missionary enthusiasm, and gave me additional vision and a desire to attempt greater work in my missionary endeavor. I thank God for his article and pray that every brother and sister in our denomination will read and study it until their missionary zeal is thoroughly aroused and in action.

The Brethren Conference of Southern California, Incorporated, embraces the following counties: Los Angeles; Orange; Ventura; Kern; Riverside; Imperial; San Diego; San Bernardino; Santa Barbara; and San Luis Obispo.

Being incorporated we hold title to all our mission properties until our conference district is convinced that said mission is able to properly care for itself. On request of the mission church presented to the district conference the mission property is deeded over to the local church with the restriction in the deed that the church can not sell or encumber the property so deeded without the consent of the Conference. This restriction is for a period of five years. We believe it is much easier for an individual local congregation to go wrong than for the entire Conference district to do so, therefore the necessity for said restriction.

INTRODUCTION

Dr. Henry Wall is a pioneer in Home Missions in Southern California. He was for years a field secretary of the National Home Mission Board. He knows Home Missions, and works for Home Missions, and sacrifices for Home Missions, and prays for Home Missions. We believe the Spirit of God has spoken through him again.—R. P. M.



DR. HENRY V. WALL

The Brethren Conference of Southern California, Incorporated, has within its district an urban population as follows: One city of 1,500,000 population; four cities of 150,000; one city of 75,000; one city of 65,000; one city of 55,000; one city of 50,000; two cities of 38,000; four cities of 31,000; two cities of 25,000; two cities of 21,000; three cities of 18,000; five cities of 15,000; six cities of 12,000; three cities of 10,000; eleven cities of 8,000; six cities of 6,000; ten cities of 5,000; six cities of 4,000; eight cities of 3,500; ten cities of 3,000; ten cities of 2,500; and numerous towns of 500 to 2,000 each.

In the 97 cities just mentioned the population totals 3,149,000 persons. When we include the smaller towns and the country area there are more than 3,500,000 people in our Southern California district. Brethren, don't you think the Southern California Conference has a splendid field in which to work?

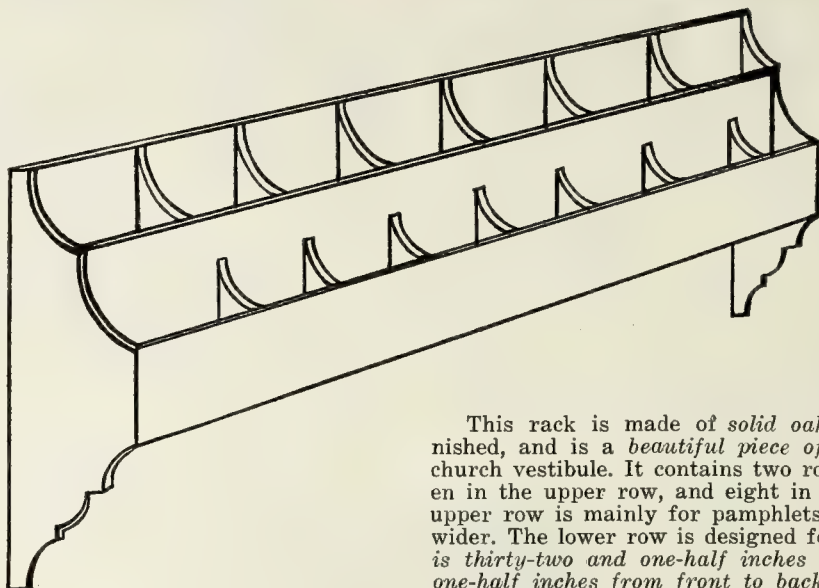
The nine Brethren churches in our district with a total membership of a little more than 3,000 know we have one of the greatest opportunities on the American continent. By the grace of God under the leadership of the Holy Spirit, we intend to at least attempt to sow the good seed of the Word of God in this district so that every one of the above mentioned 97 cities will know of our Brethren Church and its doctrines, and many of them will be support-

(Continued on page 9)

"PASS --THE-- WORD"

Does your church use Tracts?

Does it have a Tract Rack?



This rack is made of solid oak stained and varnished, and is a beautiful piece of furniture for any church vestibule. It contains two rows of sections, seven in the upper row, and eight in the lower row. The upper row is mainly for pamphlets, the sections being wider. The lower row is designed for tracts. The rack is thirty-two and one-half inches long, and four and one-half inches from front to back. It is ready to be hung. Screws supplied.

Price, \$3.50, cash with order, shipping extra.

Another row of sections can be added if a larger rack is desired at an additional cost of \$2.00

These racks are designed and made in the wood working plant operated by one of the members of the First Brethren Church of Philadelphia. Not a cent of profit is made on the racks. The price is barely enough for making.

This would be an ideal gift for some wide awake Brotherhood, Sunday school class, Sisterhood, or C. E. Society to present to the church, and see that it is kept full of REAL BRETHREN TRACTS.

Pastor, put the proposition up to your live wires, whoever they are. Start things moving for God in 1935!

SEND ALL ORDERS TO
Missionary Board of the Brethren Church,
Peoples State Bank Building, Berne, Indiana

THE BANKS ARE READY!

May 1st. is the time each year when the Foundation Builders Banks are distributed to the churches. THIS YEAR WE HAVE A NEW STYLE BANK TO OFFER. Because some folks thought the little banks were too nice to break, they have been trying to shake the money out of them each Thanksgiving when the offering is taken. We wrote of this situation to the pottery that makes the banks and they have made a special bank with a semi-circular opening in the bottom covered with strong tape. This tape can be easily removed each time the Thanksgiving Offering is lifted, and a new piece placed on at once with no trouble at all. Thus the banks need not be smashed at all. BUT THE FORMER STYLE OF BANKS FOR USE IN A REAL "BANK SMASHING" SERVICE MAY BE HAD JUST THE SAME. When you order your banks for this coming year, simply state the number and kind of banks you desire. We will do the rest. BUT ORDER EARLY AND GET STARTED WITH YOUR PROGRAM BEFORE SUMMER COMES!

Prospects for Advance in the Southeast

By Frank G. Coleman

President of the Mission Board of the Southeastern District

Needless for me to say that missionary interests have suffered terribly in the last half dozen years; you are quite familiar with the conditions existing over a period of years. The Southeastern District has by no means been an exception to the rule. Funds have been very slow coming in, and Churches turned to their own immediate needs and local obligations and let the missionary program slide along the best it could. We have tried to use wisely and all the funds placed at our disposal, and feel that we can give a good accounting of the money entrusted to our supervision. However, it appears that at this time has not been wasted and that it has been a time of preparation for something bigger and better. When God opens doors, only those who are ready enter. It was thus throughout all of God's dealings with His people. The Lord is opening doors in the Southeast and we trust we are ready to enter. If we are not in the times through which we have passed, and we might add, are passing, have failed in fitting us for a task that seems to present itself at this time. I am truly glad that I was not asked to set forth these "prospects" at an earlier date.

First of all we have a very fine opportunity at Winchester, Va. Our mission is located in a very desirable community. No church near us to interfere with our progress. Many new homes are being built in this section of the city. Certainly a wonderful opportunity for our people. We realize that there are many things to hinder, and rather the opportunity greater the hindrance. The Lord does not overlook anything in his attack upon the Church. Why mission points should pass through these things is perhaps part of their preparation. Four years ago when Winchester withdrew from National Home Board support we felt it could do alone with what help the District Board could give. The going has been hard due to the depression hitting us at that time. The project has not yielded the results that we had hoped. Within the

last few weeks the District Board has met twice with this mission point and gone over the work thoroughly. The President of the Board returned there May 28th. to conduct a special business meeting mainly to instruct the Church regarding the Brethren form of Congregational government. The Board considers this a wonderful opportunity to build a strong Brethren Church, and in this the Home Board Secretary agrees for he has gone over the field.

Next comes Cumberland, Maryland: We have a fine group of folk here. Perhaps this point presents the best opportunity for quick results, for we now have a membership here of around 150. Then, too, they are from Brethren families. The pastor is a very busy man, broadcasting three programs each week beside preaching at an outlying section of the city. What we need in Cumberland is a Church building, and we are ready to go ahead in a big way. At present we are renting a very small Advent Church building, the arrangement is not entirely satisfactory. Last year the Home Board offered to match a thousand dollars of Cumberland money for the purpose of building the first unit of a place of worship. Cumberland has not claimed this offer as yet, we are sorry for this is a great opportunity.



REV. F. G. COLEMAN

We are now trying to revive Buena Vista, Va. Frank G. Coleman Jr. has gone down there on his own initiative to try and build up that work. We are happy to report that recent word from him shows a marked increase in interest and attendance. Last Sunday they had 90 in S. S. with over one hundred in the evening service. This has long been a child of the Mission Board, and we expect to help them up again, but they must early learn to carry their own for we have many opportunities. Buena Vista is a town of four thousand people and the Brethren Faith is well known. A recent religious survey shows 187 names stating a

(Continued on page 15)

**Gold
Silver
Currency**

OR

**Souls
Salvation
Character**

Exchange your gold into souls!

Your silver into the salvation of the lost!

Your currency into the making of Christian character!

The wealth of this world, entrusted to the believer, may be hoarded, selfishly kept, even loved, by its owner. "Money is neither righteous nor unrighteous. It gets its moral quality from the one owning it for the time being. It is as he is. It takes on the color of its ownership." To the one possessing wealth there may be a pleasure, but it is limited as to time and quality. A man of great wealth admitted that the only pleasure he got out of his money was a sort of mental calculation as to how many of his neighbors he could buy up! !

Material wealth may be released to flood the world with light, to set the joy bells ringing, to bring life where there is now death, righteousness and peace where there is now sin and darkness, hope where there is now despair.

When traveling into a foreign country, money, to be of value, must be exchanged into the coinage of that country. The christian is traveling to a far country. "Our citizenship is in Heaven."

**CHRISTIAN, IT IS TIME FOR YOU TO EXCHANGE YOUR
CURRENCY INTO COINAGE OF HEAVEN OR IT WILL
BE A DEAD LOSS TO YOU IN ETERNITY!**

The exchange must be made now. After death is too late.

OUR NATIONAL HOME MISSIONS BOARD IS A BANK OF EXCHANGE

*Let us exchange your "GOLD into SOULS", your "SILVER into SALVATION," and your
"CURRENCY into CHARACTER".*

No better means to this end can be found than in

ANNUITY BONDS

of the

Missionary Board of the Brethren Church

Write today for information to

R. Paul Miller, Secretary, Berne, Indiana

Prospects of MORE BRETHREN CHURCHES in the Northwest

By E. W. Reed

And Ye are witnesses of these things." Luke 24:48.

So Jesus told the disciples on the road to Emmaus that first Easter Day. The crucifixion and Resurrection of Christ taken place before their very eyes are the two events upon which the Gospel is based. Paul in the 15th Chapter of I Corinthians says that the Gospel is that "Christ died for our sins according to the Scriptures, and that He rose again the third day, according to the Scriptures." It was this Gospel which centered around these events which Jesus expounded to those disciples and then said to them, "And ye are witnesses of these things."

We can hear our Lord repeating those words today, but it seems as though they are falling upon deaf ears. At least, we who claim to be the disciples of Jesus are not doing much about it. We have neglected this important task which has been assigned to us, until it seems as though it is one of the "lost things."

Our "Brethren" have spent many precious hours talking hands with ourselves, bragging up ourselves about our church, and proudly calling attention to the fact that we accept the whole Bible, and nothing but the Bible as our rule of faith and practice. As true "Brethren" should be proud of this fact, we should not be unmindful of the fact that the knowledge we have, increases our responsibility as witnesses of these things."

I suppose that fully half of the States of the Union do not contain a single Brethren Church. This fact convinces me, if there were no other reason, that there will be folks in heaven who are Brethren). There are several million people in the United States who do not know that there is a church as the Brethren Church. Why? Does it not prove that we are asleep on the witness stand?

The Great Northwest offers great opportunities for us now. We have three churches in this State of Washington, which, by the way, is as large as the combined states of Pennsylvania, Maryland, New Jersey, and Delaware with 1080 square miles to us. The nearest Brethren Church to Sunnyside is in Parrish, which is 35 miles away. Our other church in Spokane is 215 miles to the North East.



REV. E. W. REED

From 200 miles to the Northwest of us comes a Macedonian Cry. It comes from the city of Bremerton—a flourishing city of 10,000 population built around the U. S. Navy Yards. There are several churches there, but as it is in many places, the people there are on a starvation diet when it comes to spiritual things. We have a few loyal Brethren there who are calling, "Come over and help us." After visiting there a short time ago, we are convinced that there are great possibilities for a church there.

We are glad to hear the reports that the Home Mission Board is going to come to the rescue. We believe it will be a wise move, as there are several other large places within 40 miles of there. Across the Bay, connected by Hourly Ferry Service, is the city of Seattle with a population of over 365,000. There is also the city of Tacoma, population 106,000; Bellingham, 30,000; Everett, 30,000; and Olympia, 11,000. We know personally, that there are folks in each of these places who are ready and anxious for the Gospel as the Brethren Church presents it.

With the right kind of a work started in this great community as a center, what a wonderful field will be opened for the spreading the Gospel for which the Brethren Church stands!

Sunnyside, Washington.

New Fields for the Brethren Church in Southern California

(Continued from page 5)

ing a Brethren Church of its own. When this is accomplished, and it will be if the Lord tarries, our Southern California Conference will have a membership of twenty to twenty-five thousand Brethren.

The Glendale church is included in the nine churches mentioned, and it promises in time to be one of our largest, as it is fortunate to have an excellent location on a good corner. It will be dedicated on June 15, 1935, entirely free from debt. Glendale is a beautiful progressive city of 65,000 inhabitants. Brother Donald Carter, B. Th., is the pastor and is doing excellent work.

(Continued on page 20)

Fill Up Your Tract Rack

The following tracts and pamphlets are all written by Brethren a faith. No better literature for general distribution in your comm one to each person you shake hands with on the street; stir up yo

THESE ARE TRACTS

"The Brethren Church—its origin, history and beliefs."

H. A. Kent

This is the finest kind of tract to put into the hands of those who are strange to the Brethren Church. Our Board plans to use it by the thousands in our new fields.

"Our Salvation in reality and symbol."

C. W. Mayes

No better tract to point the way of salvation and give an intelligent idea of what it means could be had.

"Biblical Baptism—What? Why? Who? How?"

M. A. Stuckey

As a compact treatise on Biblical Baptism, authoritative, convincing, and brief enough for anyone to read, this tract has no peer.

"If I wash thee not. . ."

C. W. Mayes

This is the finest tract on John Thirteen we have ever seen. No honest Christian heart can read it and not feel responsible for observing the ordinance of washing the saints' feet.

"Sunrise at Midnight."

K. M. Monroe

As a message to Christians on the doctrine of the Lord's return, this tract has already had a wide demand. No pastor can afford to neglect placing it in the hands of every member of his church at once.

"Is Healing in the Atonement?"

C. W. Mayes

This is a much needed tract in those communities which have been hurt by the distorted and unscriptural healing movements so active in America today.

"The Kingdom of Heaven and the Kingdom of God."

C. W. Mayes

A fine treatise of this troublesome question which bothers many Sunday School teachers and others.

"Mr. and Mrs. Lot."

R. I. Humbert

A good tract to put into the hands of folks who are trying to remain in the world and still serve the Lord.

These tracts are all printed on fine paper with high grade workmanship and are a credit to the writer and the distributor. ORDINARILY THEY WOULD COST MUCH MORE THAN THE ORDINARY TRACT, BUT THROUGH THE CHRISTIAN DEVOTION AND SACRIFICE OF A FAITHFUL SERVANT OF THE LORD WE ARE ABLE TO OFFER THEM ALL AT A FLAT PRICE OF FIFTY CENTS A HUNDRED, \$3.50 A THOUSAND, POSTPAID.

"PASS

This advertisement o of the great importance o sending out thousands of t the greatest demand for t are beginning to realize as erature in backing up their

The present increasin work in every church desi of tracts. The preachers f preach so many sermons i out scattering the message long, and seeking men for h TING DOWN THEIR O'N THEMSELVES! Pastors o teen", according to the si spread the gospel by yourw are of little worth if left to seed will never grow.

for effective work among suggestions as to how to description of his organizat not arrive, but we shall ha

Real Brethren Literature!

Spiritual, specific, and true to the emphases of the Brethren. Pastors, fill your pockets with them when you go visiting; hand the same and it will bring a new day into your work!

BIBLE CLASS TEXT BOOK

"Bible Truths."

Alva J. McClain

A miniature systematic theology. Ideal for catechetical teaching in the converts' class after each revival. It will put backbone in any Summer Bible School, especially the older classes. This booklet will make theological history in the Brethren Church. Single copy, 15c—Fifty or more, 10c each, postpaid.

ORD!!"

being repeated because before America! We are act, we are experiencing on record. Our pastors endous power of this lit- and soulwinning.

BIBLE DRILLS FOR THE CHILDREN

"Bible Alphabets and Memory Work."

Alan S. Pearce

Here is just the thing for teachers of Junior or Primary children. Ideal for making up the curriculum of the Summer Bible School to insert the variations that are not hard for the mind but interesting for the children, and yet thoroughly Scriptural. Every busy teacher of children should have this aid. Twenty-five cents per copy.

atic, organized, laymen's and the wide distribution h would not apparently effective body of laymen their community all week REACHERS ARE CUT- YING TO DO IT ALL or a "forty", or a "fif- and show them how to e to buy tracts, but they ow with age. Unplanted

PAMPHLETS

By R. I. Humberd

"God's Man and Satan's Man in Final Conflict."

The great conflict of the ages is drawing to its close. This is a concise work showing its course. A fine piece of work. Twenty-five cents each.

"Many Infallible Proofs."

This is a most excellent testimony to the resurrection of Our Lord. It should open the eyes of many. Twenty cents each.

our men with tracts and Brother L. S. Bauman's promised last month, did

"Salvation, Security, and Assurance."

This is a fine tract on our salvation as Christ has purchased it for us. It should help many a fearful Christian. Twenty cents each.

"From the Ivory Palace to the Bethlehem Manger."

This is a fine presentation of the events connected with the Virgin Birth of Christ. Such a work will help many to avoid unbelief. Twenty cents each.

BRETHREN CHURCH

, Indiana

Our Expansion Program for the Northwest

By Albert L. Lantz

In the March issue of the "Witness" appeared a brief report from the Spokane Church, as well as tentative plans for tent work in the Northwest this summer.

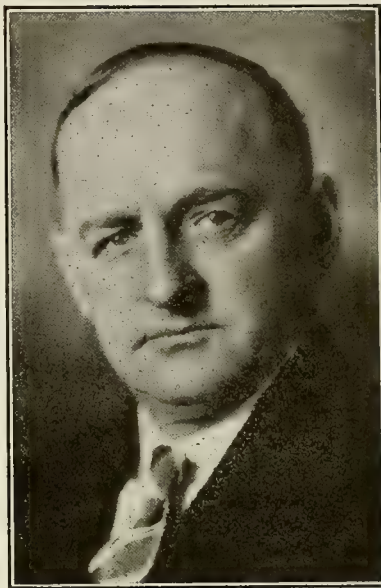
Let us hasten to assure you that the Spokane congregation is on the upward trend. There has not been any outstanding developments, but just a steady increase in the whole church life. Under the capable leadership of Brother Ralph O. Cox the Sunday School is increasingly better than it was a year ago. We would not forget to mention the splendid work being done in the Primary department under the fine leadership of Sister Arthur Ladd, who is everlastingly at it. She knows no retreat. This department has had the largest increase this year.

We would not forget to express our appreciation to the Moderator of the Official Board in the person of Brother B. G. Jones, also to the retiring secretary, Brother Lloyd Miller, and the new incumbent, Brother James Hansen, for their efficient way of handling the financial work of the church, which is no small task these days. Sister Lillian Bowers, the financial secretary, reports there are more Brethren tithing and giving regularly than there were last year. This has been a definite answer to prayer. The Official Board "at their first meeting of the year" pledged themselves one hundred percent to give as the Lord prospers them.

The W. M. S. and Sisterhood girls are working hard to reach their goals for the year. They cooperate very acceptably with the pastor. At this writing the Sisterhood girls are preparing a program to be presented in the near future.

The C. E. is functioning fairly well. However, we would like to see more people become interested in this phase of the work. The training received in the Endeavor prepares for future work in the Church.

Definite plans and arrangements have been made for the coming of Dr. A. J. McClain to lead us in our Evangelistic Bible Conference. He will arrive in Spokane on June 5th and the Conference will continue until June 16th, after which the Northwest



REV. ALBERT L. LANTZ

District Conference convenes Harrah, Washington, with Dr. McClain as the Bible teacher. Brother Lloyd Miller will also appear on the program.

Expansion Program

Great opportunities await Brethren Church in the Northwest. Is the Church going to embrace them, or are we going to wait until we see visible results? IF WE SEE WHERE IS OUR FAITH? Yes, we are definitely decided for Brother Lloyd Miller to erect the tent at Bremerton, Washington, for the first meeting. At Bremerton we have some wide awake Brethren, enough to start a work immediately. Everett, Washington also is a promising

city (with a population of thirty thousand) for Brethren Church. There are many other places equally as large and just as promising for us to enter with the message of the Brethren Church. If we fail, someone else will enter, and God will hold us responsible.

Brethren, people are hungry for the truth. Eight months ago the Pentecostal people entered Colville, Washington. They did not try to find out if there were any Pentecostal people before they began holding meetings. THEY WENT TO WORK. Today they have a membership of one hundred. Colville is about ninety miles from Spokane. Some months ago they went into Deer Park, Washington, which is twenty miles north of Spokane. There they rented an old building, fixed it up and started to hold meetings. Today they have a nice Tabernacle Building and are growing strong. Thus I could continue.

I challenge the "BRETHREN CHURCH" with the fine National Home Mission Board to accept this invitation and plea that the writer has tried to make. People are asking me to come and hold meetings for them. In February it was my privilege to hold a meeting in a rural district where twenty-one were rendered to the Lord. Two weeks ago I took a trip into a little town called Hunters. There the people begged that I should give them the Gospel. A supporting work could be started there.

(Continued on page 14)



**ACK
N
YTON** On May twelfth our Dayton church planned an attack on the remaining indebtedness on their church building. We were invited to return and help, which we were glad to do. We spoke for them morning and evening that day and aided in any other way we could to bring about success. The debt was not cleared off at this time, but in the plans the church is now laying the next years will see them completely freed from this burden. Our advice to every church with a debt is to work now as swiftly as possible to clear it off. This is the time to strike. Better times than these never come.

**IN
OLD
TUCKY** After the day at Dayton we drove down to our Mission points in Kentucky. We went by Gratis, Ohio, and picked up Freeman Ankrum, President of our Board. Brother Ankrum has accompanied the secretary annually to this field for years. Every year we found things in better condition than ever. A good spirit prevails in all our places, more Sunday Schools are being organized, we are being enabled to greatly improve the buildings in each place. Our members are more optimistic than we have ever found them. This summer we have repaired the interior of the Krypton

church and redecorated it. A fence has been placed about the grounds, and the furnace rebuilt. Through the rentals received from the county we have been able to repair the school building at the roadside and paint it inside and out. Anyone who visited the buildings three years ago, and now, would be much impressed by the changes being brought about. The whole place is taking on a new attractiveness and the local people are greatly appreciating the work. County officials are remarking of the advances being made. It is all being made possible by renting out of the school rooms to the county school board. Before long we hope to see a summer Bible

camp at Riverside for young people. No more beautiful scenery can be found anywhere than in these mountains in summertime. Tennis, baseball, swimming, fishing, hiking, horse back riding can all be provided. Electric lights, modern plumbing, and fully equipped dormitory that is now clean and inviting are there. Class rooms and auditorium for the class work and teaching and preaching are all there. Living costs are low. Here is a summer camp site par excellence already belonging to the Brethren Church. Some wide awake group will be taking advantage of it before long.

PERU INDIANA

Our next trip was to Peru, Indiana, where Fred Vanator is carrying on effectively. We arrived there in the midst of a revival. Brother George Pontius was holding forth with zeal and power. This work has been under the National Mission Board for some years. After a further consultation with the officers of the church regarding clearing off their debt, we left for Berne.



THE KRYPTON CHURCH

HUNTINGTON INDIANA

Here we were invited to help them on a money-raising day to aid in clearing off their current expense debts. These have become monthly affairs now and they will likely be out of debt before the summer is over if

they keep on at the present rate. Brother Stanley Hauser is leading them in their work.

SOUTH BEND, INDIANA

We had to make a trip to this city to arrange for shipment of our tent to the Northwest where we plan to spend the summer in new fields. The tent had last been used in our Osceola mission work and this is just outside of South Bend, so we shipped the tent from that city. We dropped in to see Brother and Sister Robert Porte while there and found them well and being blessed in His service.

EAST Since our summer will be spent in the
AGAIN Northwest in tent meetings it was necessary that we make a survey of our various mission points and prospective points before going out. We will return in time to barely get to National Conference. On this trip we stopped at Oak Hill, W. Virginia to address these folks and counsel with them in their work. These people are rising to courage once more and will be out of their depression soon we feel. From there we went to Covington, Virginia, where a new work is now being started. The folks have chosen a building site and have most of the money for its purchase. Brother Bernard Schneider has been chosen to lead these people and although he has been on the field but two short weeks, yet things are moving along with real effectiveness. They now have a temporary meeting place, and plan to have their tabernacle erected before summer is over. This



THE RIVERSIDE SUNDAY SCHOOL

work is located in the midst of a swiftly growing section, twelve new homes being in course of construction while we were there, and there is every promise of a real future. Our next stop was in Washington, D. C. where we saw their new structure. This building is surely a credit to the people who erected it as well as to the entire denomination, and it is to the honor of our God. A more beautiful interior we have never seen. From there we went on to Baltimore where a new group of people have been organizing for a Brethren Church. Brother Kent and a group of his men have been coming up from Washington on Sunday afternoons and holding services. Now they are planning a regular place of meeting and a Sunday School with regular preaching services. It is being planned for the Brethren pastors in nearby towns to take turns on Sunday afternoons in preaching for them till a pastor can be placed on the job.

Cumberland, Maryland, was the next point visited. These folks have grown to nearly two hundred members and need a building of their own. They have been meeting in a Seventh Day Adventist Church Building thus far. Work conditions have been poor in Cumberland and they have been unable to erect a building as yet. Our Board is trying to help them help themselves and we hope to see them cared for soon. Our next stop was New Kensington, Penn-

sylvania, where Brother Robert Crees, pastor Kittanning, began stirring the embers of flame a new church here. We have here a splendid group of folks who love the whole gospel and are willing to sacrifice to have a church of their own. They are now planning the remodeling of a nearby building for temporary services. Brother Studebaker came up from Pittsburgh and met with us, surveying the field with Brother Crees and me, and presiding at the meeting at night. There is no reason why a church should not be established here soon. Brother Crees and Brother Studebaker are caring for the

folks till better arrangements can be made for them. Our last stop was in Cleveland, Ohio, where Brother Hammers is leading a group of Brethren in their efforts to establish a Brethren Church in that city. This group is making fine progress under the blessing of God and will show results in the near future for the interest of the brotherhood.

showing in them. By the way, they had a fine picnic planned for the day we were there and we all did enjoy it.

HEADING WEST

A few days at home getting ready to spend the summer out west. We plan to be at the Northwest District Conference to be held at Harrah, Washington and then proceed to Bremerton, Washington to assist a group of Brethren in that city to establish a church. We will write of this in our next issue in July.

R. PAUL MILLE

Our Expansion Program for the Northwest

(Continued from page 12)

If I were financially able to carry on, I would resign my pastorate and do pioneer work in the Northwest for the Brethren Church. My congregation is willing to let me investigate new fields to see fit. My salary is not equal to the occasion. The Church has all she can do to carry on her work in Spokane. Permit me to offer a suggestion: If there are any in the Brotherhood that would like to make a gift for this most worthy cause in the Northwest, mail the gift to Brother R. Paul Mille, secretary of the Missionary Board of the Brethren Church at Berne, Indiana. I am sure he will see to it that I will get it to use in exploring new fields and for tent meetings. Pray for us that God will use us mightily in this part of His great universe.



AMONG OUR NEW CHURCHES

RIVERSIDE
Kentucky

It has been quite a long time since anything has been written about the Lost Creek work. The past ten days it has rained almost every day. The farmers have not been able to plant their usual crops. Rain has made lots of muddy roads and high water. Most of the Sunday School members must cross at least a stream of water before reaching Riverside. Therefore our attendance has been lower than usual during the spring months. In spite of all these handicaps our work has been growing in other ways and cannot be hindered by mud and water.

The Sunday School met on the campus June 1 for a picnic. Races and other competitive games were enjoyed, especially a nail driving contest which was won by one of the ladies. At noon a delicious dinner was served. Every one present had a good time, and we have asked that we have another picnic this

year. Our greatest need at Riverside is a truck. So many of our members live beyond walking distance. They will walk a mile or even two or three to the church. When they get to the highway many of them are still several miles from Riverside. If they could be picked up at the highway many more could attend Sunday School at Riverside. We hold two noon Sunday Schools. One is held in a private home. This family enjoyed coming to Riverside because we had a truck on the road. When we stopped to load the truck they asked that we have Sunday School up there. All would enjoy it more if they could come to Riverside where the building is prepared for a church service. The Lost Creek Sunday School realizes the need and is trying to help meet it. We have raised \$15.00 for a truck. An old car is also available to be turned in on the purchase of a truck. If you would like to help others attend Sunday School and church send your Riverside offering to Rev. R. Paul Miller, Berne, Indiana. It is an urgent need. It will be money well spent in the service of our Lord.

SEWELL S. LANDRUM.

SCOTT,
Kansas

Our revival began here as to schedule on the 14th. of April. Brother R. Paul Miller came also on schedule on the 16th. During the two weeks preceding

the meeting we had nine confessions at the regular services.

When Brother Miller arrived he seemed at his best and the attendance was good from the first. As usual Brother Miller brought wonderful messages which attracted more people to the meetings. This was the best in attendance we have ever had since we came to the field.

The Evangelist was tireless in his efforts and we did quite a bit of visiting and much good was accomplished in this way. Our people were very appreciative and quite regular in attendance. The meetings closed on April 28th., with splendid interest and several confessions and re-consecrations. There were ten confessions and eleven re-consecrations and the membership greatly encouraged.

On the following Sunday we had one confession and baptized 17 and have four for baptism in the near future.

The outlook for the work here is the best it has ever been. All departments are moving forward in a very nice way. All join in expressing their appreciation for Brother Miller's splendid work while here. Our prayers go with him.

L. G. WOOD.

Prospects for Advance in the Southeast

(Continued from page 7)

preference for the Brethren Church. This is a wonderful field.

We turn our thoughts now to two new points that are open to the Brethren Church, Baltimore and Covington. The former has been under the supervision of a Gospel Team from our Washington Church. These men have been going down there and have gotten a group of Brethren folk together and are holding regular services. Much visitation has been done and things are most encouraging. Our people are going into the cities and certainly we will lose many unless we establish churches in the cities. These men will look after this work for the present.

The preparatory development of the work at Covington has been under the supervision of our pastor at Roanoke, Va., Brother Herman Koontz. This is

(Continued on page 20)

NOTES ON THE SUNDAY SCHOOL LESSON

BY GEORGE S. BAER

LIBERTY UNDER LAW

(Lesson for June 30)

Scripture Lesson—Rom. 14:13-21; I Cor. 8:9-13.

Golden Text—"It is good not to eat flesh, nor to drink wine, nor to do anything else whereby thy brother stumbleth" (Rom. 14:21).

Consideration for the Weaknesses of Others is a Christian responsibility. Why talk about "personal liberty" when others are enslaved or endangered? The Christian must be human and sympathetic, and that means, brought down to the temperance problem of our day, that if others have appetites and tendencies to drink, our attitude should be not so much one of condemnation but one of helpfulness and consideration. Instead of shunning him, give him a helping hand by fostering something that will help him to overcome his appetite. Naturally, his first need is the regenerating power of God. But the Christian's responsibility is not discharged when he offers to the weak man the Gospel, he must do what he can to drive the seductive and damning influence out of town and out of the country. And along with that general effort, give personal attention to the easily tempted. Lead him away from evil places. Encourage him to spend his leisure time in places and in ways that are uplifting. Be to him a friend in need.

The Christian to be an Example. The Christian is not to be unmindful of the influence of his life and conduct on others. Rather, he should remember that he is being watched and copied, and he should avoid any worldly indulgence that might cause another to stumble. One church member insisted that he could, and did, take an occasional glass of beer with no hurt to himself and that he had a right to do so. But, granted that he could thus indulge with no personal harm, he had no right to exercise his liberty in that manner because of the possible evil influence his example might have on a weaker brother. He who would really be Christian in life as well as in name must be careful of his example and not exercise himself to the hurt of others.

Importance of Abstinence. The liquor interests are trying to deceive and mislead the consciences of the people, and particularly the young people, by telling them that the thing they need most of all to learn is how much to drink. Even the president's wife joined some weeks ago in such drivel and did the young people of our land an incalculable disservice. Now come Nicholas Murray Butler, John D.

Rockefeller, Jr. and Col. Theodore Roosevelt joining the moderate drinking advocates. The only safe course is abstinence, and that should be taught on every occasion and by every means possible. Alcohol is a poison, and no amount as a beverage is safe or sensible. That certainly is the only reasonable course for men and women who profess to be Christians. And that is true with regard to many other indulgences besides alcoholic drinks, too. Let us teach it in our homes, in our Sunday schools and in our churches—abstinence from anything that is questionable or harmful.

CHRISTIAN ENDEAVOR

C. D. WHITMER, Editor,
South Bend, Ind.

BRETHREN RINGING C HURCH E NDEAVOR
Y V O N S E C R A T E D X T E N S I O N
V E N G E L I S M

INSTRUCTIONS FOR BRETHREN C. E. DELEGATES TO THE INTERNATIONAL C. E. CONVENTION

Philadelphia, Pa., July 2-7

Plans have been completed for the Brethren Denominational C. E. Rally in Philadelphia the afternoon and evening of Wednesday, July 3rd. There will be no sessions of the General Convention so everyone will be free to attend their own denominational gathering. The program follows and all time given is Eastern Daylight Saving Time.

2 P. M.—Meet at the First Brethren Church for the "Brethren Tour". (Church is at Tenth and Dauphin Sts. or 2300 North on Tenth St). Tour includes visit to the First Brethren Church founded in America, located at 6600 Germantown Ave. There also we will visit the grave of Alexander Mack, founder of the denomination.

Tour next will take us to the Third Brethren Church, located at Ella and Tioga Sts.

Tour will wind up at the Starting Place in the First Church.

4:30 P. M.—Brethren C. E. Rally in the First Church.

Program will consist of choruses, a message by Rev. W. H. Schaffer, the Associate President, and a short get acquainted period.

5:30 P. M.—Brethren C. E. Banquet in the First Church.

Program will consist of musical numbers by the First Church C. E. Orchestra and Quartett, Messages by some National Officers, Presentation of the Brethren National C. E. Program, Organization of the Eastern Pennsylvania Brethren C. E. District, etc.

7:00 P. M.—Program will close in time for delegates to return to the Con-

vention Hall for the regular evening program.

NOTE:—The price of the banquet will be low. Please send all reservations for the same direct to Miss Hazel Vander, 3319 N. Fairhill St., Philadelphia, Pa.

R. D. Cress, R. 3, Kittanning, Pa.

IMPORTANT NOTICE TO ENDEAVORERS

May we remind you that June closes our financial year? At that time we must submit our annual report of finances to be published in the combined report book for General Conference. If you want your society credited with a contribution to the Brethren National C. E. Union this year, you must send the offering this month! It goes to Home Mission for the support of our Field Secretaries. PLEASE SEND IN YOUR SOCIETY CONTRIBUTION NOW AND MEET ONE OF THE NATIONAL GOALS! Send all money to Miss Deitz, 312 Cumberland St., Berlin, Pa. the Secretary-Treasurer. Thank you!

"HATH" BETTER THAN "CAN"

Longing for a future blessing may blind us to the fact of present blessing. Desire for something we do not possess may hinder our thanksgiving for what we do possess. A writer in the Kenwick Calendar says truly: "We may impress the world by telling what the Lord HATH done, when we may entirely fail by declaring what the Lord CAN do; the world will pay more attention to us when we are PRAISING God for a SMALL mercy, than when we are PRAYING to Him for a GREAT one." So it is important to keep in our hearts the hymn of thanksgiving:

"Count your blessings, name them one by one;

Count your blessings, see what the Lord hath done.

Count your blessings, name them one by one;

And it will surprise you what the Lord hath done."

We shall be enabled to look forward with firmer faith to what the Lord will do if we remember what the Lord hath done.

C. D. WHITMER

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Write Immediately to
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Ashland, Ohio.

OUR LAYMEN**Their Interests and Activities****RLIN PLAN (CONCLUDED)**

Published in Four Parts, Part IV)

Missionary Commission:

Provide program for study of missions.

Write Dr. L. S. Bauman, 1925 E. Fifth St., Long Beach, California, concerning the relationship of the Layman's Organization in cooperation with the Foreign Missionary Society.

Write Rev. R. Paul Miller, Berne, Indiana, concerning the relationship of the Layman's Organization in cooperation with the Home Missionary Board.

Make it a point to visit some Home Mission Church.

Call attention to striking missionary articles in our publications.

Choose book on missions for Reading Circle.

Secure and distribute missionary tracts.

Provide two programs each year in cooperation with the Executive Commission.

Write some of our missionaries and read their replies.

Publication Commission:

Secure subscriptions to the Brethren Evangelist in cooperation with the regular church solicitor. Take advantage of the Loyalty Campaign.

Call attention to the value of our own church paper.

Have charge of circulating books on Devotion, Evangelism, Stewardship, and Missions.

Write Dr. J. C. Beal, Business Mgr. of the Brethren Publishing Company, Ashland, Ohio, concerning the relationship of the Layman's Organization in cooperation with the Publication Board.

Provide two programs each year in cooperation with the Executive Commission.

Fellowship Commission:

Seek to culture the friendly spirit at all times.

Welcome new comers.

See that all men are remembered in times of trouble, illness, and bereavement.

Seek new members to this Organization.

Provide the sociability fellowship parts for all programs.

Provide two programs each year in cooperation with the Executive Commission.

missionaries' ploughs are not tilling the soil, they are tilling hearts of men.—Willard Price.

Y. M. AND B. BROTHERHOODW. H. SCHAFFER, EDITOR
Conemaugh, Pa.**A SUGGESTED PROGRAM FOR JULY**

By W. R. Deeter

Make this month's program one of Nature Study. Get out into the fields and woods. Every real boy loves the great outdoors in the summer time.

Take a 10x14 inch cardboard (light weight and colored); on this either paste or draw outlines of leaves in exact size. These may represent or be the actual leaves from trees, shrubs, plants, or grass, with the names and where found under each, also a brief description. In a short time any boy can fill a few cards which will make quite a collection.

Here is another program. This month will be excellent for "Star Study." Someone who knows a bit about the stars and constellations can spend a profitable evening with the boys under the great open dome of

heaven pointing out and naming the most important stars and constellations for them. N. McKready has a book entitled, "Beginner's Star Book." Take this book along on your star gazing trip.

Now here is an indoor fishing game in case of rain. "How many fish did Charlie catch?" If to the number of the books of the Old Testament you add the number of books in the New Testament; multiply that by the number of apostles that were present at the transfiguration; divide by the number of books written by Luke; subtract the number of times the Israelites marched around Jericho; multiply by the number of pieces of silver Judas received for betraying Christ; divide by the number of spies Moses sent into Canaan; add to the number of letters in the name of the city in which a man climbed up a tree to see Christ; divide by the number of apostles that were called "sons of thunder;" the answer will give the number of fish that Charlie caught.

(Note) The answer to this problem of apostles that were present at the ascension multiplied by the number of Egyptians, plus one. Answer next month.

Dallas Center, Iowa.

**NEWS FROM THE FIELD****A LINE FROM LINWOOD, MARYLAND**

Our evangelistic services here at Linwood began as scheduled. We had arranged a two weeks' effort with Brother Clough of Uniontown, Pennsylvania leading us. He came and the meeting was marvelous.

First, I want to say that never in my life did I enter into a meeting with such a chain of hindering causes presenting themselves as was the case here. Knotty problems and hard places in unusual numbers operated against the campaign but by the help of the Holy Spirit and the wise leadership of our evangelist these problems and difficulties gave way and we had one of the finest meetings that we have had since I have been here.

Brother Clough is a bold and fearless gospel preacher. He preaches it with unusual power and with telling effect. He won his people and held them. His messages to the unsaved were tender, touching and thrilling. His power, as nearly as I am able to discern, lay in the fact that he really believes the Book and has little use in his pulpit work for anything else. The result of the meeting cannot be measured by the number of converts.

Eight have been baptized and three reclaimed. One was baptized just before the meeting. Those of us who know the field consider this very fine work. We thank the Uniontown Brethren for loaning us their pastor. We thank Brother Clough for his untiring efforts in our behalf while here. His many friends that he made while here will be glad to see him back whenever he can come. J. L. BOWMAN, Pastor.

REVIEW AT LINWOOD, MARYLAND

We rejoice and praise our Father God for every opportunity of service. We are His servants here. The most glorious privilege in life is that of leading men to a saving knowledge of Jesus Christ. It was a real privilege of mine in assisting Brother J. L. Bowman of Linwood, Maryland, in a campaign for souls.

The meetings there began Monday, May 13th and closed Sunday, May 26th. There was much to hinder the meeting. These conditions had to be met. But I cannot help but believe our Lord was glorified in the meeting because souls were saved. Souls are what count in these days. "He that winneth souls is wise."

There is a good field at Linwood. The people have a real love for the Word. The community is rural. The section is one of the richest and best farming sections in the east. This is one of those rural churches that with hard work and patience can be made a strong church and Brother Bowman I feel is doing his best. They have a beautiful church building and parsonage with a large territory to work. Modernism is all around them and with practically every church having gone over to the social and entertaining business, instead of the preaching of the Gospel and the saving of lost men, surely this is the challenge to the Linwood Church and Brethren.

The crowds were not large. The meeting came at a very busy season of the year. But in spite of this and all the other hindering conditions and interferences, the interest was good and the attendance increased every night until the close with a filled house.

I appreciate the splendid help that came from the Brethren churches of Waynesboro and Washington. Brother Benschoff came over with a large group of his Sisterhood Girls and Brother Kent came with a fine group of his people. It did our hearts good to see them and have them with us in the meeting. These are the kind of folks that really help the meeting and especially when they drive 30 and 60 miles.

Just to say we enjoyed the two weeks in Linwood and my stay with Brother and Sister Bowman is not enough, for they certainly did all within their power to entertain me and make me feel perfectly at home and comfortable. Thank you folks, and may God richly bless you and your people, and use you in His service for His glory 'till He shall come.

REV. WILLIAM H. CLOUGH,
Uniontown, Pennsylvania.

FORT SCOTT, KANSAS

Our work is moving along very well and on May 26th I baptized two more into the church and on June 2nd we held our spring Communion service and it was the largest number at the tables that we have had here.

Three sisters were also anointed at the service and all seemed happy in a real spiritual feast.

We are now in the midst of our D. V. B. S. and we enrolled 50 scholars the first day and had nine volunteer teachers and helpers. We are carrying four grades and receiving pupils from school age to 16 years of age. The writer is superintending the school and he has a fine group of willing workers.

L. G. WOOD.

McKEE, PENNSYLVANIA

Several months have passed since we wrote of the activities of the McKee Brethren Church and of our own service in the Lord Jesus Christ.

Our spring communion recorded the largest attendance during any time of our pastorate. Sunday School is well attended, with a large percentage staying for church. Over half of the congregation is composed of children and young people. The children often furnish special music. Also, a different family presents special music at each service. They also chose who is to have charge in two weeks.

We were indeed happy to have Sister Kennedy give us a message on our work in the African Mission field. May the Lord mightily bless her and her fellow servants on the mission field. We were also glad for the presence of Brother and Sister Sands, from the Altoona church. Since our report last fall, fourteen have presented themselves for baptism, reconsecration or membership. We were much surprised one morning upon entering the church, to find a large amount of "eats" from these good people. The Lord will richly reward them for all their kindness to us, for he that receiveth a prophet in the name of a prophet shall receive a prophet's reward.

For several years I have been much hindered by ill health. Recently we moved half a mile out from Martinsburg and the free life, together with osteopathic treatments by Brother C. K. Snider, has done much to renew my strength. Martinsburg is the home of a faithful deacon, Brother D. M. (Daddy) Klepser. Brother Klepser is one who has used his office well and has purchased unto himself a good degree and great boldness in the faith which is in Christ Jesus (I Tim. 3).

I have accepted the unanimous call of the McKee Brethren for my fifth year. Also have a weekly class in the Altoona Bible School and for a few months taught a Bible class in Juniata, until they secured a pastor of their own denomination. I have received more inquiries for meetings than I can fill. In a couple of trips to Ohio, I spoke at the Akron Bible Church, at Berlin and Wooster. I am also looking forward to a tent meeting in Philadelphia in July and a meeting in Lansdale in August.

Besides writing for some magazines I run a little "Christian Book Depot." To anyone mentioning the Evangelist I will send a catalogue listing nineteen of my own publications, and one of my five cent books free. This is for the first one hundred and until August first. Besides my booklets, my literature work for the past year totaled 90,300 tracts and 2,200 Scripture portions. All of this together with the arrival of Martha Lois, an eight pound daughter, has furnished enough "excitement" to keep my mind well occupied.

One day I let a man ride. I gave him tracts and talked to him about his soul's salvation. He professed conversion. He asked me if it was wrong to drink a little beer. I told him that a

drunkard could not go to heaven. I had a couple of packages under my arm and later, when I passed along the road he took, I found an unopened bottle of beer in the field. Whether it was his or not I do not know but I pray that I may some time see him in Glory, dressed in the righteousness of our Lord Jesus Christ, faultless to stand before His throne.

Grace and peace be with all
love the Lord Jesus Christ in sincerity.

R. I. HUMBERD

NATIVE OF GERMANY GRADUATES FROM THEOLOGICAL SEMINARY

(The story of one of our seminary graduates, published in the Ashland Times-Gazette, May 10th and later presented for publication by representatives of the Seminary faculty).

A young man who forsook his native country, his first religious faith and his trade to enter the Brethren ministry was graduated from the Ashland Theological Seminary at this morning's exercises.

Born in Germany 28 years ago, baptized in the Catholic church at the age of two days and trained in German schools for the auto body-building trade, Bernard Nicholas Schneider this morning received his theological diploma. He expects to leave Ashland shortly for Covington, Va., to organize a new Brethren pastorate under the national board of home missions.

The story of Schneider's life reads like something out of fiction.

It begins on December 1, 1906, when he was born in Westeloh, Hanc, Germany, the son of Mr. and Mrs. Henry Schneider. His father was a farmer and spent much time in the German army. Bernard was the third oldest of a family of seven children.

Eight years he spent in a German grammar school, then four winter of night high school and still later two semesters of higher education in Handels Schule where between 6,000 and 8,000 students were trained for special trades. He chose auto body building.

Schneider's religious connections began with his baptism into the Catholic church at the age of two days. He spent one semester in a Catholic seminary and at the age of 11 played to prepare for the priest-hood, he relates.

The German youth's family is numbered among Germany's oldest settlers, having settled there 600 years back during the Middle Ages. One ancestor, along with three other men, settled in the place which became Westeloh, Schneider's birth-place. It is noted for its location in the historic valley originally the home of the Saxons, some of whom later removed to England. Its great oaks were dedicated in the Middle Ages as places of worship.

the pagan god Wodan and other

Monument Remains

in Schneider's father's farm there
ains one of the great monuments
ted to honor the Saxon chieftains
ed there along with their horses
armor.
t an early age Schneider planned
go to Argentina, S. A., a country
h he heard was full of opportunity.
ordingly he studied Spanish, hop-
to become a pioneer in this South
erican country.

ne day he heard that the United
es offered far more opportunity.
mediately he changed his plans and
long afterwards entered this coun-
on the preferred quota as a far-
That was on March 23, 1928.

ere he was, landing in Hoboken,
t., unable to speak a word of Eng-
First he tried to find Brooklyn
re a German friend lived but no-
could understand this German
it seemed, and he gave up the idea
espair.

ne great city apparently was no
e for a lonely German boy seek-
his fortune, he decided, so he got
of the city in his own way. He
t to the railroad station, pointed
a name of a town on the station
etin and managed to make the sta-
agent understand that he wanted
cket for that town. He didn't know
t town it was because he couldn't
English. He didn't care. He just
ded the train and rode away.
in this train he saw a small place,
ison, N. J., which appealed to him.
hwith he got off the train and
d himself in an attractive little
of 12,000.

one hotel he located some Jews
spoke German. That was on
urday. On Monday he got a job
greenhouse, using a German inter-
er to negotiate for the position.

Learns English

ree months later this enterprising
h needed no more interpreters for
earned to speak English in that
t time. He could write it too and
e wrote to a cousin in Cincinnati
later moved to Cincinnati, working
a bus company at his early-chosen
e, auto body-building.

e may or may not have read
ee Greeley's famous admonition,
11 months later, Schneider bought
r and drove west until he reached
Angeles, Calif. Throughout the
ner he worked at his trade. He
e east but returned again to Cali-
a.

Meets Rev. Mayes

was in 1932 that he met with what
eels is his richest experience, out
ll the story-book experiences he
had. He met a member of the
hren church at a rooming house
hittier, Calif. and accepted an in-
ion to attend a meeting of Chris-
Endeavor members of the church.
e he met Rev. Charles Mayes,

alumnus of Ashland College, and the
turning point in his life arrived.
Through Rev. Albert Flory, graduate
of the local seminary, he was converted
to the Brethren faith and baptized
March 20, 1932, by Rev. Mayes.

The following September the now
thoroughly Americanized young man
came to Ashland Theological Seminary,
taking the full seminary course.

During his school career here he has
occupied three pastorates. From
January to September, 1934, he made
weekly journeys to Allepo and Cam-
eron, Pa., to occupy the pulpits in the
two churches, driving 165 miles out
and 165 miles back to Ashland in order
to preach to the people of his church-
es and attend his seminary classes
here.

From November 1934 to the present
he has occupied the pulpit at Danville,
and in appreciation for his pastoral
work there, nearly all of his congrega-
tion came to Ashland in a body last
Sunday morning to attend the class
service at which Schneider gave the
sermon.

The young German-born youth
speaks German, Dutch and English
fluently, with only a trace of accent to
his English. He has studied Spanish,
Latin, Hebrew and Greek languages.

To New Field

Now he goes out into a new field,
to found a Brethren church in a little
mountain community where a few

JOY ENOUGH FOR ME

By E. R. Mathers

*If I cannot hear the song-birds,
As they sing among the trees,
If their music fails to reach me,
Because of ears so dull as these;
I can watch their graceful movements,
See them soar o'er wood and lea,
Share the rapture of their freedom,
That is joy enough for me.*

*If their song-notes have no meaning,
Seem so very far away,
If I fail to catch the rhythm,
Of their thrilling roun-de-lay;
I can revel in their beauty—
Others can no better see—
Learn how God does care—and keeps
them,
That is joy enough for me.*

*If the breezes of the spring-time,
Waft no soothing tones to me,
If all nature seems—so silent,
Not a sound from bush or tree;
I can watch the flowers growing,
Lend these hands to help them be,
Pluck them for a friend or neighbor,
That is joy enough for me.*

*If my way seems sad and lonely,
Handicapped as I may be,
If I cannot join with others,
Mingle in their mirth and glee;
I can give myself in service,
From my sorrow keep others free,
In my life show that of Jesus,
That is joy enough for me.
Lincoln, Nebraska.*

Brethren people are living and where
he hopes to win more. There, at last,
he will realize in a new way his
original ambition—to be a pioneer.

JOHN MILTON'S BIBLE PRAYER

Rummaging in an old Devonshire at-
tic while home on furlough recently,
an English officer came upon a Latin
Bible dated 1581 and bearing on the
title-page the signature of John Mil-
ton. The famous poet had written on
the blank leaf a prayer in these words:

"O Blessed Lord God, who hast com-
manded that we should not add to thy
Word not yet take from it, grant I be-
seech thee, that I may neither think
thy certain true Scriptures to be
doubtful, nor the uncertain to be Can-
onical, but possess me with awful and
reverent thoughts. . . . that I adoring
the fulness thereof, may avoid all has-
tie, supine, forced, and uncharitable
expositions, and fetch my little light
and candle of knowledge from the first
Light and my Lord and Saviour Jesus
Christ. Amen."

FINAL LIST OF THE SCHOOLS THAT HELPED BY GETTING IN ORDERS IN ADVANCE

Those marked * sent cash with order

- * Ghent, Roanoke, Va.
- * Nappanee, Ind.
- * Fairplay, Md.
- * Fayetteville, W. Va.
- * Hamlin, Kans.
- * Ft. Scott, Kans.
- Milford, Ind.
- Rochester, Ind.
- * Krypton, Ky.
- * Fair Haven, O.
- Jones Mills, Pa.
- * Johnstown, Pa., Second
- * Waterloo, Ia.
- * Milledgeville, Ill.
- Goshen, Ind.
- Fremont, O.
- Sidney, Ind.
- * Rittman, O.
- Maurertown, Va.
- * South Gate, Calif.
- * Needmore, W. Va.
- * North English, Ia.
- * Sunnyside, Wash.
- Adrian, Pa.
- Louisville, O.
- * Looe, Ind.
- * Waynesboro, Pa.
- * Masontown, Pa.
- * Vinco, Pa.
- * Wabash, Ind.
- Dayton, O.
- Kittanning, Pa.
- * Twelve Mile, Ind.
- * Harrisonburg, Va.
- * N. Vandergrift, Pa.
- * Harrah, Wash.
- Mansfield, O.
- Oakville, Ind.
- * Altoona, Pa.
- * Allentown, Pa.
- * Bremen, O.
- * Ankenytown, O.

- * Dallas Center, Ia.
- * Ft. Wayne, Ind.
- * Danville, O.
- * Huntington, Ind.
- * Johnstown, Pa. Third
- * Johnstown, Pa.
- * Telford, Tenn.
- * La Verne, Calif.
- * Los Angeles, Calif. Second
- * Manteca, Calif.
- * Mt. Pleasant, Pa.
- * Marianna, Pa.
- * Muncie, Ind.
- * North Manchester, Ind.
- * Oak Hill, W. Va.
- * Philadelphia, Pa. First
- * Prosperity, W. Va.
- * Pittsburgh, Pa.
- * Port Republic, Va.
- * Roann, Ind.
- * Berne, Ind.
- * Saxton, Pa.
- * Glenford, O.
- * Union, O.
- * West Alexandria, O.
- * Gratis, O.
- * Carleton, Nebr.
- * Smithville, O.
- * Morrill, Kans.
- * Bryan, O.
- * Flora, Ind.
- * Lakeville, Ind.
- * Turlock, Calif.
- * Broadway Mission, Los Angeles, Calif.
- * Pittstown, N. J.
- * Falls City, Nebr.
- * Hudson, Ia.
- * Boone Mill, Va.
- * Lathrop, Calif.
- * Los Angeles, Calif. First
- * Long Beach, Calif. First Primary
- * Cameron, W. Va.
- * Ashland, O.
- * Warsaw, Ind.
- * Akron, Ind.
- * Roanoke, Ind.
- * Garwin, Ia.
- * Mulvane, Kans.
- * Philadelphia, Pa. Third
- * South Bend, Ind.
- * Cumberland, Md.
- * Terra Alta, W. Va.
- * Hopewell, Pa.
- * Beaver City, Nebr.

This is certainly a fine showing. The thanks of the entire office force is yours. If your school is not in the list, see that it is next quarter. It is a real help. Care was taken in making this report. However, mistakes may occur. If your school has been omitted or if you have failed to receive proper credit, write this office and the mistake will be gladly corrected.

Sincerely,
J. C. BEAL,
Secretary of Publications.

Prospects for Advance

(Continued from page 15)

a very fine field and Brother Koontz has things ready for a man to come in and go ahead with the work. The National Board is looking after this field

and is ready now to put a full time man at this place to build a permanent work.

Our district funds are limited, as are all Districts' funds, but nevertheless we are looking to the future and feel that it does hold some very fine things for us. We covet your prayers that we may be ready to enter when doors are opened. For it will be too late then to make the preparation, the door may close. This has happened before and may again, the door opens, we are not ready and some one else enters ahead of us.

Hagerstown, Maryland.

New Fields in Southern California

(Continued from page 9)

Our local Mission Board has approved the work at Compton, and we believe conditions will justify the opening of this work in the near future. Our local Mission Board has also approved the work in Bellflower, a city with a population of 7,000. There are about 40 of our Brethren living in Bellflower and most of them are zealous for organizing their own church. On May 5, 1935, these Brethren requested that the Mission Board meet with them and investigate the possibilities for starting a new work in Bellflower. They notified the Board that they were not asking for any financial help at this time, and only wanted our approval and prayers. They further stated that they would purchase their lot and build a tabernacle without asking help from our Mission Board.

Please don't get the idea that these Bellflower Brethren are rich in this world's goods, because they are not. They are rich in zeal and fervor of Spirit and as in the days of Nehemiah 4:6 when the walls of Jerusalem were rebuilt: "they have a mind to work."

In fact this tells the whole story of building churches, viz: CONSECRATED SPIRIT FILLED PEOPLE WITH A MIND TO WORK.

Brother and sister, if you have never had the privilege of living in a community where a new Christian work is builded and have never been privileged to make a real personal sacrifice for the Lord in order to further this work you have missed one of the greatest opportunities for real blessing and joy.

The last clause of Hebrews 9:26 reads: "But now once in the end of this world hath he appeared to put away sin by the sacrifice of Himself." Brethren, our whole plan of redemption is based upon sacrifice. If Jesus Christ our Lord left his lofty habitation and came down to this earth and here vicariously made the supreme sacrifice of dying on Calvary's cross for you and me, who are we that we can't give our time, talent, and dollars to build churches and herald the whole gospel to the nations of earth? The

CROSS OF CHRIST is the central figure of all Christianity.

Brethren, if the cross of Christ has not touched your hard heart, it has caused it to be sympathetic to the tent of making you self sacrificin that the cause of Christ can be tended throughout all nations, then had better examine yourself by the Word of God to see whether you are really saved.

My heart's desire and prayer to is that all our churches in the entire brotherhood may get the vision of the CROSS OF CALVARY that God intended we should have and not be deceived by the deceitfulness of sin.

Long Beach, California.

ANNOUNCEMENTS

UNIFIED MORNING SERVICE WARSAW, INDIANA

The Warsaw, Indiana, Brethren Church wishes to announce to those who may visit us this summer that the morning service for the remainder of the summer will be the unified service beginning at 9:30 A. M. The order will be (1) Opening Service of Worship; (2) The Sermon; (3) Bible Study Classes. We welcome visiting Brethren any Lord's Day.

L. E. LINDOWER, Pastor

FIRST EDITION SOLD OUT

Such has been the demand for "The Truths" by Dean Alva J. McClain that the first edition of 2,000 copies has been sold with the exception of possibly twenty-five copies. There has been such a fine demand for this booklet that a new issue of 2,000 copies will be off the press within a few days and your orders will be taken care of as soon as received. These booklets may be procured either through the First Mission Board, Berne, Ind. or direct from The Brethren Publishing Company. The price remains the same.

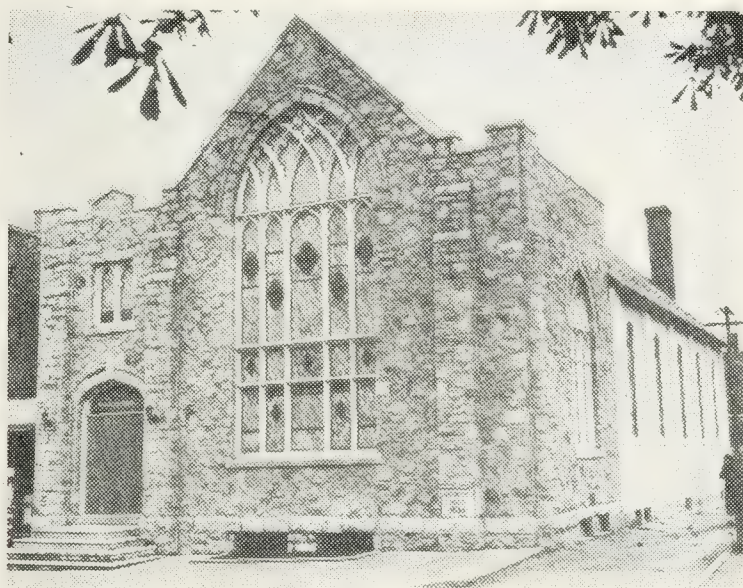
ANOTHER BOOKLET JUST OFF THE PRESS

This one is by Rev. Charles H. Homan on "The Eternal Security of Regenerated Believers." The price is ten cents, one to fifty, and eight cents when the order is for more than fifty. The author presents his argument in a fine way and this booklet is well worth your study. It may be procured from the author, Johnstown, Pa., R. F. 5, or from The Brethren Publishing Company.

A VALUABLE BOOKLET FOUND

Just recently we have discovered a number of copies of Dr. Yoder's booklet on "A Study of the Sabbath." This is a fine study on this important subject and should have a wide readership. These may be had at the rate of ten cents for twenty-five cents. Order from Brethren Publishing Company.

The BRETHREN EVANGELIST



The Beautiful, Rebuilt Brethren Church
Allentown, Pennsylvania

Rev. P. M. Naff, Pastor

(See Report in News Department)

A HOUSE OF PRAYER

We build these walls that men today
May come within—to rest and pray.
This door—an invitation wide
To come apart and here abide
For some brief space
With Him.
To see by faith His face—
To feel within their clasp His hand,
His healing touch—and understand
More clearly than His will—
That higher way He plans
For us.
Burdens, cares, turmoil of soul,
All lost within His love
That doth encompass us.

Because these things we do believe,
And know His power
To cleanse, to heal, to lift the load,
We build this house of prayer;
That searching souls in this abode
May find that peace they seek,
And hear Him say—
“Your cross is badge of your disciple-
ship,
Borne bravely—gladly—when ye learn
to pray;
For I am with you now—always.”
—Laura White Clemmer,
In The Christian Evangelist.

What Will It Matter?

500 YEARS FROM NOW WHETHER YOU

1. Lived in a \$500,000 mansion or—a rented room?
2. Wore \$100,000 suits or—\$5.00 clothes.
3. Covered your feet with silk or—cotton socks?
4. Ate turkey and its trimmings or—plain stew?
5. Slept on a \$50.00 mattress or—on the floor?
6. Traveled in a \$5,000 auto, or—had to walk?
7. Walked on \$8,000 rugs, or—on the bare floor?
8. Used solid silver, or—ten-cent store "artillery?"
9. Paid \$5.00 for meals, or—15 cents?
10. Had a billion dollars in the bank or not a cent to your name?

—"BUT"—

IT WILL MAKE A MIGHTY BIG and ETERNAL DIFFERENCE whether you were a "LOST" or a "SAVED" soul.

FRIEND you may never have given this matter serious thought. Your mind and thoughts may be absorbed with things pertaining to this life, yet, with it all, there is something lacking in your life.

It may be you have been blessed with things pertaining to this life, so that you do not really want, need or desire for more. However, in the face of all these things, is it not true? "There is still an inward unrest in your soul and an absence of real peace and rest."

THERE ARE "THREE POSITIONS" men and women can take regarding these things. They can deny that these things are true, or they can neglect them, in the presence of an inward consciousness that they are true, or else, **men can acknowledge** these things are so, and, as wise men, turn from a weak under-structure to one that is dependable and satisfying.

IF YOU WILL THINK SERIOUSLY on these things you will soon come to the realization there can be no peace, nor rest, as long as a man is unreconciled to his Creator, the Eternal Living God, before whom, after this life, men will have to give an account.

A man living out of harmony with the laws of the land cannot enjoy himself, no matter how great his possessions. He has no rest nor peace. The fear of detection and the consequences, are constantly lurking in his mind and thoughts.

Thus it will be easy for one to see, why it is, men and women can never have real peace, rest, or enjoyment, as long as they are unreconciled to God.

A Tract by Rev. J. G. Lienhard

IF YOU WILL CONSULT "The Bible," God's Word, you will find in Hebrews 9:27—"It is appointed unto man once to die, but after this the judgment." Again in Acts 17:1.... "because He (God) hath appointed a day in the which He will judge the world in righteousness by that man (Jesus) whereof He (God) hath given assurance unto all men, in that He hath raised Him (Jesus) from the dead."

Also we read in Philippians 2:9-10 "Wherefore God also hath highly exalted Him (Jesus) and given Him (Jesus) a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." Then again in John 3:17 we read "This is the condemnation that Light (Jesus) is come into the world and men love darkness rather than light because their deeds are evil."

IF YOU HAVE A DESIRE to be reconciled to God, **KNOW, AND REMEMBER**, "you, 'yourself,' can never make peace with God." "He (Jesus) made peace with God through the blood of His cross, Colossians 1:20." In Ephesians 2:14, we are told that "He (Jesus) is our peace...." John 1:12 "As many as received Him (Jesus), to them gave He power to become the sons of God." Matthew 11:28, "Come unto me, (Jesus) all ye that labor and are heavily laden, I will give you rest." Rev. 22:17 "Whosoever will let him take of the water of life freely...." Romans 10:9-10 "If thou shalt believe in thine heart, and confess with thy mouth, the Lord Jesus, thou shalt be saved." Rev. 3:20, "He, (Jesus) stands at the door and knocks; **IF ANY MAN** hear my voice, **AND OPEN THE DOOR, I WILL COME IN** to him, and will sup with him, and he with Me."

IF YOU WILL believe God's word, you will readily see God has made all provisions for your reconciliation and peace. **Come as you are, believe** the testimony of the Scriptures, **I Corinthians 15:3, by faith receive Him** (Jesus) into your heart, then you have peace and victory through the indwelling Christ.

Following this step God expects obedience to the will of the indwelling Christ in your daily walk and life. As you permit the indwelling Christ to live within you, you will have Christ as your righteousness before God. His indwelling power will keep you day by day. **I John 5:12, Philippians 2:13, Galatians 2:20.**

HONEST IN LITTLE THINGS

Of course you would do the square thing in a big business deal. If you were cashier in a large bank, your account would be perfectly straight. You

would never think of proving false large sums of money were entrusted to you for investment.

Very well.

But be sure that you are just as conscientious in the very little things that touch your life every day.

You get on a crowded street car. The conductor fails to take up your fare. You ride to your destination. Would you dare get off the car without paying your fare?

Not if you are honest.

You go to the store and buy a dozen pencils. When you get home you find that the clerk by mistake gave you a dozen. What are you going to do with that extra six you do not pay for? Keep them and say nothing? By no means. You will take them straight back and either return them or pay for them and then keep them.

Nothing else would be honest.

You offer a knife or ball, a ring or a breastpin, for sale. One of your men makes a bid far above the value of the article without knowing it, or without the fact that he could get a much better bargain at a store any day. The price is exorbitant. You know it, though he doesn't. So you sell at a lower figure.

Of course you do. Because you are honest.

If you are not honest in little things you can not be trusted with great concerns.

If you are not honest in youth, you are not likely to be honest in middle life and old age.

Be honest.

Be honest in little things.

Be honest in everything.

—Challenge—

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EDITORIAL

The Traveling Experiences and a Conference

We have not inflicted on our readers many traveling experiences, and for two reasons. First, we have not done much traveling; we have been kept too constantly in the editorial room to permit of much travel. Second, when we have traveled our experiences have usually seemed much like the prairies—just an expanse or continuation of the same, with nothing outstanding to catch the eye. And one is not inclined to write of the monotonous round of the ordinary events. But even the most crowded life is warranted in taking time out for an occasional diversion, especially so when an event as attending a church conference, and the prosaic observer will occasionally run into experiences that are of more than ordinary significance. At such a time one not given to keeping a diary may be excused for talking over custom and writing a travelogue. From here on it will be convenient to dispense with the editorial "we."

Example of Christian Courtesy

I left Ashland by bus and arrived at Akron in time for no hour wait till the B. & O. night train should take me on my way. These waits in life often afford revealing experiences, and we ourselves are tried by them. They test our patience and kindness and adjustability. It so happened that on this particular night there was a goodly number of people waiting in the union depot for various trains. It seemed that they were all wanting to get to the ticket window at the same time, some to have connections made out for long trips, some to get "sleepers," some to travel insurance, some to buy tickets and some just to ask questions. The center of my interest was one of the ticket agents on duty. This man displayed unusual courtesy and kindness in his effort to serve the medley of travelers. One was a preacher who bought a ticket calling for an eight ride on the train. He inquired about the cost of a berth. The agent quoted the prices for "upper" and "lower" and then offered the suggestion, possibly because he knew the usual financial condition of preachers, that the train was equipped with reclining chairs that could be fixed for very comfortable sleeping. The preacher acted on the suggestion, saved his money, and was especially grateful because the agent displayed, not merely courtesy, but kindness that was genuine and contagious. I was watching the agent and wondering if he would show the same treatment to other patrons. A negro was next to

the window but I could not detect a fraction of a change in the agent's attitude. Next came a fussy middle-aged woman who was impressed with her own importance and seemed to have more money than civility. The agent didn't do any superficial kowtowing to her dignified presence, but he was courteous with a genuineness that brought a flush of the human even to her crusty, painted face. Then came a foreigner to the window; he was unable to speak a word of English that I could recognize. After considerable effort with maps and the writing of names the ticket man was able to satisfy the foreigner. In it all there was never an expression of condescension or impatience but only a courtesy and a kindness that showed real grace. To every one he gave the same treatment; it was unusual. I had seen professional courtesy on many occasions, but this was not that. It was not put on; it was natural and genuine; it was the expression of a spirit that was within.

After the busy season was passed and I still had time to wait, I approached the window and said to the agent: "I beg your pardon, my friend, but I judge you are a Christian." He acknowledged the same. Then I added, "You certainly have been letting your light shine with sparkling brightness tonight, and I am glad for the privilege of meeting a man who can display such unvarying grace to a crowd like this." Eventually my train came and I went on my way thanking God and taking courage because of the example of Christ-like kindness I had witnessed.

Seeing Things From The Mountain Top

In the morning I was landed at Harper's Ferry where I had three hours to wait for a lazy B. & O. branch train to take me up the Shenandoah Valley. I was not disappointed at the wait because Harper's Ferry is a place of historic interest and scenic beauty. Twelve years before I had been there and had met an old Southern war veteran who surprised me by the bitterness that he cherished for the memory of Lincoln. I had thought that spirit had died out, but in this old man's breast had been harbored through the years all the hatred and prejudice of that terrible conflict. On this trip I discovered no trace of that ugly spirit; the new generation has risen above it like the mountains rise above the river valleys.

I climbed to the top of Chimney Mountain by a trail pointed out by one of the village men who said he often climbed to that rocky eminence just to sit and gaze out upon the beauty and grandeur of that scene where the mountains of Maryland and West Virginia bow to one another and where the Shenandoah, like a waving ribbon, joins the Potomac and, having lost their differences, the two go on together to the nation's capital, and then to the sea. That man said to me, "The scene is worth the climb," and he was right.

Then I went down into the valley and stood where I had met the embittered old man, who never went to the mountain tops to be inspired by the grandeur of God's handiwork and only looked to the heights to be reminded of the positions of soldiers and the bitterness of fighting. And I was impressed anew with the vast difference it makes whether one views life from the mountain tops of magnanimity and of divine appreciation, or from the low levels of carnality and hatred.

The Conference at Maurertown

Shortly after one o'clock of that day I arrived at Maurertown, in the fertile and beautiful Shenandoah Valley of Virginia, where the delegates were gathered ready for the opening session of the Southeastern District Conference. The leaders of the conference wanted to impress their delegates with the importance of supporting enthusiastically our merged church paper, and so decided to bring the editor out and let him say what needed to be said along that line. I went, spoke my piece, participated in their fellowship, enjoyed their hospitality and returned encouraged as with a tonic by the display of their loyalty. I am persuaded that

these people can be counted on to support in a large way a church paper and a Sunday school literature that shall continue to stand true to the Word of God as understood and taught by Brethren people.

They had a good conference; well attended; interest ran right; everybody seemed interested in being present at every session and giving attention to everything that was said and done. They showed keen interest in missions and greatly enjoyed Mrs. Kennedy's presence. The spirit of good fellowship was outstanding. A large number of speakers were on the program; every church seemed to be represented by one or more speakers in addition to the pastors. Their young people's session was addressed by various representative young people from the churches, not the pastors, and the strength of those addresses, the strong convictions and wholesome faith manifested, and the enthusiasm and crowded attendance made that one of the finest conference sessions I have attended in many a day.

Brother Homer A. Kent was the moderator at the opening of conference and gave a strong moderator's address. Brother E. L. Miller was the newly-elected moderator, Brother Herman Koontz was elected vice moderator and Brother John F. Locke was continued as secretary-statistician, while Brother Griswold of Washington was made treasurer.

This conference gave recognition to the fiftieth anniversary of the founding of the Maurertown church, the first organized in that district, by the late Elder E. B. Shaver, pioneer of the Brethren faith in those parts and vigorous defender of the Whole Gospel. Neither the district nor the Maurertown congregation can honor its pastor without honoring Brother Shaver, so vitally connected was he with every part of its work. Besides Elder Shaver, we noted the absence through death of a number of other heroes of the faith, who were present twelve years ago when we attended that district conference held in the same church. Among them were Elder W. M. Lyon, man of faith and prayer; Elder George A. Copp, Elder J. W. Leedy, Elder P. W. Wisman and Elder S. P. Fogle. There are doubtless others in glory whose names deserve to be mentioned among the heroes and pioneers of this district, but these we personally knew and was permitted to enjoy their fellowship in various ways.

We shall have a further word to say about the Maurertown church and its work and also some further travel experiences next week if space permits.

EDITORIAL REVIEW

BROTHER D. R. MURRAY, pastor of the Cooperative Brethren church of Columbus, Ohio, has changed his street address to 2966 Indiana Avenue. Those keeping mailing lists of pastors should make this correction.

BROTHER J. L. GINGRICH, National Conference Secretary, writes us that he has sent Conference credentials to the churches, but that if any fail to receive their supply or fail to receive a sufficient quantity he will gladly forward the number desired if notified. Write him at Johnstown, Pennsylvania, giving your name and correct address.

APPROXIMATELY \$35,000.00 has been given by the Brethren churches throughout the country for foreign missions during this conference year, an increase of about \$2,000.00 over the previous year, so we learn from the bulletin of the Long Beach, California, First church. A financial report will appear in The Evangelist at an early date.

BROTHER W. H. SCHAFFER, who has charge of the "Brotherhood" department in this paper, is asking Brotherhood secretaries for names and addresses of their local organization. Also, the secretary of the Conemaugh Gospel

Team, writes that "Brotherhood" has been added to the Gospel Team, but that it still retains its evangelistic character.

THE NORTHERN CALIFORNIA Brethren young people report a successful camp meeting held at Mills Grove near Turlock with an average daily attendance of sixty. This is their second annual camp for the young people of this district. In addition to the pastors, who were speakers, certain of the young people themselves were speakers at a special session. There is a move on foot to secure Mills Grove as a permanent camp ground.

FROM ROANOKE, VIRGINIA, our correspondent writes that Brother Herman Koontz, the pastor, was compelled to undergo an operation for appendicitis and that his condition is hopeful. Prayer is requested for his speedy recovery. Their Daily Vacation Bible School is being attended by over one hundred pupils, which is far beyond expectations. This Bible instruction among the children will prove a foundation on which the future success of the church will be built.

BROTHER FRANK G. COLEMAN JR. writes of the revival at Buena Vista, Virginia, where he is pastor and which resulted in three additions to the church and thirteen re-separations. Dr. I. D. Bowman was the evangelist and his work is highly spoken of by the pastor. Brother Coleman says the Buena Vista field is promising, and for him today that is encouraging, for it means vision. Vision, coupled with the spirit of sacrifice which we have discovered this young pastor to possess, will bring success to this difficult field.

IN THE CHRISTIAN ENDEAVOR department Brother Cries writes of the World Convention at Budapest. We so have a report of the Christian Endeavor work at Allentown, Pennsylvania. It is particularly fitting that this should appear in the same issue with the report of the dedication of the Allentown church edifice. These young people have had a prominent part in the work leading up to that event, and what is still more significant, they will have an important part in the continued growth and development of the church.

DR. LOUIS S. BAUMAN writes that he will be leaving California for the east about July 20th, going direct to Allentown Park, near Altoona, Pennsylvania, where he will deliver twelve lectures at the Sixteenth Annual Central Pennsylvania Bible Conference, held July 27th to August 4th. He further says: "We had a fine time in the Northwest at the World's Christian Fundamentals Conference. It was a simultaneous conference held in four cities—Portland, Tacoma, Everett and Vancouver, B. C. It was my privilege to deliver fourteen addresses in the three cities—Portland, Tacoma and Everett."

ALLENTOWN BRETHREN in Pennsylvania are rejoicing in a beautiful, rebuilt church recently dedicated, another view of which we are privileged to present to our readers this week. Brother P. M. Naff is the pastor, and makes report in this issue. The church was so completely demolished and so much enlarged that there is not much resemblance between the old church, a likeness of which appears in the news columns, and the new edifice, which is pictured on the front page. The interior view is attractive and wonderful in appearance. The Allentown Brethren are to be congratulated on the completion of this beautiful structure which provides greatly enlarged and much needed equipment for the Sunday school. It will make possible a much greater future than could have been realized without the rebuilding. Brother W. A. Steffler preached the dedicatory sermon. Dr. I. D. Bowman and Brother W. H. Schaffer were speakers for the occasion.

The Holy Spirit in the Early Church

By A. V. Kimmell

The Day of Pentecost.

Fifty days after the resurrection of our Lord will ever be remembered by the Christian church, the body of Christ, for then she was called into being. The death, burial and the resurrection of the Lord Jesus were so stupendous that the closest disciples did not comprehend their full meaning. It required believing faith as well as convincing facts to prepare them for the task which was surely awaiting them. It is not at all surprising that they were uncertain as to the future program and when they took council after the ascension they quickly agreed that the wise thing to do was to follow the command of their Master and Lord and wait at Jerusalem (Luke 24:49).

These days of waiting were not days of blind inactivity. The Lord had told the disciples that He was going away but He also told them that another would come in His place. The waiting was filled with prayer for this "Other Person." John 14:16—"And I will pray the Father and he shall give you another Comforter, that he may abide with you forever." It was God in the person of the Holy Spirit for whom the disciples waited and there could be no mistake about that for Christ had said, (John 16:7) "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

Now turn to your Bibles and read Acts 2. Here the Holy Spirit came in person. Remember that the things described here are only manifestations of the presence of the Spirit. The Holy Spirit is not a dove; He is a person: the Holy Spirit is not a tongue of fire; He is a person: the dove and the fire are only manifestations of His presence. God does not always manifest Himself in bodily form, it is only in the person of the Lord Jesus Christ that

(This excellent article by the pastor of the First Church of Philadelphia was solicited for publication in an early issue in June as a reminder of the significance of Pentecost, but because of other interests demanding attention and considerable space, it was crowded out at that time. However, it is always timely to discuss the Holy Spirit and to point out the place he should have in the thought and life of the church. So we commend Brother Kimmell's thoughtful treatment of this vital topic to your careful reading.—Editor).

bodily form is seen in the Godhead; therefore it should not stagger our faith to believe in the personal presence of the Holy Spirit though the natural eye cannot behold Him. The Spirit came in person, He came in His fulness, He came completely and He comes to the believer permanently,—“He will abide with you forever.”

II. The Object of His Coming.

Here we must be careful lest we seem to limit the power of the Spirit, who is God and has all the attributes of God. However it is always safe to let the Word speak. John 16:8-11—"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin because they believe not on me; of righteousness, because I go unto my Father, and ye see me no more; of judgment, because the prince of this world is judged." This program is so large that the space permitted will

not allow adequate comment, especially in view of other passages which follow: John 14:26—"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 16:13—"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."

PRAYER FOR THE HOLY SPIRIT

Spirit of God, descend upon my heart;

Wean it from earth, thro' all its pulses move
Stoop to my weakness, mighty as Thou art,
And make me love Thee as I ought to love.

I ask no dream, no prophet ecstasies,
No sudden rending of the veil of clay,
No angel visitant, no opening skies;
But take the dimness of my soul away.

Hast Thou not bid us love Thee, God and King?
All, all Thine own, soul, heart, and strength, and mind;
I see Thy cross—there teach my heart to cling:
O let me seek Thee, and O let me find.

Teach me to feel that Thou art always nigh;
Teach me the struggles of the soul to bear,
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer.

Teach me to love Thee as Thine angels love,—
One holy passion filling all my frame;
The kindling of the Heaven-sent Dove.
My heart an altar, and Thy love the flame.

—Rev. George Croly.

In the early church these promises were soon being fulfilled. Men were crying out, "What must I do to be saved," being convicted of sin. Soon the disciples were writing the gospels, the Holy Spirit bringing to mind the words, the looks and the acts of the Lord. Sometimes judgment fell as in the case of Ananias and Sapphira. The apostles and evangelists began preaching with power and groups of believers were gathering themselves together at many points forming local churches. All through the book of the Acts we see that the purpose of the coming of the Holy Spirit was not lost in the early church.

III. The Present Office and Work of the Spirit.

After the Holy Spirit has led men to accept Jesus Christ as Savior, His next duty is to keep men in love with Jesus Christ, "He shall glorify me." The command to the Believer is that he be filled with the Spirit (Eph. 5:18). So many Christians think it is optional as to yielding to the leadership of the Spirit, but the Bible gives a direct command, "Be filled with the Spirit." There is no choice in the matter, if we are to be obedient children. Being filled with the Spirit is not a matter of agony, of effort, or of works. It is simply a question of yield-

ing, or giving over of self that the Spirit may come in to abide.

The Holy Spirit is the director and the leader of the church in this age. God is not speaking to the church through dreams, or visions, or new revelations today. Those who listen to such voices will become entrapped with the "isms", or be led into fanaticism. The church needs to be very careful of this at this hour. God is speaking through the Holy Spirit to His church but it is always in harmony with the written Word—the Bible. If the Spirit is permitted to be the leader and director in the church then, "The voice of the church is the voice of God." Sad to say however so many are listening to their own voices or the voices of men rather than the voice of God. This accounts for the troubles and the difficulties in the body of Christ today. May this reminder of Pentecost cause each reader to desire a new infilling of the Holy Spirit—not a new Pentecost, not another sending of the Spirit for He is now present—but a new yielding of life that He may enter and possess us fully.

Philadelphia, Pennsylvania.

Child Training in the Home

By Mrs. Bert Deck

The child's life up to seven years of age is marked with rapid growth and developments. It is a time of almost ceaseless activity. It is a period of wonder; everywhere is wonderland for the child. There is much to see and learn.

He is receptive in his attitude toward outside influences, and we as Christian parents must be very careful of the companions we choose for a child of this age. He looks to his parents for guidance and protection. The impulses, motives and activities must be given a religious direction.

The world which this child learns to know must be interpreted for him religiously. At the very center of his life there must be established a consciousness of God which, when firmly planted, becomes a seemingly natural force.

Of course, spiritual things to him must be measured according to his capacity. We desire to make him a child Christian.

Family worship in the home and regularity in attending Sunday School and Church add much to the Christian training of the child.

The crown of the home is Godliness. Except the Lord build the house, they labor in vain. Religion is the roof of a house making it a safe shelter for those within. Children feel grateful for this to the end of their lives.

One can remember, after forty years, a little girl on her birthday morning looking forward to hearing her name mentioned especially in her Daddy's prayers.

How sad if when our children grow into maturity they should say, "I never heard my mother pray. Or, 'My parents never told me the story of Jesus. Oh, parents, let us read our Bibles and teach our children to pray in our homes. I realize it may be difficult for some of us. We may feel embarrassed but with God's help we can overcome anything. God be for us, who can be against us!"

Only just today my six-year-old girl brought one of her little friends in and asked, "Mother, may I go to the show with Joyce?" I told her that she could not, and she said, "Oh, I have to go to church."

Dear readers, don't you see the folly of this occasion had I consented for her to go with her friend? And so it is; God has entrusted these little ones to our care and we are responsible to Him for their training.

South Bend, Indiana.

The word of Jesus, in the mind of one who does not do the will of Jesus, lies like seed-corn in a mummy's hand.—Henry van Dyke.

An Uproar of the Universe » »

By Chester Parker

Today the world is confronted with the greatest problem that has ever been presented since the creation of man. The world today wants peace. But how can that peace be gained? This question as yet remains unanswered; and the situation which we are now facing is one that is of vital importance to the world as a whole; it is a situation that will determine the destinies of two billion men, women, and children; a situation that may mean destruction to civilization itself.

The world at large is ready for war. Today every nation is armed to the teeth and ready to engage in conflict at a moment's notice. Just recently Germany repudiated the treaty of Versailles and now expects to raise an army of over a million men.

France is better prepared for war than she was in 1914.

Mussolini is training the men and teaching the youth of Italy to expect a war in 1937.

And Japan and Russia are struggling giants fighting for the throne of the "Far East."

This is just part of the complex situation which the world is facing today. What can we do about it? We must create a public sentiment against war, and its causes, which are the 'profit motive' and 'fear'. In speaking of the 'profit motive' we must take the tire profit out of war for every man. This will be a great step towards world peace.

As for 'fear' we find it to be the very basis and background for all preparation of war. Every nation fears that her neighbor will attack her when she is unprepared. And every nation claims that it is in favor of peace but, yet, it will arm to the teeth to obtain—war.

Europe and Asia are armed because they fear America. Yet we Americans seldom reflect upon the new world held of us by the Europeans. On the other hand, we criticize our neighbors, their governments, and policies; and believe that they should stop making war on one another and take example from us, "a peace-loving and generous people, who would never make war on anyone unless forced to do so." This is one obstacle which is holding back world peace today. 'A peace-loving and generous people,' that the Europeans view us from a different angle. They judge us, not by our utterances, but by the record of our brief history of less than 200 years as a nation, and they conclude that we are an aggressive and war-like people, far different from peace-loving and generous.

They consider that this nation of ours was born

This oration took first prize in a union Oration's Peace Contest held in Fort Scott, Kansas. The writer is a member of the Brethren Church and graduated from high school in June. We are indebted to Rev. L. G. Wood for sending us the contribution.

as a result of an aggressive war of revolution; next they think that we invaded Canada for a purpose of Conquest. Our war with Tripoli was an aggressive struggle. We fought an offensive war against Mexico over a strip of land along the Rio Grande. The Spanish-American War was considered aggressive. And our Westward Expansion was a movement that practically wiped the red race from the American soil.

In other words, Europeans, pointing to our military history, accord us with the world's record for a most effective military conquest within a short period of time. All of these give a basis for the unfavorable opinion, which the Europeans have of the "Aggressive America," and this opinion may be the starting point for the next war.

We find that during the last war the munition maker played an important part in prolonging the struggle. Germany, the best prepared nation of the world in 1914, found that after 60 days of war her supplies were exhausted. But, through well engineered international propaganda and by the international shipment of arms and munitions it was possible for her to carry on the war. Since this was so, then we must educate the public to resent the international shipment of arms and munitions. We must teach the youth of the world, not the glory of military feat, but, the horrors of bloody war-fare. We must show them how the prevention of the international shipment of arms will help to prevent war.

The last war was fought with machine guns and cannons; the next war will be fought with deadly poisonous gases that will instantly destroy huge cities; the last war meant death to 10 million soldiers, the next war will mean destruction to civilization itself. Fellow citizens, think of it, in the last war 10 million men fell as they faced the fire of roaring cannons; 10 million men went down feeling the pain of the cold piercing steel as it tore their bodies to shreds. But the next war will be worse. German scientists have trained every effort on the production of the most deadly weapons that could ever be imagined. And they have succeeded. Today they have perfected the rotating machine gun to a stage where it will fire 1000 rounds per minute. The all piercing bullet is one that will penetrate a six inch steel armor with ease. The 'Z' ray is so destructive

that it will pulverize steel girders, melt gun barrels and explode ammunition instantly. But the most outstanding and deadly weapon ever perfected is the Stratosphere rocket. Its inventor declared that he could guide the rocket, charged with high explosive or poisonous gases and germs, over a range of 200 miles. It has now been perfected to the stage, where it will shoot a rocket 20,000 meters in height with an indefinite range. Or in other words, it is possible to start the rocket in Berlin and have it, in a short time, land in New York City only to end in the complete destruction of the entire city.

Shall we allow the world to become entangled in another great war?

The only prevention is through an educational program to be used in building up a sentiment against war. This educational policy can be carried on either in our schools and through the press, but the most effective agency is through the churches.

Through our churches it is possible to educate the youth of the world that war is useless, that war means annihilation, and that peace can be gained not with poisonous gases and machine guns, but by a continuous effort of a world working for peace.

This group here tonight and similar groups have it within their power to determine whether or not we shall have another war. And I urge you tonight to start within the churches of our own city and build up a sentiment against war, because by developing this educational policy we can build up a mighty force for universal peace; we can educate the world that war is an unwise and undesirable policy but by failing to develop this preventive of war we will be guilty of criminal neglect and leave the world to face a catastrophe that with our deadly poisonous gases will mean destruction to civilization.

Fort Scott, Kansas.

The Outreach of the Local Church

When writing this article Rev. Maconaghy was in the Southeastern District and pastor at Limestone, Tennessee, but since has moved to Ohio, taking charge of the Fair Haven church.

By Hill Maconaghy

The local church has ever been a vital and important factor in the history of the Church of Jesus Christ. The Church of yesterday and of today, and of the future, if the Lord should tarry, when finally presented by our Lord to Himself, will be composed of redeemed souls out of every kindred and tongue and people and nation. And yet that final great and glorious Church will have had its beginning in the local church at Jerusalem which at first numbered only one hundred and twenty souls.

All of Paul's nine pastoral epistles were addressed to local assemblies of God's children. Listen to only a few of the Apostle's greetings in these letters to be convinced of that. "Paul—to all that be in Rome." "Paul—unto the church of God which is at Corinth." "Paul—to the saints which are at Ephesus."

Again, the letters to the seven churches which are in Asia, found in the Revelation, were addressed to individual local groups. It was in the local church at Antioch that believers were first spoken of as Christians. It was this same local body from which Paul started on his great missionary journeys.

The local church, according to the Word, should never be content in the fact of its own existence. Instead, it, through its individual members, should be continually reaching out into new and virgin fields and there establishing new churches for the purpose of evangelizing new territory. This was the ultimate meaning of Christ's words when He said, "All power

is given unto me in heaven and in earth," and He commanded, "Go ye therefore and teach all nations baptizing them in the name of the Father and the Son and of the Holy Ghost." "Go ye into the world and preach the Gospel to every creature." "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Most assuredly every church should have a Foreign Missionary program and should pray and give and go in that work. And yet no church can truly reach out into foreign fields unless she is also taking care of her Jerusalem. For Christ's plan is first Jerusalem—"beginning at Jerusalem." How sadly the Jerusalem of many a local church is being neglected is only too well evidenced by the fact that the authority states, "Seventy millions of our people have no connection with any church or synagogue. Only one child in four receives any religious instruction."

When the Jerusalem church had greatly increased in numbers in the local community, but becoming self-satisfied had failed to reach out and meet the needs of her surrounding Jerusalem, and beyond to the vast fields white unto harvest, God permitted persecution to stir them out of their lethargy.

Are there not many churches in our brotherhood that could be likened to that early church? Surrounded by vast fields in which there is not a Brethren Church they have become satisfied with

sad condition, saying that the Brethren Church always been a small church. Is not this one of reasons why it is small—we have lacked vision failed to buy up our opportunities? If the founders of our beloved Church had possessed the small amount of zeal in the propagation of the whole Gospel that has been all too evident at times since their day, many of us would never have heard of the Brethren Church.

What a contrast we have between the Jerusalem Church and the one located at Antioch. As the Brethren at Antioch ministered to the Lord, and prayed and fasted, the Holy Spirit separated craftsmen in their midst unto the work of the Lord, sending them forth into that work He blessed and strengthened them in their labors. This seems to be God's pattern of a healthy local assembly. In that church ministrations of God's children were in reality ministry to the Lord—prayer was a realized power, the Holy Spirit ran and had free course in the lives of the individual, as well as of the church. When a church reached out in its missionary activity, leaders and members did not refuse to encourage missionary work just because it would take workers and supporters from their own local work. No individual. In their case it took two of the greatest leaders the church had—Barnabas and Paul. What if that local church had refused to sacrifice and pay the cost of reaching out for her Lord? What an unloss the church of all-time would have sustained! In this connection how full of meaning are the words of Christ in Mark 8:35—"For whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the Gospel's, the same shall save it. Yes, that church which refuses to reach out and undertake great things for Christ, giving as its excuse that it must take care of itself, is on the high road to oblivion. But that little faithful group which stint itself and sacrifice of its means, talent and workers to evangelize, and establish new churches, will certainly learn the blessed meaning of Christ's words—"the same shall save it."

Will not the Brethren Church rise up in obedience to her Lord and reach out into new fields for Christ? Holding true to God and His Word in the midst of apostasy which is well nigh engulfing the Protestant church, we have a unique position. Opportunities present themselves on every hand. Here in the Southeastern District we have a fertile field which we should enter. A similar situation exists in every district of our brotherhood.

But how are we to do this? Again we turn to the pattern of the early Church. When faced by an apparently insurmountable obstacle in the form of persecution, the disciples lifted up their voices to God in one accord. As a result of that prayer "the church was shaken where they were assembled to-

gether: and they were all filled with the Holy Ghost and they spake the Word of God with boldness."

All the members of our local churches need to assemble themselves together and lift up their voices to God in one accord in prayer; they need a new infilling of the Holy Spirit. That blessed Person should be allowed to fill every nook and cranny of our lives. And then we shall with boldness reach out in our missionary activities.

May not a word as to how this can be accomplished be in order? If every church would investigate nearby communities with an eye to locating isolated members of the Brethren Church, and finding such members, sponsor a Bible Class, Sunday School or Church Service, in that new community, what great things could be accomplished. Such meetings could be held by the pastor or some trained and consecrated lay member in the home of one of the isolated members. Such a method is meeting with marked success in many places. But if this should not be feasible, a suitable store building in a good residential section could no doubt be secured at a reasonable sum. The cost of renting such a place could be taken care of by putting the cost of rental on the local church budget, or by voluntary contributions on the part of all. This latter plan is being used successfully in organizing a new work in Johnson City, Tennessee. And we feel that if our ministry and lay members throughout the Brotherhood would back up such plans as this in their own local communities, the Brethren Church could be a greater power for God in the closing days of this age than she has ever been heretofore.

West Salem, Ohio.

"LORD, TEACH US TO PRAY"

TOPICS for July and August

"But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to the Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Mt. 6:6.

1. Pray for the Young People's Camps which are being held in Ohio, Pennsylvania, Indiana, Iowa, and California.
2. Pray for the Summer Daily Vacation Bible Schools which are now in progress.
3. Pray for churches which yearly experience a great "summer slump." Pray that the leadership of the churches may become more and more spiritual and prayerful.
4. Pray for all summer revival meetings and summer Bible Conferences.
5. Pray for the work of the Brethren Church at large, and especially for the leadership of the Holy Spirit in the transactions of the coming National Conference to be held at Winona Lake, Indiana.

Teaching Ministry of the Church

By Rev. J. G. Dod

Christianity today faces the problem of expressing faith and life, its ideals and its ethical principals, on a society that does not whole heartedly accept the Gospel. Today, in the machine civilization, with faith in things and carnal weapons rather than in spiritual strength, the world needs to go back to the old moralities based on renewed human nature and on God its Author. This is confirmed by revelation, and it insists that the whole of man is subordinate to God. Christians must be trained in this spiritual warfare on vice, crime and selfishness, on companionate marriage and similar lax ideas that savor of anarchy. The Bible, the great handbook for spiritual warriors, must be studied, learned, lived and taught, for it contains many lessons which will fortify the weak and doubting mind. There is so much conformity to the sinful world about us, so much indifference and lukewarmness against sin on the part of many Christians (?), that even churches have grown indifferent. We no longer have the courage to call sin by its proper name, as did the Prophet of old.

It is now urgent that the Church avail herself of her opportunity, assume responsibility, and practice completely our Lord's admonition in Matthew 28:19, 20. The teaching ministry belongs not alone to the preachers of the Church, the task is to every member of the organization. "Go ye, therefore, and teach all nations," was directed to the Church.

Christ is more often called Teacher than any other name. Preaching is important, but there is one preacher where there is access to scores of lay leaders. All have a part in the teaching ministry of the church. Preacher and laity alike do well to take into consideration the lack of respect for authority that prevails, and the increase in crime that is appalling, and to bear in mind that unless these things are checked they will carry our nation and the world into anarchy. A tithe of the five billion dollars spent annually on trying to check crime, if expended on Christian education, would check the wrongdoing, and it is time to begin at the redemptive side in Christian training.

Other than in the Church there is no opportunity given for that distinctly religious training which is essential to Christian citizenship. Since the Bible has been banished from the schools and colleges, crime has greatly increased. While the magazines and newspapers charge this to racketeering in liquors or to illicit profits in trade through crime, it

is evident that the absence of religious training in our institutions is one of the contributing factors.

The home has failed in its duty to take religious education seriously. This lack of respect may be due to the weak organization and impoverished program of the churches. Certain it is that as we improve our schools we will come closer to our home. As we raise the standards of our teaching and find avail ourselves of the complete teaching ministry we will increase the respect of the multitude. Christian education that is doing nothing to better its condition cannot hope for the attention and interest of the masses.

We know full well that the day of big things in Christian education has come; that in many communities there is developing a Church consciousness and a God consciousness. The Brethren Church, claiming the whole Gospel message for the whole world, should be to the front in the exercise of this glorious task. But in many respects she has been slow to accept the challenge.

The teaching ministry is more than a Sunday School half hour; it is more than a preacher's sermonizing for two messages per week. It is remarkable that the Church wields influence over so many lives and spends so little time at her teaching commission.

Practically all people in the United States believe that God is; yet they live lives that belie their belief. Here is a vast field for the teaching work of the Church. These people lack instruction; they fail to take the ministry of the Church seriously. Why? The reason, too often, is that the membership of the church are not serious about their most important business.

Jesus said to Jews that had believed Him, "If ye abide in My Word, then are ye truly My disciples; and ye shall know the truth and the truth shall make you free" (John 8:31-32). If Jesus meant what He said, and every Christian has reason to believe that He did, then God in His infinite wisdom has provided means or the truth for the teaching ministry of the Church. The Church is the repository for God's Word in this age, to proclaim the Gospel unto all people.

What avenues are open to us? The preacher must and should preach (teach) the Word of Life. The teacher in the church school can and should teach so that the Word of Truth becomes vital and motivating to those who are taught. A constantly growing

erature: tracts, booklets, books, and papers may be made to serve as a mighty teaching force. Any denomination that develops an adequate literature and uses it efficiently to the glory of God, is a denomination whose healthy growth is effectual in its teaching program.

It is in Christian education that we get people to give attention to Christ; "looking away from all else unto Jesus the author and finisher of our faith." Holding Him we are changed into the same image from character to character. We become like what

we habitually behold. The corrective of sin will be in the widening of consciousness to the point of taking in one's whole birthright and the larger realities of life. May the Brethren Church, in her teaching, arouse the love of Christ in the heart, not as an empty emotion, but as a mighty constraining impulse against sin, combining all the motive of the love of God and the ability to serve our fellowmen, if we overcome. "For their sakes I sanctify Myself that they may also be sanctified."

Falls City, Nebraska.

FAITH IN GOD--Today and Yesterday

By Everett E. Miller

We are today living in an age of promises, some of which are kept and some of which are only fine words of oratory, intended to arouse further discontent in the hearts of the American people. Our hearts are made sad when we think of the rousing speeches and master pieces of oratory given in our legislative halls of today without a single mention of God. The writer has been made to wonder if the minds and hearts of the American people today could not be soothed as with the balm of Gilead, if only our law-makers would place their faith in God. Never in the history of our country have human hands, business, organizations, etc. been looking so helplessly for some one to lead them out of chaos into prosperity. Prosperity seems to be innermost in our hands of today with experiments of every sort being tried. Nearly every letter of the alphabet has been used to distinguish these experiments, but little has been said about placing our faith in God. Can we, could we, expect God to look favorably upon a people who have pinned their faith in worldly affairs, political parties, lodges, and every sort of man-made experiments? We realize today the masses of people are hoping for something better and the writer only believes this something will come if only we could place our faith in Jesus. If law-makers and others were only trusting in God our money appropriations, etc. could be solved over night.

What we need is a genuine old fashioned revival in America, such that will shake the very foundations of the hell holes created to take the place of the 18th Amendment. When we continue to have national birthday parties with drinking cloaked in respectability, we cannot believe God stamps his approval on our nation. When we are forced to look on divorces today in our own Capitol, we are made to wonder if Jesus is held up as their example. We are made to think of the scripture recorded in John 6: "He that believeth on the Son hath ever-

lasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." As a nation we should heed the warning.

Are the people ready for that great day to meet their Lord? According to the word will the masses be ready at that time. The writer believes not, but some of His people will be ready. His people are not pessimistic today, but can see that it is foolish to place their trust in legislators and political parties who even stoop so low as to force our needy relief workers to pay into a campaign fund for a future campaign. Are they sure such a campaign will come? Again, they are placing confidence in earthly affairs.

Our minds are taken back a few years to the time when our country was first discovered. According to our history our fore-fathers landed on the American shore placing their faith in God that he would guide them in the settlement of a Christian nation. When difficulties arose, when hardships overtook them—and there were plenty of them—to whom did they go for help? They called upon a heavenly Father who answered many an earnest prayer.

Our constitution was not written and passed because of the fear of not securing votes back home. It was not written over night or forced into the minds of our law-makers by political bosses. It was thought out and every word weighed according to the value it gave to the entire volume. It was finally adopted and passed with the unanimous support of the people, and we cannot help but believe it had the approval of God as more of our legislation should have today. The writer believes that many of these men were praying men, determined to set an example for generations of people to follow. Let us not be too fast in changing a constitution adopted by such minds as these of yesterday.

New Paris, Indiana.

General Conference Program

WINONA LAKE, INDIANA,

August 26-September 1, 1935.

Conference Theme: "Victory in Christ."

Conference Text: "Thanks be unto God, which giveth us the victory, through our Lord Jesus Christ."—I Corinthians 15:57.

MONDAY EVENING, AUGUST 26

- 7:30- 7:45 Song service
7:45- 8:00 Devotions, Lewis Engle
8:00 Sermon, Vice Moderator, W. E. Ronk
8:45 Young people's short hike and camp-fire program

TUESDAY, AUGUST 27

Evangelism

Morning

- 6:30- 7:00 Prayer and Praise service, Leader, Hill Macon-aghy
8:00- 9:00 Auxiliary organizations
1. Ministerium—The Inn Chapel
Memorials
Open program and fellowship
2. Laymen's Organization—Sunday Tabernacle platform (separate program)
3. Boys' Council—Westminster Chapel
Song service and devotions
Address, "The Purpose of the Brotherhood," Floyd Shiery.
4. Sisterhood—Westminster Presbyterian Church (separate program)
9:00-11:00 Business session
Scripture and prayer—W. S. Baker
Organization
Moderator's Address, M. A. Stuckey, retiring Moderator
11:00-12:00 Bible lecture hour, Wm. Clough

Afternoon

- 2:00- 3:00 Inspirational hour
Prayer, Frank Coleman Jr.
Address, "What Evangelism Means to the Individual," Norman Uphouse
3:00- 4:30 (1) Women's Missionary Society
Devotions
Special Number
Reports President, Mrs. U. J. Shively
Financial Secretary, Mrs. N. G. Kimmel
Treasurer, Mrs. Ira Slotter
Literature Secretary, Mrs. D. A. C. Teeter
Editor, Woman's Outlook, Mrs. E. C. Van-ator
Appointment of Committees
Memorial service
(2) Laymen's Organization—Sunday Tabernacle Platform
Round Table Discussion
(3) Young people's recreational period
Swimming, Water sports, Contests

Evening

- 6:15 Young People's Vespers
Song service
Devotions, Dorothy Whitted
Devotional address, Ray Klingensmith
7:15- 7:30 Song service
7:30- 8:15 Christian Endeavor Inspirational service
R. D. Cress, National President, presiding
Report of C. E. Field Secretary
Announcement of Program for the New Year
Address, W. H. Schaffer Jr. Associate President
8:15 Evangelistic sermon, R. Paul Miller

WEDNESDAY, AUGUST 28

"Home"

Morning

- 6:30- 7:00 Prayer and Praise service, Leader, George Ronk
8:00- 9:00 Auxiliary organizations

1. Ministerium—Inn Chapel
Report of officers
Elections
2. Laymen's Organization—Sunday Tabernacle Platform (separate program)
3. Boys' Council—Westminster Chapel
Song service and devotions
Address, "What Our Brotherhood Does," W. Steffler
4. Sisterhood—Westminster Presbyterian Church (separate program)
5. Women's Missionary Society—Auditorium
Devotions
Reports—General Secretary, Mrs. Herbert Br-coe
Manager, Woman's Outlook, Mrs. I. Slotter

- 9:00-10:00 Business session
Scripture and Prayer, James Cook
Reports (five minutes each)

- Home Mission Board
Foreign Mission Board
Publication Board
National Sunday School Association
National Christian Endeavor Society
Statistician
Board of Benevolences
Committees and others
10:00-11:00 Brethren's Home and Benevolent Interests
Reports
Address, Martin J. Shively
11:00-12:00 Bible lecture hour
"Temperance," C. A. Bame

Afternoon

- 1:20- 1:50 W. M. S. Mission Study class
2:00- 3:00 Inspirational hour
Prayer, Frank Gehman
Address, "The Christian Home," C. L. Ansp
3:00- 4:30 Women's Missionary Society
Home Mission Session
Devotions
Special Number
Presentation of Ashland College
Special Number
Presentation of Seminary
Special Number
Presentation of Home Mission
Young people's hike and supper out

4:30 Evening

- 6:15 Young People's Vespers
Song service
Devotions, Paul Bauman
Devotional address, K. M. Monroe
7:15- 7:30 Song service
7:30- 8:15 Sunday School Inspirational Service
W. I. Duker, presiding
Address, Miles J. Taber
8:15 Sermon, "The Brethren and War,"—H. F. Stuckman

THURSDAY, AUGUST 29

Foreign Missions

Morning

- 6:30- 7:00 Prayer and Praise service, Leader, Arthur C. Y
8:00- 9:00 Auxiliary organizations
1. Ministerium—Inn Chapel
Address, "Traits that Make or Break the Pre-er," S. M. Whetstone
2. Laymen's Organization—Sunday Tabernacle Platform (separate program)
3. Boys' Council—Westminster Chapel
Demonstration, A Typical Brotherhood Meeting
4. Sisterhood—Westminster Presbyterian Church (separate program)
5. Women's Missionary Society—Auditorium
Devotions
Business session
Report of the Nomination Committee
Presentation—Program for the year
Goals for the year
Budget for the year
9:00-10:00 Business session
Scripture and Prayer, Ord Gehman
Reports, Unfinished business, New business

- 11:00 Foreign Missionary Society session
Address, "From Darkness to Light," Mrs. Kennedy
Address, (Subject to be supplied) Miss Nielsen
12:00 Bible lecture hour
"The Paramount Duty of the Christian Church,"
L. S. Bauman

noon

- 1:50 W. M. S. Mission Study class
3:00 Inspirational hour
Prayer, Alton Witter
Address, "Village Evangelization," Chauncey B. Sheldon
Address, "The Power of the Gospel in Africa," Mrs. Sheldon
4:30 (1) Women's Missionary Society
Foreign Mission Session
Election of Officers
Devotions
Special number
Message from South America
Message from Africa
(2) Young People's Auto Tour

ing

- Young People's Vespers
Song service
Devotions, Helen Garber
Devotional address, "The Abundant Life," Herman Koontz
7:30 Song service
8:15 Foreign Missions Inspirational service
Address, "The Report of the Spies," Mary L. Emmert
Sermon, "A Day of Good Tidings," C. H. Ashman

FRIDAY, AUGUST 30**Christian Education**

ing

- 7:00 Prayer and Praise service, Leader, C. H. Wakeman
9:00 Auxiliary Organizations
Ministerium—Inn Chapel
Laymen's Organization—Sunday Tabernacle Platform (separate program)
Boys' Council—Westminster Chapel
Song service and devotions
Address, "Starting a Brotherhood in the Local Church," N. V. Leatherman
Sisterhood—Westminster Presbyterian Church (separate program)
10:00 Business session
Scripture and Prayer, Herman Hoyt
Reports, Unfinished business, New business
Brethren Publishing Company session
11:00 Bible lecture hour
12:00 "How are the Dead Raised, and with What Body Do They Come," Alva J. McClain

noon

- 1:50 W. M. S. Mission Study Class
3:00 Inspirational hour
Prayer, W. I. Duker
Address, M. A. Stuckey
4:30 (1) Women's Missionary Society
Devotions
Recognition of Banner Societies
Special Number
Feast of Ingathering
Unfinished business
Installation of officers, Conference Moderator
Laymen's Organization—Sunday Tabernacle Platform
Round Table Discussion
Young People's Treasure Hunt

ng

- Ashland College and Seminary Banquet
Young People's Vespers
Song service
Devotions, Garber Drushal
Devotional address, Robert Ashman
7:30 Song service
8:15 Ashland College and Seminary Inspirational session
A Symposium, by Graduates of the Seminary
Address, "Education and Christian Develop-

- ment," E. G. Mason, Dean of College
Address, C. L. Anspach, President, Ashland College

SATURDAY, AUGUST 31**Home Missions****Morning**

- 6:30- 7:00 Prayer and Praise service, Leader, Grant McDonald
8:00- 9:00 Auxiliary organizations
1. Ministerium—Inn Chapel
Open program and Business
2. Laymen's Organization, Sunday Tabernacle Platform (separate program)
3. Boys' Council—Westminster Chapel
Song service and devotions
Address, "Young Men Shall See Visions," W. C. Benshoff
4. Sisterhood—Westminster Presbyterian Church (separate program)
9:00-11:00 Final Business Session
Scripture and Prayer, Everett Niswonger
11:00-12:00 Bible lecture hour
"The Importance of the Premillennial Position to the Brethren Church," Alva J. McClain

Afternoon

- 1:20- 1:50 W. M. S. Mission Study class
2:00- 2:45 Brethren "Advance Hour," C. L. Anspach, presiding
"Our Advance in Cleveland," Tom Hammers
"Advancing in Covington, Va.," Bernard Schneider
"The Advance of the Brethren in Southern California," Henry V. Wall
"The New Unity Between our District Boards and our National Home Mission Board," W. H. Schaffer Jr.
"Yet Greater Advance for 1936," R. Paul Miller, Secretary of Board
2:45- 3:30 Foundation Builders Secretaries Session
Home Mission Playlet, "In Perfect Peace," by Mrs. Ray Gingrich; produced by her and members of the Ellet, Ohio, church
3:30 Boys' Baseball; Girls' Volley Ball
5:30 Annual Christian Endeavor Luncheon, Warsaw Brethren Church

Evening

- 7:15- 7:30 Song service
7:30- 8:15 Home Missions Inspirational session
Charles L. Anspach, President of the Board
Address, "The Great Northwest, an Empire Yet to be Won," Albert L. Lantz
Address, "One Summer under the Tent in the Northwest," R. Paul Miller
8:15 Address, "God's Only Plan," Roy A. Patterson, Attorney, Member of Home Mission Board

SUNDAY, SEPTEMBER 1**Brethren Day****Morning**

- 6:30- 7:00 Prayer and Praise service, Leader, H. M. Oberholtzer
9:30- 10:45 Sunday School
General Superintendent, E. L. Miller
Adult Teacher, M. A. Stuckey
Young People's Teacher, K. M. Monroe
10:45-12:00 Morning Worship service
Devotions, L. V. King
Special Music
Sermon, "The Supremacy of Christ," W. S. Bell

Afternoon

- 2:30 Spiritual Life session
Devotions, C. A. Stewart
Address, "The Meaning and Cost of Discipleship," by Dr. C. C. Ellis, President of Juniata College, Huntingdon, Pennsylvania

Evening

- 6:30- 7:30 Christian Endeavor Session
Leader, Clarence Fairbanks
7:30- 7:45 Song service
7:45- 8:00 Devotions, G. L. Maus
Closing address, "The Life of Victory," Dr. C. C. Ellis

CHRISTIAN ENDEAVORC. D. WHITMER, Editor,
South Bend, Ind.**B**RETHREN **C**HRISTIAN **E**NDEAVOR
RINGING CHURCH EXTENSION
Y UNCONSECRATED VANGELISM**CHRISTIAN ENDEAVOR
AT****FIRST BRETHREN, ALLENTOWN**

Believing that we all may derive some benefit by learning what other societies are accomplishing, we submit this article of the activities of our Christian Endeavor Societies at First Brethren Church, Allentown, Pa.

Our Christian Endeavor is divided into three societies, Junior, Intermediate and Senior. The Junior membership is twenty-five; Intermediate, thirty; and Senior, fifty; making a combined membership of one hundred five. Our Junior Society is under the direction of a Superintendent and two Assistants who direct the children in divided groups of different ages. The Intermediate Society has a Superintendent and an Assistant Superintendent in charge, while they are also organized, having their own officers. The Senior Society is organized, having their officers and this Society is in charge of the activities of all the Christian Endeavor.

The Senior Society has for the last five years published a weekly bulletin for the church, printing, composing and financing it. In addition to this they edit a Year Book each year published on the Anniversary Day of the church.

All the Societies have conducted services each Sunday evening at 6:30 continuing to 7:30 and shall continue to do so through the summer months. In addition to these prayer-meetings such special meetings as having charge of the church service on C. E. Anniversary Day, Watchnight Service, Easter Dawn Service, etc. Business Meetings for both the Society in general and Executive Committee, two Musicales, two Socials and a picnic on Decoration Day, were also conducted and enjoyed by the members.

The finances of the Societies are run very efficiently with \$300.00 already having been raised this year out of a Budget of \$600.00.

The C. E. Societies had a large share in the Building program which the church recently passed through in that they gave much of their time, services, and funds toward the successful completion of all plans.

A Bible Reading Contest was recently engaged in which resulted in one of the members receiving a beautiful Bible. Different old-time hymns have been studied and the book "In His Steps" is now being read. The Senior Society was recently host to two C. E. Societies of two neighboring churches

which resulted in fine fellowship and new friendships with a closer unity between different societies developed.

Many of our members are receiving instruction and training in executive duties, public speaking and committee work which will make them an asset to the church which they serve.

Plans for the remainder of the year call for the yearly Doggie Roast, Banquet, a new set up for summer work and a number of vital changes which we shall be glad to inform you of when tried.

JAMES O. SUFFORT JR.
President

P.S.: From Ash Wednesday to Easter we conduct a campaign to encourage prayer. The plan called for a penny to be dropped into an envelope provided for the purpose, and which was to be kept on the dining table, each time a prayer was said before engaging in partaking of the meal. This plan proved very successful in that envelopes came in quite full of pennies showing the prayer was had and also the receipts aided our financial program. Who said you could not kill two birds with one stone?

J. O. H.

**BUDAPEST OR BUST,
BRETHREN!!!**

It has been five years since the last World's Convention of Christian Endeavor but the echoes of that memorable gathering in Berlin in the summer of 1930 have not yet died down.

Now the ninth quadrennial Convention (postponed from 1934 because of unsettled conditions in Europe) is announced to be held in Budapest, Hungary, in August 1935. The preparations are proceeding with unusual success in many European countries, and an American delegation is being assembled which will be representative of the movement in all parts of the United States and Canada and of sufficient size to demonstrate the strength of the society in the continent of its birth.

The program will give equal recognition to three languages—Hungarian, German and English and the speakers and conference leaders will be chosen from every part of the world. Under the leadership of Dr. Daniel A. Poling of New York and Dr. James Kelly of Glasgow, president and vice president of the World's Christian Endeavor Union, and with the heartiest cooperation of the Hungarian National Government, the details are being arranged for a convention which will bring to the front the power of Christian young people from more than a score of nations.

Budapest has stood for a number of years as a strong center of Christian Endeavor. The variety of the work accomplished by the Budapest Christian Endeavor Union and the strong leaders it has been able to claim and use to advantage have already justified

the choice of the beautiful city on Danube as the seat of the Convention.

The American delegation will divide into several tours of varying degrees of length and expense, covering the principal countries of Europe before and after the Convention. One section of the delegation will visit the Holy Land. July 11 is named as the sailing date (immediately following the International Convention in Philadelphia). The Travel Department of the International Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Mass. is arranging all the details for the American contingent. Mr. Carl M. Wright, Superintendent of the Travel Department, 41 Mt. Vernon Street, Boston, Massachusetts, will gladly furnish information as to prices, schedules and other essential points.

In these days when the world seems to be on the verge of another armed conflict, we Brethren should pray that this C. E. Convention in Hungary may act as oil on the troubled waters, and prove to be, in a way at least, a symbol of the peace when Christ shall reign over the world as the Prince of Peace and nations shall war no more.

We hope that some of our Brethren young people may have the opportunity of attending this great convention. Please notify the editor of this paper if you are planning on making this trip.

R. D. CREE

**Y. M. AND B.
BROTHERHOOD**

W. H. SCHAFFER, EDITOR
Conemaugh, Pa.

**ATTENTION
BROTHERHOOD SECRETARIES**

Write now before you forget the names and addresses of every member of your organization. We have a surprise for you. It won't be long until General Conference at Winona Lake, Indiana, the latter part of August. We want every Brotherhood member who can possibly get to Winona this summer to be there for our Brotherhood program. Especially the officers of each organization ought to be there.

What we believe will be an exciting and interesting program is awaiting your arrival at Winona. Write the name and addresses plainly, then to the Editor of this column, W. H. Schaffer, 115 Oak St., Conemaugh, Pa.

**THE CONEMAUGH
YOUNG MEN'S BROTHERHOOD
GOSPEL TEAM**

Several months ago a group of young men of the Conemaugh Brethren organized a Young Men's Gospel Team. They are qualified to conduct services

churches to which they may be. Several of the young men have demonstrated their ability to present engaging gospel messages. Three of them form a trio whose services have been in great demand. Another of the young men is an accomplished pianist and all of them have a real testimony for the Lord by their daily lives.

The Gospel Team is organized under the title, "The Young Men's Brotherhood Gospel Team of the First Brethren Church, Conemaugh, Pennsylvania." They meet regularly every Tuesday evening after the prayer service for devotions and study on how to prepare Gospel Messages and how to conduct worship services. They only do so of free will offering to defray expenses of travel.

PAUL DICK, Secretary.
223 Fifth St., Conemaugh, Pa.

NOTES ON THE SUNDAY SCHOOL LESSON

BY GEORGE S. BAER

NAOMI

Woman of Faith and Courage

(Lesson for July 14)

Scripture Lesson—Ruth 1:14-22; 4:

Principal Scriptures The Book of

Principal Text—"A woman that feareth the Lord, she shall be praised." (Ruth 1:31:30).

Lesson Tested—Naomi had gone to Moab with her husband Elimelech because of famine in the land of Judea. Her husband died, and her two sons, Mahlon and Chilion, Moabite women, in violation of the law. Her sons also died and she was left destitute with her daughter-in-law. She felt that the hand of God was heavy against her. Were judgments inflicted because of unlawful connections? Would God be against the God of her fathers because he seemed to have forsaken her?

Naomi Proves Courageous—In this dismal situation, instead of giving in to pessimism and rebellion, Naomi met the crisis with courage and decided to return to her own land where she could worship God more freely and have fellowship with those of like faith. And yet she knew that she would return as one humbled and ashamed of God in the eyes of her people. But she would face it with a heart was stout in devotion to the God.

Naomi's Courageous Faith is Magnanimous—Naomi was determined to return to her land, but would she take her two daughters-in-law with her? They were poor and able to work; it might be

to her advantage. But she was not selfish; she thought rather of their welfare and happiness. She advised them to remain in Moab, where they would have opportunities of forming new homes among their own people. She loved them and had taught them the Jehovah religion, but she would not take advantage of their emotions as she was leaving, nor would she allow them to build up hopes that they might not be able to realize by going with her. So she urged them to stay and she thereby showed her great-heartedness.

Faith Inspires Faith—While her arguments prevailed with Orpah, her faith inspired faith in Ruth, who was ready to go to any limits in her devotion both to Naomi and to Naomi's God. Ruth is usually given all the praise at this point and she certainly proves her nobility, by her choice, but Ruth's decision is much to Naomi's credit. Her life, her faith, her courage, her instructions—all proved a mighty lodestone capable of drawing a noble character unto itself and ready to make any sacrifices. A weak, fearful faith could never have done that. The Christian world owes a debt to that faith.

Faith Makes Readjustments—Naomi returned to Judea humbled and in an attitude of self-reproof, though she had gone out proud of her station and confident of her favor with God. Her family had been prominent, now she was ready to take a humble position among our people, accept hospitality and the opportunities of self-help for herself and her daughter-in-law. Any honorable toil would be accepted. Moreover she was ready to put herself in the background that she might forward the interests of the younger woman who clung to her as her own child. Her faith made her ready to readjust herself in any way to fit into the will and plan of God.

A JOYFUL TITHER

By the Rev. James F. Price

The writer is nearly eighty-two years old. I am a preacher. I have been a tither for fifty-seven years. I was ordained and preaching before I married. Soon after my marriage I bought a little cottage home and my wife and I went to housekeeping. Very soon after we moved into our home, the Rev. J. M. Halsell, a faithful old minister, came and spent the night with us. My wife and I both felt somewhat embarrassed. He was neatly dressed, tidy in appearance and pastor of a small city church. We were not well prepared to entertain ministers. But he made himself at home, and made us feel at perfect ease.

The next morning before he left, he asked me if I tithed my income—of course it was small. I told him I had thought about it, but had not begun. He told me that as a young minister, he wanted me to start out right. He wanted me to tithe and to teach my

people to tithe. I took my lesson, and began to tithe at once. My wife heard his talk to me and heartily joined in our plan to tithe. He told us the Lord would bless us temporally and spiritually. We believed it. But we did not begin to tithe to make money out of it—just to get the Lord to bless us temporally. We began to tithe because we thought it was right—a Biblical requirement.

We have never failed to tithe all our income these fifty-seven years. We have not had as many luxuries as some ministers; but there never has been a time when we were in real need. We have a comfortable home, good food, decent clothing and the common comforts of life. We owe no one any money. God gave us three children. He has taken one to Himself. The other two are doing well and happy. We have some fine grandchildren.

But what of the spiritual blessings? We have lived comparatively happy lives. We have lived as husband and wife fifty-four years. As pastor of churches I feel that many people are living better lives because of my ministry. In my evangelistic work hundreds and even thousands have been brought to accept Christ as Saviour. I have assisted in organizing several churches, helped build several church houses and assisted in their dedication. I have married over four hundred and fifty couples; as far as I know only two have ever separated. I have had one experience that is quite unique. I have never asked for but on position in the Church in my life—that was the first place I preached. The people had had no preaching for some time. I asked a good old elder if he thought it would be all right for me to preach there. He said, "You are a poor-looking excuse for a preacher, but I think there will be no objection." My life has been filled with more than I could do, and is yet thus filled. Some have asked, "Did you ever give more than the tithe?" yes; much more. But the tithe was the basis of our giving. In building the church house at Marion forty years ago, I gave \$700 more than the tithe. Was it a good investment? Hundreds of souls have been brought to Christ in that church besides the good the church has done in other ways. Was tithing the cause of all these blessings? Not that alone. But it was an essential part of a true Christian life. God has promised to bless such lives.

—The Presbyterian.

Neglecting preparation for eternity is like the traveler across the desert, or through a hostile wilderness, who provides nothing for his journey; like the ambassador to a far country, who forgets his message; like the invited guest who puts not on the wedding garment; like the fool who counsels his soul to take its ease, while God's voice called him to judgment.

—E. Foster.



NEWS FROM THE FIELD



A NEW BRETHREN CHURCH

The long desired and patiently awaited dedication of the rebuilt First Brethren Church of Allentown, Pennsylvania, took place May 5th at 2:30 P. M. A large attendance of the congregation and their friends were present to witness the ceremony. Rev. W. H. Schaffer, pastor of the First Brethren Church, Conemaugh, Pennsylvania, read the Scripture lesson and offered prayer. Congregational singing and special numbers by the Choir were enjoyed by all. Rev. W. A. Steffler, pastor of the Third Brethren Church, Philadelphia, and Moderator of the Conference of the Pennsylvania District of Brethren Churches, preached the dedicatory sermon in which he strongly urged that this be God's house for the preaching and teaching of Fundamental Christian doctrine. Rev. P. M. Naff, pastor of the church, led the congregation in a dedicatory act in which the people who had in different ways contributed to the erection of the building dedicated all they had given and done to God for His service. Dr. I. D. Bowman, a Brethren evangelist, pastor, and scholar, of Leesburg, New Jersey, offered the dedicatory prayer. He also had charge during the taking of the offering.

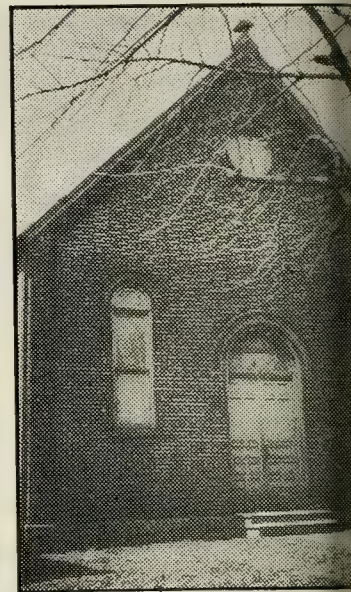
All the services of that day were special services. In the Sunday School hour Mr. Russel Reinert, Superintendent of Dubbe Memorial Reformed Church Sunday School, was guest speaker. In the morning worship Dr. I.

D. Bowman gave a much appreciated Bible study. In the Christian Endeavor service Mr. Harry Fitsch, a well-known youth worker, was guest speaker. In the evening worship Rev W. H. Schaffer preached an evangelistic message. Special music was rendered in all these services, our Choir and the Quaker Trio, a group of young ladies who sing a capella and who are being well received wherever they go, were the principle contributors.

A week of services followed Dedication Day. Monday was Young People's Night in which Rev. W. H. Schaffer again brought an evangelistic message. Tuesday's service was termed Educational Night and Dr. Robert R. Fritsch, Professor of Bible at Muhlenberg College, gave an address, which was certainly true to the spirit of the occasion, on "Bible Teaching in the Home." On Wednesday, Musical Night was observed by congregational singing and by special vocal and instrumental numbers. On Thursday was a service among ourselves which we termed Fellowship Night. Community Night was observed on Friday evening with addresses by our two neighboring pastors, Rev. M. F. Klingaman of Dubbe Memorial Reformed Church, and Rev. L. R. Walters of Grace United Brethren Church. Special music was rendered by representatives of each of the three churches.

Our rebuilding operations have so completely changed the old church building that there is very little to

show that the old building is part of the new. A glance at the picture of the old building and the new will firm this statement. The old church not only very plain but was set a twenty feet back of the building



A VIEW OF THE OLD CHURCH
AT ALLENTOWN, PA.

We have before us a photograph of a little boy standing in a space open field. The background however the old First Brethren Church and a few scattered dwellings. The photograph suggests that at the time the building was erected no building line had been established. We raised the front wall of the old structure and built in front of it an addition of stone having its front wall eighteen feet farther toward the front of the lot than the front of the old structure had been. The old building was thirty-two feet across the new addition is forty feet across the front, making an L shaped building. A vestibule occupies one end of the new part but the rest enlarges the auditorium by an additional floor of eighteen by twenty-eight feet balcony of the same size. The basement under the entire building is fitted with folding doors so that it can be separated into rooms for Sunday School and other uses, or converted into one great room. A new heating system was installed. The interior of the old part of the building has been replanned and decorated, also refurnished and the interior walls have had the old surface covered with stucco to match the stone walls of the new part. The old ground glass windows have been replaced with stained glass.

The Brethren of the Pennsylvania District may wonder whether the rebuilt large enough to entertain a conference. We reply that in a recent special service by placing some chairs to augment the capacity of the pews seated four hundred and fifty people.



AN INTERIOR VIEW OF THE REBUILT CHURCH AT ALLENTOWN, PA.

the auditorium, an amplifier was used on this occasion and we seated hundred and fifty more in the basement, making a grand total of six hundred which is not an estimate but an actual count.

P. M. NAFF, Pastor.

REVIVAL AT BEUNA VISTA

Feeling the need of special revival services to launch the coming year's campaign here, the Brethren at Buena Vista called on Brother I. D. Bowman to conduct a two week's revival. The meeting ended June 9th and was followed by a communion service on the 10th. God saw fit to bless us with many additions to the church and three reconsecrations. The results are felt in a renewed interest in the affairs of the local congregation. Brother Bowman also was of invaluable assistance to the pastor in getting under way in a strange field. We cannot speak too highly of the evangelist's fidelity to the Word and deep consecration in the work of the Lord. His messages were aimed at convincing the intellect rather than stirring the emotions, consequently we expect our revival to go on throughout the year.

Buena Vista is a promising field. The church, as in so many other localities, found the financial way rough and hard, but prayers are being answered and we look forward to God-given prosperity.

FRANK G. COLEMAN JR.

BRETHREN YOUNG PEOPLE'S CAMP MEETING

The Brethren young people of Turlock, Manteca and Lathrop, California, held their second annual camp meeting on June 7, 8, and 9 at Mill's Grove, near Turlock.

The average attendance daily was 100. President Enid Seward, presided at all the meetings. The music was under the direction of Merle Johnson, assisted by Enid Seward and Betty Johnson.

A special session was held on Saturday afternoon for the young people's camp. Those who spoke were Miss Mary Radford on "The House That Was Built on Sand," Paul Larson on "Thou an Example;" and Rolland Johnson on "Archeological Discoveries in the Bible."

Devotionals were led by Paul Larson, Merle Johnson, Mrs. Ruth Norton, and J. W. Platt.

The recreation period consisted of swimming and baseball. Chief cooks for camp meals were Mr. and Mrs. John Stookesberry. Transportation for the three churches was provided by Wayne Gruff.

Inspirational messages were given throughout the camp meeting by Rev. J. W. Platt, on "Baptism;" Rev. N. J. Jennings, on "communion," and Rev. Merle Johnson.

Evening sermons were given by

Rev. Ben Owen, who has taken charge of the work in Tracy. These services were all bonfire services. Before the closing sermon on Sunday evening, officers for the coming year were installed by Rev. J. W. Platt. After the installation the sermon was given, followed by a foggot service, with practically all the young people responding.

Many blessings were received and many victories were won.

DOROTHEA JOHNSON,

Secretary

Tracy, Calif.

Note: There is a possibility of the young people obtaining Mill's Grove as a permanent camp meeting ground.

ROANOKE, VIRGINIA

The Roanoke Church has both joy and sorrow in camp. Yesterday morning Brother H. W. Koontz was taken to the hospital for an appendicitis operation. The doctor reported a clean operation, and we ask the prayers of the brotherhood for his speedy and complete recovery.

We are happy over the good start of our first Daily Vacation Bible School. We had planned for around 45 to 50, and hoped there might be as many as 60 in attendance. The first day had 108, and not less than a hundred any day the first week. Perhaps you can imagine how speedily plans had to be rearranged. One man told Brother Koontz by Wednesday that his son had learned more about the Bible in three days than he had in a whole year at his Sunday School. We have all Bible School, and no handicraft work, and the children seem interested in it. Hope this week (the last) will be as good as the first. Both Mr. and Mrs. Koontz had classes, so will have to rearrange the plans some more, but with the Lord's help and guidance the church will carry on in His work.

W. V. FINDLEY

A STORY For Our Young Readers

THE SECRET OF PATTY'S POPULARITY

By Hester Wrenn Slater

Despite the thunderous applause vibrating through the big auditorium a look of utter disgust filled the eyes of a goodly number in the Seventh A grade, when Patty Malone, bearing the popularity banner of her class, stepped from the platform.

"I don't see how she got it," confessed Julia Greene to her bosom friend, Susan Salter, as they wandered leisurely homeward after the final examination for the spring term of school.

"Neither do I," admitted Susan, "for,

to my way of thinking, there's nothing really brilliant nor extraordinary about Patty, while you—"

"Don't mention me—" returned Julia sneeringly as a glint of anger appeared in her usually bright eyes—"there's no way denying it—Patty was unanimously chosen over me as the most popular girl in school."

"It's positively disgusting," muttered Susan. "She's only been living in this town for two seasons, never entertained once. Not a girl in class has ever visited—doubt if any of them know where she lives."

"Wrong there, Susan," muttered Julia. "I know where she lives all right."

"You do?" questioned Susan in surprise.

"I'll tell the world I know!" returned Julia. "I took it upon myself to locate her home when I caught the hint that possibly she was going to carry off the banner."

"Wait, girls," called the voice of Catherine Jones, coming up behind them. "I want to tell you something."

"Of course," whispered Julia as the girls stopped. "Catherine is going to try to find some way to get a finger in the pie, but she needn't count on me."

"Nor me, either," agreed Susan.

"I'll wager my new hat," chuckled Catherine as she joined the girls, "that Popular Patty was the topic of your discussion."

"I suppose it's the subject on everybody's lips just now," returned Julia, "but to be perfectly frank, I'm not so interested in the matter as I could have been had the banner gone to the right place."

"Perhaps not, Julia," returned Catherine, "but really you shouldn't feel any resentment towards Patty; you've held the banner three years, and really Patty is a lovely girl—this compliment is only an expression according to my own opinion of her true worthiness."

Julia turned questioning eyes upon her companion. "What do you know about Patty Malone?" she inquired thoughtfully. "Guess you'll be claiming a lifelong friendship with her the next thing we hear."

"Can't make a go of that," returned Catherine, "but I really wish I could; she's such a fine character."

"Stop where you are, Catherine," demanded Julia. "You don't know a thing about Patty Malone, you've never been any nearer her than I have, and how she won this popularity banner is beyond me."

A little spot of red dyed the cheek of Catherine, and at the next corner she waved goodbye to her companions and headed for her own home alone.

"Well," said Julia after Catherine had left them, "I guess I've settled that young thing once and for all."

"The idea," scoffed Susan, "of Catherine faking up a friendliness for this little upstart that's robbed you of your rights! Isn't it ridiculous?"

"It would be," admitted Julia, "if it wasn't so funny. Let's drop the subject, Susan," she continued merrily, "I'm sick of it."

But dropping the subject of Patty's popularity wasn't as easy a matter as it sounded. Every girl that went to Junior High was talking, and strange to say, Julia learned on reaching home that the matter didn't stop among girls, for the first person she hailed when she reached her own door was her brother Ralph.

"Well, well, Chickie," Ralph greeted her in his affectionate manner, "Miss Patty put one over on you today."

"Put nothing!" exclaimed Julia. "You boys are at the bottom of this—she'd never have won the popularity banner over me on the vote of the girls in Junior High."

"Patty's a fine girl," returned Ralph, just as if he hadn't heard his sister.

"Fine!" cried Julia. "You say that because you don't know what the word fine means."

"On the contrary," returned Ralph, "I do know what the word means, and because I know its meaning, applied the word to Patty."

Julia gave her brother one withering glance, and without a word made her way to the library.

Usually Julia could drown any disappointment in the world in a good book, and presently she was huddling in a big chair with her favorite volume in her lap. But somehow, the stories that had heretofore fascinated her, were suddenly trite and uninteresting, and in spite of the determined effort she was making to forget the event of the morning that had caused her so much discomfort, the face of Patty Malone seemed continuously to appear between her eyes and the printed page of the book in her lap.

Suddenly she heard the door of the library open and she knew without so much as looking up that her brother was in the room, but she didn't speak.

Like herself, Ralph got a book from the well-filled case and sat down on the opposite side of the room to read, but the stories to him seemed unattractive also, and presently he flung the volume aside and, crossing the room, hopped into the window in front of his sister.

"Julia," he said thoughtfully, "you've always been a most generous sister, holding for the right and standing up for justice, and the attitude you took this morning towards Patty Malone hurt me to the quick."

"What would you have me do?" exclaimed Julia as she raised her eyes to the frank face above her.

"I would have you do the right thing, Julia," Ralph answered. "Your own heart knows what that is."

"Not in this case," returned Julia. "Why, buddy," she went on excitedly, "I scarcely know this Patty Malone, and how she ever won the banner from me is indeed puzzling."

"That's because you don't know the girl," returned the boy. "If you did

know Patty, there'd be no further speculation on your part as to how she happened to carry off the popularity banner."

"Anybody would think to hear you talk," retorted Julia, "that you were a very close friend of the Malones—you and Catherine Jones."

For a moment Ralph sat with his hands clasped about his knees looking steadily at his sister, then a faint smile broke over his face.

"Catherine Jones and I," he said slowly, "probably know Patty better than anybody else in this town. You know she has two brothers—one that's a cripple. I became interested in him through the Scout organization, and—and—well," Ralph went on thoughtfully. "I made it a point to drop by frequently and help him out with his

EDUCATION

A little knowledge of the ways of men,
A little reading of their deeds and fates,

A little guessing at their thoughts, and then

A quick forgetting of their names and dates—

That's History!

A little delving in the tomes they penned,

A little conning of the verse they writ,

A feeble grasping of their aims and trend,

A showy mem'ry of their mirth and wit—

That's Literature!

A little dabbling with a salt or two,

A little musing with a sticky mess,
A few experiments half-blundered through,

A twilight testing of a groping guess—

That's Science! —Selected.

studies. Thus I came to know the Malone family.

"The father is a boiler-maker, earns a good salary, the mother is dead. Patty is housekeeper and home-maker, and she fills the bill as well as anybody I ever saw. Her brothers adore her," declared Ralph, "and the doors of the Malone home swing wide open year in and out, and I've never been there that she wasn't doing something for somebody."

"I don't see how she can do all this and go to school," retorted Julia, "and—and—keep that smiling, cheerful attitude she wears all the time."

"That's the secret of her popularity," exclaimed Ralph—"the secret that made her the most popular girl in school. She accepts life as it comes without criticism or complaint, and you can mark it down, Sis, there wasn't a vote cast for her this morning that

didn't come from somebody she had befriended."

"That's enough, buddy," returned the girl. "If what you say is true, Patty deserves the banner; if it is—well—" finished Julia, still dubious of accepting her brother's statement. "I shall find it out."

"Patty will bear investigating," declared Ralph, "and you couldn't do better than to cultivate her friendship."

Julia didn't wait to hear anything more about Patty Malone. Indeed she had already heard enough—but one thing she was determined on, she would see for herself this gentle creature dispensing love and helpfulness within her own home to all who entered the door; this cripple brother so generously ministered to; the rowdy boys like her own brother Ralph whom she crowded together in her kitchen and made so happy. If it were true, she was justified in receiving the banner; if it wasn't—then you know Ralph was going to hear something from his sister that wouldn't be music to his ears.

True to her decision, that very afternoon Julia paid a visit to the Malone home, and, at Patty's invitation, attended it through the evening, and that length of time Julia learned a lesson she never forgot.

"You win, buddy," Julia said on turning home that night. "Patty receiving no more than her just due, the secret of her popularity is, the sult of the most unselfish life I've ever contacted—and—and—yes, I'll say," declared Julia softly, "I'm heartily ashamed that I was foolish enough to express an opinion of such a vital matter before I had investigated the source, and in the morning when I turn over the banner to Patty—the banner I have carried for three seasons—it's going to be with a solemn declaration that she's going to have to work even harder next year to keep it than she did this year to win it."

"That's the spirit, Sis," exclaimed Ralph happily, "and if I'm any judge of human nature, I can see a lot of good around this town in the year ahead."

—The Way.

THE CHURCH STILL STANDS

The Church needs to make no apology for its being; it can afford to be silent in the presence of its critics. It is a divinely conceived institution that meets the deepest and most enduring desires and needs of men. It serves its highest purpose when it witnesses to religion, pure and undefiled, which is summed up in the brief word: "To love justly, to love mercy, and to walk humbly with thy God."

The Church still stands.—Bishop Freeman, in Voice of Assurance.

CHRISTIAN ENTHUSIASM

This is the great need of the professional religion of our day. There is too much formality and too little enthusiasm.

ess, too much lackadaisical piety too little stalwart Christianity, too much sitting at ease in Zion and too much zeal for the progress of Christ's Kingdom. There is too much talk and too little work, too much sentimentalism and too little Christ-

"One is your Master," ought to ring in the ears incessantly of every professed follower of Jesus. Loyalty to Christ should abound. Courage should be added to faith—a courage that would lead its possessor to daring deeds, that would prove itself fearless, unshaken, determined, that would make the wrong-doers tremble in its presence, that would not close its eyes to the form of iniquity nor keep silent about anything that hinders the progress of God's Word.

Men who are possessed by the Master will have the courage to live as in His presence, to dare anything for Him, to endure as seeing Him who is invisible, and if need be to die, rather than yield one inch of Christ's territory to the enemy. Oh, for a revival of enthusiasm for Christ! Then one can chase a thousand, and two put ten thousand to flight.

THE TIE THAT BINDS

COYKENDALL-STETLER—On June 19, 1935, at 2:30 P. M. I joined in marriage Earl S. Coykendall, Lathrop, Mo., and Dorothy M. Stetler, Manteca, Cal. The groom is the youngest son of Earl and Jennie Coykendall of Lathrop and an active member of our Fort Brethren Church.

The bride is a daughter of Willie and Stetler of Manteca; and an active member of our Manteca Brethren Church. There was a capacity congregation in the Lathrop church to witness the wedding. The bride was attended by her cousin, Mrs. Howard Crom and her sister, Miss Verda Stetler. She was married by her father. The ceremony was attended by his chum, Rob Wolfe, son of Harold Wolfe, grandfather of J. Milo Wolfe of Lathrop.

Both families are well known in their respective communities and are in the membership of the Brethren church. Charlie Larson of Manteca played the wedding march and also the song, "Love You Truly," sung by a friend of the groom whose name I failed to mention.

A good wishes of a large circle of friends is extended to the young couple. The ceremony was performed by the Rev.

J. WESELY PLATT.

IN THE SHADOW

HAMMERS—George M. Hammers lived this life to be with his Lord at the age of 68 years and ten months.

Death was due to a stroke of paralysis. Brother Hammers was born at Frostburg, Md. and died at his home in Johnstown, Pa. He was the son of Harry and Rebecca (Cobbler) Hammers.

Surviving, besides his widow, are two brothers and two sisters, one daughter, a grandson and two granddaughters. Funeral services were conducted by the undersigned in the absence of his pastor, Rev. C. H. Ashman of the First Brethren Church, where the deceased was a most faithful member and much loved by all.

J. L. GINGRICH.

HIMES—Mrs. Carrie Himes, wife of Frank Himes, was born Nov. 13, 1856 and died May 26, 1935, aged 79 years. Mrs. Himes was the daughter of Daniel and Susan (Brumbaugh) Carberry and was married to Frank Himes Nov. 28, 1899. She was a charter member of the Raystown Brethren Church and was always a faithful member and a defender of the faith. There being no pastor at that church the writer was asked to conduct the services and was assisted by Rev. S. I. Brumbaugh, local elder of the Church of the Brethren.

Besides the husband there are surviving three daughters and one son to mourn the loss of a real mother and companion. One by one our comrades fall from the ranks and outstrip us in life's race. Who will be the next only God knows.

J. L. GINGRICH.

MILLHEISLER—Mrs. Fannie Millheisler, daughter of John and Ellen Tetlow, was born near Downs, Kansas on May 7, 1873 and departed this life at Wesley Hospital in Wichita, Kansas on June 1, 1935 at the age of 62 years and 24 days.

Miss Fannie Tetlow was married to J. E. Millheisler at Downs, Kansas April 6, 1892. Mr. Millheisler preceded her in death on January 30, 1931.

She is survived by two sons: J. A. Millheisler and Carl Millheisler, Wichita, Kansas. Also by two sisters, Mrs. Nora Garner and Mrs. Minnie Frost and one brother, Fred Tetlow of Downs, Kansas.

The funeral was conducted from the Baptist church of El Dorado, Kansas on June 4, 1935 by the writer.

Mrs. Millheisler had been a member of the Brethren church from her young womanhood and was always very interested in the general work of our denomination.

The body was laid to rest beside that of her husband in the mausoleum at El Dorado, Kansas.

While Brother and Sister Millheisler never placed their membership with the Fort Scott church they were always interested and supported it quite regularly.

L. G. WOOD.

CLABORN—William C. Claborn, son of Mr. and Mrs. Fate Claborn, was born on August 5, 1870 and departed this life at his home in Fort Scott, Kansas on May 25, 1935 at the age of 64 years, 9 months and 20 days. He is survived by three daughters: Mrs. Una Oglesby, and Mrs. Anna Callisoatt of Cowlington, Okla. and Mrs. Rhoda Johnson, also of Fort Scott.

He was a conscientious believer in

the Lord and very devoted to his home and family.

Funeral was conducted from the Cheney Chapel, on May 28, 1935, by the writer. When the river goes down, the body will be laid to rest in the family lot in the Oak Grove cemetery.

L. G. WOOD.

BOWEN—Mrs. Ethel Sackett Bowen, daughter of Mr. and Mrs. W. O. Sackett, was born in Bourbon county, Kansas and departed this life at the Fort Scott Hospital on May 21, 1935 at the age of 49 years, 8 months and 10 days. Had lived all of her life in this community and was well and favorably known. She had been a member of the Brethren Church for many years.

She is survived by her parents, Mr. and Mrs. W. O. Sackett, and the following brothers and sisters: Mrs. Bertha Covert, Rock Island, Ill.; Paul Sackett, Rock Island, Ill.; Mrs. Lillie Dykes, Pittsburg, Kan.; Charles, Clarence, Fred, Harry, and Fontie of Fort Scott, Kans.; Mrs. Lottie Coons, Garland, Kan.; Albert Sackett of Eureka, Kan.; and Clyde Sackett of York, Pa.

Funeral by the writer at the home south of Fort Scott, on May 23, 1935. Burial was made in the Clarksburg cemetery.

L. G. WOOD.

NEIDERHISER—Samuel F. Neiderhiser departed this life to be forever with the Lord on Tuesday, May 14, 1935, aged 60 years, 3 months and 17 days. The suddenness of his passing brought a great shock to his family and large circle of friends, bringing to all the realization "that in the midst of life we are in death." Brother Neiderhiser had been a member of the Valley Brethren Church, Jones Mills, Pa., since 1905. The funeral service was held in the home on the afternoon of May 17, 1935. "He has a tabernacle not made with hands, eternal in the heavens."

D. C. WHITE, Pastor.

WEIMER—Ill only a few hours after suffering a stroke of paralysis, James M. Weimer a life long resident of Green Co., Pa., and a former Waynesburg councilman, died in the Greene Co. Memorial hospital June 14, 1935.

The deceased was born Aug. 28, 1862 in Aleppo township, the son of William and Susan Murray Weimer. He was a retired farmer and stockman and at the time of his death was an elder of the Brethren Church of Aleppo.

Mr. Weimer and his wife, Mary Riggle Weimer, who survives him, celebrated their fiftieth wedding anniversary two years ago.

Besides his wife there survive six children—Stidger Weimer and Henry P. Weimer, Graysville, Pa.; Mrs. Albert C. Hughes, Aleppo, Pa.; Mrs. W. Austin Rinehart, Holbrook, Pa.; Mrs. Chas. Bosworth, Waynesburg, Pa.; and Ruby Weimer, at home; one brother, John Weimer, Jacobsburg, Ohio; one sister, Mrs. John I. Elbin, Cameron, W. Va.; 22 grandchildren and 15 great grandchildren.

Funeral services were held at his home with Rev. Thomas Presnell of New Freeport in charge. Burial was in Greene County, Memorial Park cemetery.

MRS. W. AUSTIN RINEHART,
Holbrook, Pa.

Another Word of Appreciation

It is only fair that space be taken in our church paper to express the real appreciation felt by the one who is responsible to meet the debts of The Publishing Company.

Had it not been for the very fine response on the part of our Sunday Schools it would have been impossible to have met the demands of the paper company from which the larger part of our paper is purchased. This help was greatly appreciated and all who helped make this possible have the profound gratitude of the writer of this announcement.

A Trying Time Ahead

You are entitled to know, however, that possibly the most trying time of the year for your publishing interests lies in the immediate future. There is always a slump in the work of The Publishing Company at this time of the year but this year we find ourselves in a rather peculiar circumstance, due to no fault of our own. As you likely know, conditions were found which made it impossible to borrow from the bank, as in former years, to tide over this hard period and so we must rely on our own resources and our friends. Therefore, this S. O. S. call comes to you through your church paper. We need your help at this special time in a special way. Not only do we need your cooperation in a financial way but we need your prayers for guidance and strength. Of course, you are wondering in just what way you can be of help at this time.

There are several ways in which real help may be given without any sacrifice to your local work and with really no sacrifice on the part of the individual membership. Following are to be found several ways in which the needed help may be given without suffering loss in any way. Note the following:

1—We need new subscriptions at this time of the year. Many churches have done well, but there are still others even in these churches who should be taking our church paper. Won't you see to it that a special effort to secure new subscribers is made just now? If each congregation would send us four new subscribers AT ONCE our problem would be solved. Many congregations can do better than this. Send in all you possibly

can. As an inducement to new subscribers to subscribe NOW we offer to date the subscription beginning with Sept. 1, which will mean that you will get the paper for more than thirteen months for the price of a year. If you have actually paid 50c for the Woman's Outlook through the women's organization you will be permitted to deduct this amount from the regular subscription prices of \$2.00 for single subscription or \$1.50 in clubs when on Honor Roll.

2—If you are in arrears, remit AT ONCE for the amount due and also for one year's subscription in advance. Subscriptions are supposed to be paid in advance.

3—Purchase your Bibles and books through The Publishing Company. We are able to supply you with any kind of Bible you desire and are also able to furnish books at the publisher's regular price and while this means no loss to you it means a distinct gain to The Publishing Company as the concerns handling Bibles and books give us a nice discount which will mean a real profit of no small proportions during the year, if all will give us the business instead of buying in the ordinary way. We hope to be able to run a list of good books shortly and also to have "book reviews" by those who know when a book is of real value and in this way endeavor to serve you still better. Let us have your orders. We will appreciate your help and promise you 100% service.

4—See that your bill for Sunday School supplies for this present quarter is paid at the earliest possible moment, if it has not already been paid. Our expenses go on from week to week—our payroll must be met, and by taking care of this you will help materially.

5—Finally, much as we need your financial help, even more must we have your prayers. "He is able" and with your help along this line we shall succeed. We must "Carry On" in our work and this can be done through His guidance and your helpful co-operation.

We are counting on YOU and we are sure you will not fail us just now.

J. C. Beal,

Secretary of Publications.

The BRETHREN EVANGELIST

WOMAN'S OUTLOOK NUMBER

The World Would be Better For It

If men cared less for wealth and fame,
And less for battle-fields and glory;
If writ on human hearts a name
Seemed better than in song or story;
If men, instead of nursing pride,
Would learn to hate it and abhor it,
 If more relied
 On Love to guide,
The world would be the better for it.

If men dealt less in stocks and lands,
And more in bonds and deeds fraternal;
If Love's work had more willing hands
To link this world with the supernal;
If men stored up Love's oil and wine,
And on bruised human hearts would pour it,
 If "yours" and "mine"
 Would once combine,
The world would be the better for it.

—M. H. COBB

Signs of the Times

By Alva J. McClain

AT Spokane, Washington.

We arrived at Spokane on June 4th and began a Bible Conference which had been planned originally to continue for ten days, but a change of dates in connection with the District Conference made it necessary to shorten the time to a week in Spokane. The Spokane brethren under the leadership of Brother Lantz gave us a warm reception, and heard the Word with open hearts. Their deep interest in Bible study was evidenced in many ways, but particularly by the "Question Box" which always contained inquiries of interest and intelligence. We enjoyed very much the Christian hospitality in the home of the pastor and Mrs. Lantz who did everything within their power to make our ministry pleasant and profitable. May the Lord bless their labors for Him. They have a large field, a fine plant, and a loyal group of believers, but the work is not easy. One of the handicaps is the isolation of this church from other Brethren churches. A hasty review of our various churches leaves me under the impression that the Spokane church is located at a greater distance from other Brethren Churches than any other in the Brotherhood. It is over two hundred miles to Sunnyside, the nearest congregation. Pray for these Brethren and their pastor.

DISTRICT Conference at Harrah.

On account of the cherry-picking season, which is determined by factors over which man has no control, the date of this conference was advanced to begin on June 13th, the day after we closed the Spokane Conference. Hay-making was the only competitor of the Conference, and the weather settled this competitor by giving the Yakima Valley a soaking rain ("very unusual" we would say in California), thus leaving the people free to attend, which they did in goodly numbers.

It was a pleasure to meet again Brother Williams, pastor of the Harrah church, and also his wife, formerly Miss Deisch, both one time students at Ashland College. They and their people gave the visiting delegates and speakers a royal welcome, and their hospitality was something to write home about. Readers of the Evangelist know that in most of our district conferences the delegates are given sleeping quarters, and sometimes breakfast. But at Harrah they give you everything, bed, breakfast, dinner, supper, and an extra lunch if your system requires it. You are not permitted to pay for anything. That, I submit, puts the Northwest Conference in a class by itself.

The work of the conference moved along efficiently under the guidance of the moderator, Pastor Lantz of the Spokane church. One of the important actions was the formulation and adoption of a Constitution and By-Laws for the District. Outside speakers were Brother R. Paul Miller and myself. Fine audiences greeted us at both the day and evening sessions. The Northwest churches are cooperating with the National Mission Board in starting a new Brethren Church at Bremerton, Washington, a fine little city of ten thousand on Puget Sound near Seattle. Brother Miller went from Harrah to this place where he will be working for several weeks. Let us pray that this work may prove to be the nucleus of a group of Brethren Churches in the region of Puget Sound.

AT Sunnyside Washington.

After the close of the District Conference we drove to Port Angeles, west of Seattle, to visit a sister of Mrs. McClain; then to Portland for a couple of days with my own sisters; returning to the Yakima Valley last Sunday to begin a week of Bible Conference at the Sunnyside church. This church was the first Brethren work in the northwest, organized by early pioneers, including my father, H. M. Lichty who used to teach mathematics at Ashland College, Chris Rowland, and S. J. Harrison who at one time edited the Brethren Evangelist. In a very real sense this is our home church, for it was here in 1911 that Mrs. McClain and I accepted the Lord Jesus as Savior and heard His call to the ministry of the Word.

Many changes have taken place here since we left in 1913 to begin our educational preparation for the ministry. It was thirty-five years ago that my father and mother came to Sunnyside, cleared the sage-brush from the raw land, leveled it for irrigation, and sowed it to alfalfa hay. Tourists driving through this beautiful valley, with its green fields and prolific orchards, have no idea of the labor that was necessary to make it what it is now. Speaking of dust storms, I can remember one five acre field that we seeded seven times before we got a stand of alfalfa. Each time we planted it a dust storm would come and literally blow the seed out of the ground before we could get it properly watered. And then after we had a fine crop of hay growing, the neighbor west of us cleared the brush off his land, and a terrific wind blew until two feet of sand had almost entirely covered the new crop. And so it went, but we finally won the battle against dust and wind. In those days there was no benevolent government standing ready to help us out of our difficulties. Perhaps it was just as well.

We are enjoying the gracious hospitality of the home of Brother Earl Reed, pastor of the Sunnyside Church,

himself a Bible teacher of ability. Fine audiences have been attending our conference, which is not unusual, for the Church here has become a center to which many people gather who are interested in Bible study. Brother Reed has had a large part in creating this situation, as he has taught union Bible classes both at Sunnyside and in other surrounding towns, and he has the respect of all those who love the Word in this community.

CHURCHES and Landscaping.

One of the things that impressed us when we came this time to the Sunnyside church and parsonage was the beautiful lawn surrounding both buildings, well watered and neatly trimmed.

The average church may not be rich enough to afford stained glass windows and fine carpets, but no church is so poor that it cannot make its surroundings neat and beautiful. A humble building with a well kept lawn and trees, tastefully arranged, is more attractive than an expensive cathedral surrounded with weeds. In riding through the country we see many great expensive church buildings that look bedraggled and run-down just because their surroundings are drab and unkempt. Then occasionally one will run across a little unpretentious church which is a jewel for beauty just because of its surroundings. It is wonderful what a little paint, some grass seed, a few bushes, and some work will do for the average church building. The other day I was in Port Angeles and

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W. M. S. Editor, Mrs. F. C. Vanator

Sisterhood Editor, Helen Garber

Send all matter for publication to the Editor, except that articles intended for any one of the merged papers should be sent to the proper editor above named.

EDITORIAL

More Travel Experiences and Comments

Word About Maurertown.

Last week we concluded our travel experiences with some comments concerning the Southeastern District Conference, the details of which will doubtless be reported by the conference secretary. A word deserves to be said about that splendid mother church of the district—the Maurertown Brethren, of which Brother E. L. Miller is the aggressive pastor. The church people, following the example of their pastor, are an aggressive, loyal group, capable and well organized, as was shown by the efficient manner in which they conducted the conference, and having a goodly number of young people active and well-grounded in the faith. The church building, though not elaborate, seems to be fully adequate to serve all the regular needs of the congregation and is kept in good repair both inside and out. They have one of the best personages of the brotherhood, so far as our acquaintance with our denominational churches go. It is beautiful, convenient, substantial, commodious, complete in everything that a home might want, situated on a large lot beautifully landscaped. Along with the generosity of some of the members and friends of the church, the presence of this beautiful parsonage is largely due to the industry, hard work and leadership of "Brother Ed.", the pastor. It will prove to be a memorial to his labors in years to come and will long be a great asset to the congregation.

all to the Heights.

In the last afternoon of conference they took time out to see the sights in the mountains flanking the beautiful Shenandoah Valley. It is common enough to take convention delegates on sight-seeing trips in cities where they may contemplate the ingenuity and achievements of men, but it is so often that the beauty of God's handiwork is the one only thing that lures forth the sight-seers, but that was the case on this occasion. It was a call to the heights and they responded to the call. Miles up the mountains we went by auto, until the road went no further. Then we "hoofed" it till further through woods, mountain laurel and evergreens and crags till we came to a steel-framed observatory, the top of which we climbed and gazed out upon the surrounding mountains and valleys and for many miles dis-

looking down upon the winding Shenandoah river and the fields and orchards and houses and barns and cities with

their smoke, everything seemed very small and insignificant. The things of material value over which men were struggling and contending below seemed very far away and unreal and of questionable value. A way down there, a single house, or field, might absorb the interest and limit the vision, but up where we were, nothing that men were seeking and grasping seemed big enough to count for much. It was a wonderful view, so broad in its sweep, so beautiful and awe-inspiring, and so minimizing of earthly values and so suggestive of the things that abide! As we went down from that mountain, I thanked God for that lofty vision—a vision which brought to view not only the beauties of mountains and valleys, but also a transfiguration of the things of experience, enabling the mind the better to rate the values of life in their true proportions.

Brooding Over Sorrows.

Not all travel experiences are pleasant, for one is compelled to meet life as it is and not as one might wish it to be. Nor should one wish to have everything prepared and made smooth for him so that he might avoid the sad and sorrowful situations that are the common lot of men. We are to bear one another's burdens and should be thankful for the opportunity of giving a lift to a depressed soul whenever opportunity offers. Such an opportunity came to us—to a brother minister and myself. It was in a home where a long-standing sorrow had been cherished. A tragedy had deprived a man of a brother greatly beloved and the stroke was too heavy for the man's faith. He blamed God for the tragedy and his heart was bitter towards him. For years that spirit had been smoldering in his breast and his life was unhappy and devoid of praise.

Such an attitude toward God is wrong and unfair, but it obtains to a greater or less degree in many lives. Many people, even Christian people, falsely accuse God of responsibility for the sorrows and sufferings and disasters of life. God is not the God of confusion and disorder; he is not the author of evil but of good. Everything he does is good and his heart is infinitely kind, even when he chastens us. But many of the hard things that come into our lives are due to human short-comings of one kind or another, and we charge God falsely when we accuse him of bringing them to pass. Yet in the midst of every hardship and sorrow he comes to us, if we will receive him in love and faith, and would make all things work together for our good. He would over-rule in our lives and cause even the tragedies to work out for our blessing, but when hardness fills our hearts all the abundance of his mercy is helpless to do us good. May God forgive that man, and all of us for our unkind thoughts toward him and for our disposition to blame him for the sorrows and tragedies of life.

Meeting A Hungering Soul.

The first lap of our journey homeward was made in company with Brother W. S. Baker, with whose noble Christian spirit we enjoyed fellowship unalloyed. At Martinsburg, West Virginia, I bade him good-bye and waited there for the train that was to take me back to Ohio. It was only a short distance from the point where I left Brother Baker's car to the B. & O. depot, but it was long enough to meet a young man who offered to help me carry my traveling bag and to direct me by a short-cut down the tracks to the station. Because he had the breath of liquor on him I was slow to trust myself or my baggage to his care, but since we were both going the same way I had no good excuse for refusing to walk with him.

As we walked we talked and I developed an interest in him. As I had three hours till my train was due I felt led to detain him and to turn the conversation into lines that concerned his personal affairs—his home, his work, his habits, and he was not unwilling to converse about them. I dis-

covered there was tragedy in his life and his heart was hungering for fellowship, for a touch of kindness. He had not asked for spiritual guidance but his soul was ready to receive it. When I began to discover the situation, I wondered within myself if God had called me to go down the railroad tracks and cross the path of this young man, as he called Philip of old to meet the Ethiopian on the Gaza word, to preach Christ to him. I did not need to run to him, as was the case with Philip, he came and joined himself to me.

Who, having any love for the distressed souls of men and any faith in the Word, would have turned down such an opportunity! God had opened his heart and had brought him to me to receive the Word. It was a joy to see with what eagerness he drank in the truth, as we stood for nearly an hour by ourselves, with the curtains of night being drawn about us on that station platform, he, revealing the things that had come into his life to throttle ambition and opportunity, and I, trying to show him that in Christ Jesus all things could be made new within his own heart, and that new purposes and plans might bring to life the joy of achievement and victory. After a brief prayer he went on his way pledged to Christ, to the reading of his Word and to affiliation with his body the church. And I thanked the Father for the privilege of bearing witness to Christ's saving grace to a soul hungering for the truth that makes free.

Possibly more travel experiences will be given later.

EDITORIAL REVIEW

BROTHER S. C. HENDERSON of Roanoke, Indiana, informs us in a personal communication that he recently baptized four young people into the church at that place, where he is pastor.

DR. J. A. GARBER, formerly of Ashland College and a former pastor of the Ashland Brethren church, preached in the Ashland pulpit on Sunday morning, July 7th. He and Mrs. Garber are visiting Mrs. Garber's mother, Mrs. Guilford Leslie of Ashland.

BROTHER H. M. OBERHOLTZER, who is residing at 5 West Sturgess Street, Mount Vernon, Ohio, writes that he will be glad to correspond with any church needing pastoral or evangelistic work.

CHRISTIAN ENDEAVORERS have a good message this week in their department from Brother Willis E. Ronk concerning the inspiration of Brethren summer camps. Also Brother C. D. Whitmer writes on "When Defeat is Victory."

DR. J. C. BEAL writes of the first response to his recent appeal for cooperation in securing Evangelist subscriptions and in making remittances. The Honor goes to Brother Paul Davis, pastor at Clay City, Indiana. May there be many others to respond.

FROM A PERUSAL of church calendars we note that a number of Brethren churches are falling into line with the observance of Father's Day on the third Sunday in June. The observance of Mother's Day on the second Sunday in May is almost universal, but the observance of Father's Day has not been quite so widespread. Both afford opportunities for some much needed instruction relative to the home life.

BROTHER G. W. BRUMBAUGH, 1601 West Second Street, Dayton, Ohio, has been elected secretary-treasurer of the Ohio Mission Board to succeed Brother R. A. Hazen, of Ashland, who resigned at the recent Ashland Conference. Ohio churches should send all remittances on state mission

apportionments and other business communications to Brother Brumbaugh at the above address.

BROTHER EVERETT NISWONGER writes of the revival conducted by himself in cooperation with the pastor, Brother Robert Ashman, in the Mundy's Corner Church, near Johnstown, Pennsylvania. The interest and attendance were good, and the numerical results were fifty-seven to take stand for Christ, some to confess him for the first time, some to renew their consecration and some to bring their letters for church membership. The work has been going forward in a splendid way under Brother Ashman's leadership and the outlook is said to be promising.

THE WASHINGTON, D. C. Sunday school showed a very good attendance and new scholar record for the month of May. The average attendance was 321, "which happens to be the record mark for that month," according to a statement in that church's weekly bulletin. The many friends of the Washington church will be glad to learn of the continued growth of this school which is under the aggressive leadership of Superintendent H. Clay Dooley and Pastor Homer A. Kent. The pastor and his family are leaving after the second Sunday in July for a vacation trip to California to return in time for National Conference.

SOUTHERN CALIFORNIA CONFERENCE is scheduled to be in session from July 12 to 21, in the First Brethren church of Long Beach. It is the twenty-fifth annual Brethren conference of the district. We have in hand a copy of the program, which is about the most artistically printed program booklet we have received, and the program itself is very elaborate. Among the out-of-the-district speakers are Dr. William Evans, Dr. K. M. Monroe, Dr. Louis T. Talbot and three Brethren foreign missionaries on furlough—Miss Mary Emma and Rev. and Mrs. Chauncey Sheldon. Also all the pastors and ministers of the district are scheduled for one or more addresses. We note the name of Brother Ernest Pine among the ministers of the district. He has resigned his pastorate at Hill, West Virginia, and has accepted a call to become pastor of the new work to be opened at Bellflower, California.

"LORD, TEACH US TO PRAY"

TOPICS for July and August

"But thou, when thou prayest, enter into thy closet, and when thou hast shut the door pray to the Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Mt. 6:6.

1. Pray for the Young People's Camps which are being held in Ohio, Pennsylvania, Indiana, Iowa and California.
2. Pray for the Summer Daily Vacation Bible Schools which are now in progress.
3. Pray for churches which yearly experience a great "summer slump." Pray that the leadership of the churches may become more and more spiritual and prayerful.
4. Pray for all summer revival meetings and summer Bible Conferences.
5. Pray for the work of the Brethren Church, large, and especially for the leadership of the Holy Spirit in the transactions of the coming National Conference to be held at Winona Lake, Indiana.

The Task of the Church

*A paper read before
the Indiana Ministerial
Association at Shipshewana
Lake, May 2.*

By Rev. Fred C. Vanator

That the church has a very definite task is evident to all who are interested in it. Any growing institution, whether secular or religious, has a place marked out for it and a specific niche into which it will fit. This necessarily gives it an individuality and this individuality is sure to be marked with tasks which are all its own. So let us say at the very beginning that the task of the church is concerned with man and his needs. His needs, not one in the plane of spirituality, but likewise in the entire man.

When we look at the remarkable breadth of the Savior's personal ministry, how he healed the bodies of men as well as their souls, it is not too much to suggest that the church, which is the embodiment of Christ's ideals and life here on the earth, owes the same debt to man. In other words, we who represent the church need to adapt the methods of Jesus in our dealings with men. Men are saved from "the foolishness of preaching;" men are kept strong by the Gospel which is the "power of God unto salvation;" men are kept firmly rooted and grounded in faith by having their feet firmly planted on the "Rock" which is the cornerstone of the church. All these things are found nowhere save in the true church of Jesus Christ.

Now further, by way of continued introduction. I have no sympathy or time for the person and particularly for the preacher, who goes about saying that **the church is decadent**. Such a thought is not in harmony with the word of Jesus, who said, "In this rock will I build my church and the gates of Hades shall not prevail against it." It would be like placing the church along side of many institutions of today and throwing it into a receiver. But the church, the true church, is an organism that is growing and vital. It has a peculiar task laid before it and this will be accomplished whether we are part and parcel to it or not. It is largely "up to us" whether we are working at the task or balking at the work.

Now with a task must come also a power to perform the task. The church has a peculiar endowment of power. The Word says, "Ye shall receive power, when the Holy Spirit is come upon you, and ye shall be my witnesses." The words that stand **SUPPLY IT**.

This life we live here is a preparation time. It is given to man in order that he might prepare to

live the life of the ages. It is the task of the church out here to me are "Receive," "when" and "and." **WHEN** ye **RECEIVE** then comes an **AND**, an addition, a real task, given here to the church because a power without an outlet is useless.

With this I think we have sufficient introduction, so we will go to **OUR TASK**.

TEN TASKS OF THE CHURCH.

I have chosen to treat this theme from the standpoint of Ten Definite Tasks of the Church. Of course you realize that there may be more, but I believe, as I have thought over the problem, that these are the basic tasks. I am not unconscious of the fact that I may be treading on some of the same territory that was used by the preceding speaker, for it is hard to separate the ideas surrounding the "purpose" and the "task" of the church. But, be that as it may, we will proceed with this thought and you, brethren, are at liberty to use your time honored prerogative of accepting or rejecting any or all of the thought.

I.

Men today want something that will help them **HERE and NOW**. It is **THE TASK OF THE CHURCH, OR THE BUSINESS OF THE CHURCH** to show men that one does not wait till he reaches the end of life to "**HAVE ETERNAL LIFE**." The Word of God definitely tells us that, "He that **HATH** the Son **HATH** life." It also tells us that, "There is **NOW** no condemnation to them that are in Christ Jesus." Men are looking for something tangible which they may grasp and make use of **HERE**. Too many times we are so careful to show the world that the church is different that we become an "intangible" in the eyes of the common man. What men want in this day is Christian fellowship. They want something they can say "**is mine**." I recall that a certain person, whom I know, was skeptical in early childhood as to whether heaven was a place she wanted to go. It was said to be a place where flowed "milk and honey" and she didn't like either of them. It appears to me that the church must throw out a challenge to men to **DO**. Not only to do but to **Do SOMETHING REAL**. The Word is definite in the call to sacrificial service. Men like to sacrifice if the proper challenge is given. But remember it is not merely a call to an after-awhile service: **IT IS NOW**.

II.

THE TASK OF THE CHURCH IS TO DELIVER THE MESSAGE OF JESUS CHRIST.

Sometimes we forget that the message of Jesus had many sides. We get so wrapped up in one particular phase of his teaching that we "go lopsided" on that and can think of nothing else. What the church must do today is to bring forth a message that convinces. And the most convincing argument that the church can bring is found in clean, pure lives of its members. Great swelling words get us nowhere. We must remember that the church is under the microscope, not only one, but two: one in the hands of God, who looks "not upon the outer appearance, but on the heart," and the other in the hands of sinful men, who look upon our overt acts and so judge, not only us as individuals but the church at large. The task of the church, then, is to deliver the message of Jesus not simply by word of mouth, but by lives. In my own observation the thing that has kept the church from rising to her proper sphere of influence is found right in the lives of what I am going to dub, "un-righteous righteous."

I read a little story a few days ago about a man who came to G. Campbell Morgan and said, "Brother Morgan do you know I have been working with a man for a number of years and only just yesterday I found out we were both Christians. Isn't it funny?" "Funny!" said Dr. Morgan, "Go get that man immediately and both of you get down on your knees before God. Neither one of you have ever been born again." Neither of these men, professed Christians and representatives of the church was delivering the message of Jesus Christ.

III.

THE THIRD TASK I PROPOSE IS VERY CLOSELY AKIN TO THE SECOND. IT IS THE TASK OF THE CHURCH TO TEACH A DEFINITE CHRISTIANITY.

In Peter's sermon at Pentecost the definite answer to the inquirers who said, "Men and brethren, what shall we do," furnishes us with an example of what I have in mind. Notice if you will, Peter's answer: "Repent—be baptized—every one of you." In other words, "Get in somewhere." When he was asked what to do, he presented a definite program of Christianity. He did not "pussy-foot" and say, "How much is it going to cost me if I do make a definite statement of truth?" I am saying this because a minister of my acquaintance, (not a Brethren minister, by the way), who said to me, "Vindicator, I wish I could preach my convictions, but it means my job if I do." (Note the word "job".) We should remember that the definite message of Christianity will "draw all men unto Him." The sinner is looking for a church which sends forth a definite message which will mean salvation to him.

IV.

THE WORK OF THE CHURCH IS JUDGED BY ITS MOTIVES. THEREFORE THE TASK OF THE CHURCH IS TO SHOW THE WORLD THAT ITS MOTIVES ARE WORTHY.

The church has been accused of becoming a political machine because it opposes the immorality of the world as it fastens its poison fangs on our young people, and has spoken out in censure of these terrible abuses. To me the task of the church is to set a high standard and keep it there. We have a perfect right to speak right out in courage when the devil tries to take our young people. There are two ways to meet and deal with evil: one is to set to work to destroy it; the other is to overwhelm it with an opposite virtue. The former is a negative method but legitimate. The latter is a positive method, and one which Paul suggested when he says, "Walk in the Spirit and ye shall not fulfil the lusts of the flesh." The task of the church is to stand up and show the world that whatever method we take to eliminate evil, the motive is worthy. This can only be done when lives are made better for having forsaken the old and taken on the new in Christ Jesus.

V.

ANOTHER TASK OF THE CHURCH IS TO TEACH STEWARDSHIP.

I surely need say very little about this to a group of Brethren ministers and their wives. I have covered in my own experience that people need to be taught the message of stewardship. They do not need so much to be taught ABOUT stewardship, they need to be taught stewardship. May I dignify enough to say that the preacher himself should be the example of a real steward of the Lord, for the teaching comes by precept and example. In the church has a task of showing the world what real consecration will do, in lives, in talents and money.

VI.

IT IS THE TASK OF THE CHURCH TO SHOW FORTH THE SPIRIT OF OPTIMISM.

"Twixt optimist and pessimist

The difference is droll:

The optimist sees the do-nut,

And the pessimist sees the hole.

Too many churches are seeing the h-o-l-e, whereas they ought to be seeing the w-h-o-l-e. Romans 8:28, familiar to us all, says, "And we know that ALL things work together for good to them who love God, to them who are called according to their purpose." Here is a cheerful outlook.

In commenting on this thought I want to call to mind from two men whose writings are known to you, J. G. Greenhough and J. H. Jowett.

Greenough says: "Really there would be no

of goodness in the world without the sin and suffering which are elements in producing them. There is no pure gold without the blood-crimson setting; there is no glory without the cross. And even now the bad and distressing things in the world, and in our own lives, have the greatest part, next to the Holy Spirit, in producing all that is best and most God-like in ourselves, the patience, the forbearance, the unselfish thought and care for others, the prayerfulness and trust in God, the strength to bear, the quenchless hope of better things, the pity, the sympathy, the kindest tears, the dearest affections, the willingness to forgive." And all these things emanate from an optimistic spirit of an undefeated warrior of the cross.

Jowett then says, "Now what are the secrets of this courageous and energetic optimism? Pre-eminent above all other suggestions, I am impressed with this vivid sense of the reality of the redemptive work of Christ. The epistles which Paul wrote abound in such optimistic phrases as, "The Holy Spirit Worketh!" "Grace worketh!" "Faith worketh!" "This LIGHT Affliction worketh!" As we search the depths of this man's optimism it is tempered with the reality of redemption, the consciousness of his present resources and the impressive sense of the future glory." The church must be diligent in its task of keeping sweet the essentials of an optimistic outlook. The church cannot put up a balance which reads, "Many are cold and a few are zealous" and long side of it an invitation to men to share its joys.

There is a little verse which has meant much to me ever since I first heard it when I was but a small child. It bears the note of eternal optimism.

"It's easy enough to be pleasant
When things go along with a song;
But the man who's worth while,
Is the man with a smile—
When everything goes dead wrong.

It is this smile of optimism that makes the Christian what he ought to be.

VII

THE NEXT TASK OF THE CHURCH IS TO TEACH FUNDAMENTAL TRUTH.

The Lord issued a solemn warning when he created this earth that should ring in the heart of every disciple of his. Here it is, "Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravening wolves." Do you know why there are so many isms today? It is because somewhere along the line some minister failed to teach fundamental truth. It is said, "O' it is so difficult to know what is true." But church members today in many instances doing like Pilate of old asking the question, "What is truth?" and

then not waiting or listening for the answer. It is the task of the church to counteract this thought in the minds of the people.

There never was a time when error was so subtle and the enemy so busy corrupting the children of the church. Sometimes we forget that even children think. So let us not forget that the children need fundamental teaching, as well as the older ones. This teaching is a task of the church.

VIII

THE NEXT TASK WE CALL TO YOUR ATTENTION IS THE DEVELOPING OF THE GRACE OF GIVING.

This is important, for a church never knows real joy until it has learned to give gracefully. In thinking along this line we ought to remember that to really enjoy giving it should be heart-giving. I recall a story that illustrates the point. A man went to church and discovered that in his pocket were just two pieces of money, a two dollar bill and a twenty dollar bill. When the offering was taken he found himself in a position relative to some friends of his that compelled him to contribute. The logical thing was to do his giving in a nonchalant manner and make a show of his gift. With pretty indifference he laid what he supposed to be the two dollar bill upon the plate. Great was his astonishment when he saw that in his desire to show off he had inadvertently placed the twenty there. So great was his horror at the mistake that he lost all value of the service to himself in his thought of his misfortune. His was not a gift but merely an effort to keep his face in the presence of his friends. I am sure that no heavenly honor could be attributed to such a contribution. It is the task of the church to teach that it is not so much the quantity of the gift as the quality of the giver. We remember that we are told that one of the best tests of the Berean believers was that "they first gave their own selves to the Master."

IX

IT IS THE TASK OF THE CHURCH TO SPREAD THE GOSPEL ABROAD.

Jesus said, "As the Father hath sent me, even so send I you." If one will pause to meditate upon these words he will be impressed with their meaning. Christ has commissioned the church to evangelize men. God sent His Son to save the world; in a lesser sense Christ sends His church to accomplish the task. The task of spreading the gospel is the task of keeping step with Jesus. When our missionaries come home from the mission field we listen to them and are assured by their messages that we are co-laborers with them in spreading the gospel. The church that is a missionary church is like-minded with Christ. So it becomes the task of the church to make men realize the value of a spread gospel.

X.

AND FINALLY, THE TASK OF THE CHURCH IS TO WATCH.

Again Jesus said, "What I say unto one, I say unto all—WATCH." The church is the wall that divides the enemy from us. To fail to warn spelled the watchman's doom. We are watchmen on the wall. The task here leads us to both individual and collective responsibility. I am glad that the Brethren Church stands for the watchfulness of those who wait on "His appearing." It gives us courage to know that we are among those whose lamps are trimmed and burning. The task of the church is to uphold that wonderful thought and keep men with their eyes turned upward toward the dawning day. It seems to be that all these other tasks are simply means to make us appreciate this last and crowning task that has been left to the ones who believe and obtain.

CONCLUSION

A church without a task would be a useless instrument in the hands of God. When Jesus went away he left the work of propagating the gospel in the hands of men. He had laid the foundation stones for the church which was to bear his name and do his bidding. He has never for one instant left it without witness in the world. He has never left it entirely to its own devices. He has ever been the guiding hand upon the oftentimes discouraged instrument. But ever there has been sufficient courage in the church to die, if need be, for the cause it represents. The task of the church is a urgent task; it is an important task; it is a constant task; it is a joyful task. And, best of all it is a task which when accomplished will bring the word of the Master, "Well done, thou good and faithful servant. Enter thou into the joy of the Lord." Peru, Indiana.

CHRISTIAN ENDEAVOR

C. D. WHITMER, Editor,
South Bend, Ind.

BRETHREN RINGING
Y CHURCH
CHRISTIAN HURCH
ONSECRATED
E NDEAVOR
XTENSION
VANGELISM

THE INSPIRATION OF
BRETHREN SUMMER CAMPS

By Willis E. Ronk

The Brethren Young People's Training Camps have arisen out of a great need,—the need of an inspired and trained leadership among the young people of the Church for the *Brethren Church*. Our young people are receiving training along secular lines in our High Schools and Colleges; but they need a specific and definite training for Christian work, in order that they may fulfill their mission in the Church as "faithful witnesses." Not only so but they also need inspiration, or to be animated or made alive to the great privilege and responsibility which rests upon us as "faithful witnesses." Those who are responsible for the establishment and maintenance of these Camps believe that they can do much towards the accomplishment of these aims.

One of the greatest forces for giving encouragement and for distilling inspiration is the fellowship with others of LIKE FAITH. There are times when one may feel with the ancient prophet, "Lord, I even I only am left," while the forces of opposition are manifold. Fellowship with those of like ideals, aims and desires inspires one to dare to do or die. Ample illustration of this principle may be found round about us on every hand. Notice the enthusiasm engendered in a political rally;

in a Conference; or in a revival meeting. There is a mutual inspiration which comes from the group of mutual interests, likes and dislikes.

Even beyond the fellowship of young people with young people, there is other inspiration received from the camp. We are all familiar with the emotions stirred, and the feelings engendered by good books,—as we say, one feels better for having read the book; he or she is inspired to live better and nobler than before. The same principle works in the fellowship with teachers, perhaps they are older but they have caught an enthusiasm for their tasks and from them flows an influence and light, which in turn inspires others to lives of "holy living and noble service." There is also an inspiration which is derived from the confidence which one has in his ability to fulfill a certain task. This confidence for Christian Endeavor comes from the assurance derived from a knowledge of a certain body of Christian truth such as is taught at our camps.

A week at one of our Brethren Young People's Training Camp is a mountain Top Experience. A week of Christian Fellowship with other young people of like faith; the inspiration received from the teachers; the knowledge imparted through the course of study presented; the hours spent under the open skies apart from the mad rush of life, beholding the beauties of nature; the activities about the "Camp Fire;" and what should have a larger place than anyone of these—the time set apart for the development of the spiritual life. After all the greatest inspiration is that which comes from the knowledge that we are in the way of God's will and purpose for us. May He lead a large number of our young people to one of the many training camps for our young people this summer.

Meyersdale, Pennsylvania.

"WHEN DEFEAT IS VICTORY"

By C. D. Whitmer

Victory in God's sight and victory man's sight may be two different things. Strange situations arise in the life as suddenly as thunderclouds summer, and only the grace of God can keep them from reaching the breaking point.

At such a time the worldly man, some clever, cutting remark, may apparently crush the Christian; and the Adversary will urge the Christian to try to outdo the other. But then it is that the men seeking "first the kingdom of God" will remember his Lord and trust Him, "who, when He was reviled, reviled not again."

By saying nothing, or by "a soft answer," he can end the dispute, and the other man may think he has carried the day. And if the Christian feels a lingering sense of humiliation, what consolation is there for him?

There is a great deal of consolation. Like Enoch, he has this testimony that he please God, which is infinitely better than pleasing himself. And he may rest upon Peter's inspired words: "But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." As a peacemaker he is blessed, and his communion with God is unbroken.

South Bend, Indiana.

Whose brand is on you? There is to be a custom of branding slaves. If the master had his own brand. Satan has a way of branding those who serve him. In face and feature, in eye and hand Satan's brand makes its mark. Paul said, "I bear in my body the marks of the Lord Jesus." He wore the brand of suffering for Christ's sake. Whose brand is on you? By your brand the world will judge whether you belong to Christ or not.

NOTES ON THE SUNDAY SCHOOL LESSON

BY GEORGE S. BAER

DAVID

The Great Hearted

Scripture Lesson—1 Sam. 26:5-12; 2 Sam. 1:23-27.

Additional Scriptures—2 Sam. 23:14-

Golden Text—"Not looking each of us to his own things, but each of you to the things of others." (Phil. 2:37.)

Great through Courage. Courage is an essential factor in a great-hearted man, and David possessed that quality to a remarkable degree. He displayed it all the way through life. He was ready to face a lion, a bear, or a giant that might challenge him in the line of duty. It was a courage based on knowledge of personal skill and confidence in God. He knew his abilities had not neglected the development of his talents. He knew God also had absolute confidence in his will and power to help.

Great through Godliness. Godliness is essential to greatness. No man can be truly great at heart who has no reverence for God or regard of God's will. David was one of the most godly men in history and one of the greatest. He was not merely a pious man; he had many other qualities of greatness, the greatest thing about him was his recognition of God in all the affairs of life.

Great through Forbearance. For a man to find his enemy—one who has threatened him for his very life—in his own hands and to refuse because of kindness and conviction to take revenge on him apart far above the ordinary forbearance is a mark of real greatness, and such David had. More than once he had Saul the king at his mercy, but he refused to stretch forth his hand against the Lord's anointed. He had respect for the king's position and sympathy for the king's person, and he refused to harm him.

Great through Patience. David had been anointed king over God's people and he was quite a young man and Saul was yet ruling. He might have reasoned that since he was God's chosen one anyway, he was justified in taking Saul out of the way and taking over the kingship. But he would not take things in his own hands; he would wait patiently for God himself to bring his own appointment to pass. It is a hard thing to do—to wait a long time—but to be able to do it is an evidence of greatness.

Great in Sorrow. When Saul was slain in battle, was it a time for David to rejoice, now that his enemy was out of the way and the throne was ready for his occupancy? Nay, he rejoiced over the death of Saul, for his son

Jonathan; he mourned greatly for them, because he loved them, especially Jonathan, who was his closest friend. He paid tribute, not merely to his friend, but to the slain king as well, and commanded the people to mourn his death and to show him respect. That was an evidence of his great-heartedness.

THE TIE THAT BINDS

TOTH—CRUSAN—On Friday evening, June 21st, Louis Toth and Gertrude Crusan, both of Washington, D. C., were joined in the bonds of holy matrimony at the brides' home. The ceremony was performed by the writer and witnessed by a large group of relatives and friends. The bride has been a faithful member of the Washington Brethren Church for a number of years. The groom belongs to the Congregational church in another city but attends the Brethren Church in Washington. The happy couple will make their home in Washington, where Mr. Toth is employed. May the blessings of God attend this union.

HOMER A. KENT, Pastor.

IN THE SHADOW

ESTES, Elizabeth. On Tuesday, July 2, 1935, Elizabeth Estes, beloved wife of Edward Estes, departed to be with Christ which is far better. She had been a physical sufferer for many years, thus her passing brings to rest a tired body. She had been a faithful member of the Washington Brethren Church for many years, and a woman devoted to her home and loved ones. Her funeral service was conducted by her pastor, on the afternoon of July 4th, in the presence of a large number of relatives and friends. Her body lies at rest in Cedar Hill Cemetery, Washington, awaiting the resurrection at the coming of Christ.

HOMER A. KENT, Pastor.

DINKLE—Lolan Long Dinkle of Downsville, Maryland, passed away on May 3, 1935, at the age of 45 years, 5 months and 13 days, having been born Nov. 20, 1889. She was a member of the First Brethren Church of Hagerstown, Maryland. Funeral was conducted on May 5th in the Manor Church and the interment was in the Manor Cemetery, with her pastor, Rev. F. G. Coleman, officiating.

F. G. COLEMAN.

De LONG—Nellie Lindsey DeLong, daughter of Sarah Jacobs and Nelson Lindsey, was born July 24, 1888, and suddenly departed this life to be with Christ June 27, 1935. Her passing was occasioned by a heart attack, which occurred while she was visiting her daughter Hilda, who was at Camp Buckeye.

Mrs. DeLong lived in this community nearly all her life. She graduated from the Sullivan High School and

taught school for three years. She united with the Brethren Church at the age of twelve years and remained a faithful member all her life.

In 1919 she was united in marriage to Mr. Roy DeLong. Their life was a happy one, as Mrs. DeLong was a splendid wife and a noble mother. She was a Bible believing Christian, and lived in harmony with the teachings of the Word of God. She always insisted that the good life is produced by a living faith, constantly feeding upon the Word of God. On Sunday morning Mrs. DeLong said to her Bible Class, "The important thing is to be ready at any time to meet our Lord."

Truly our sister was ready to be ushered into His presence, for she always claimed His righteousness as her very own. May the God of all grace comfort each sorrowing heart. "We sorrow not, even as others which have no hope."

F. W. SHIERY.

BRUMBAUGH — Mrs. Anna B. Brumbaugh, widow of the late John Brumbaugh, died at the home of her daughter, Mrs. Webster Young, near Andrews, Indiana, June 21, 1935, aged 77 years. She was the eldest child of Christian and Frances Fruit. On October 3, 1882, she was united in marriage to John Brumbaugh, who passed away February 19, 1935. She was one of the most loyal and faithful members of the First Brethren Church of Roanoke, Indiana, for many years. She is survived by a son and a daughter, two sisters, 14 grandchildren and 2 great grandchildren. The funeral was held from the Roanoke church by the pastor, the undersigned.

S. C. HENDERSON.

Signs of the Times

(Continued from page 3)

passed an ugly old store building in which a Pentecostal preacher had set up a work. But alongside the building there was a vacant lot which, I was told, had been used for a dump ground. And the preacher, having more energy than most preachers, had cleaned up the lot, and created one of the most beautiful bits of landscaping I have ever seen. It was arranged in the shape of a shield, lined with flowers, while in the center he had spelled out against the green background of the lawn the words "BE YE RECONCILED TO GOD." That vacant lot was the pride of the town. Business men would ask you whether you had seen it. It was pointed out as one of the unique features of the city. The preacher got more local advertising for his church by what he did in his spare moments on that vacant lot than he could have gotten by spending hundreds of dollars in the columns of a newspaper. And the work probably helped his digestion.

I have about concluded that a course in landscape gardening might profitably be added to the courses in the theological curriculum.

Gleanings

The bud whose face the sun kisses
in the morning will blossom full-blown
in the eventide.

So many fear contamination in association. There are soiled souls who need a friend and a helper. The stains of soul do not come from associating with sinful folks, if we are seeking to win them back to purity and righteousness. It was the stainless Christ who taught us, if we would reach sinners, to go out after them. If purity is in the heart and love upon the lips, we need not fear the contamination of evil men.

To buy a house may be necessary, but it is better to build one. You can build into it such wonderful things. You can build into it ideals and strength and beauty and comfort and "comfy" corners, and personality. Wife and children all can help to make the house individual so that it speaks of the personality of all who inhabit it.

It is no use filling the world with bitter criticisms. There are things that are bad in it, and shadows lie sometimes upon its landscape, but there is love and sunshine here too. There are "songs in the night," and friendships that never die. And best of all God is here, and He waits to walk with us all the shadowed and the sunlit paths.

We are very anxious to meet notable people. We run after celebrities, but there are wonderful souls who live in cottages, and great souls that work in mills, and there is nothing like the heroism and the friendship of the poor. There are many people among the "unsung masses" who are worth meeting, and their fellowship will enrich your life.

Why is it incorrect to say "Rev. Jones," "Rev. Smith," or "Rev. Brown?" Omitting the article before an adjective modifying a singular noun is not correct usage. It has the same effect as using the surname alone without the title Mr. would have, as Jones, Smith, or Brown. It is too familiar and lacks the respect the term "reverend" is intended to convey.

A clockmaker in a European village was commanded to make a clock for the village with a proper sentiment across its face. The clock was finished, but the town fathers had no sentiment to furnish. The clockmaker's importunity angered the fathers and they ordered him away time and again. At last they challenged him to "Mind your business." The clockmaker, thinking this was the sentiment, wrote it across the face of the clock. Surely it is true that every clock in the world is saying just this to men—"Mind your business." Time is short and if you would finish your task you must keep at it.



NEWS FROM THE FIELD



REVIVAL AT MUNDY'S CORNER

I had the privilege of conducting an evangelistic meeting for Brother Robert Ashman from May 13 to June 2.

I fully enjoyed the fellowship with the pastor and the brethren there. The preparation for the service was thorough and a spirit of prayer prevailed throughout the three weeks.

The pastor conducted the music in his capable manner and a splendid choir contributed greatly to the success of the meetings.

The attendance was remarkable for this rural church and despite an epidemic of measles there was no lack of proper attendance.

The Lord blessed the meetings. There were quite a few first confessions and quite a number of those who "walked no more with Him" came to Jesus. There were a number who brought their church membership into the church during this meeting. The final results will be given by the pastor. There were 59 came forward, as I remember.

One could easily discover that Brother Robert Ashman, who is a senior in the Seminary, has been doing a splendid work among these people. There are many young people who are being well trained by the pastor. The children's meetings were well attended and there were about 38 boys and girls on a hike one afternoon.

This church is the only one in the community and there are scores around in every direction. I believe that a full time pastorate could be established in time.

The brethren were most hospitable and kind. I desire to commend them for their sincere brotherliness.

E. B. NISWONGER.

FIRST TO RESPOND

The honor for being the first to respond to the special appeal made to our pastors for their help in securing new subscribers to the Brethren Evangelist goes to Rev. Paul A. Davis, Clay City, Indiana.

Monday morning, July 8, just about one week after the appeals were mailed, his list of four new subscribers and remittance to cover the entire cost were received.

Thanks, Brother Davis. This is fine work on your part and you have our real thanks. It is well known that your field at Clay City is somewhat limited and your success is an evidence of just what is possible of accomplishment. If all the others will

emulate your example, and we assure they will, the needed subscriptions will be received.

Publication Day Offerings.

Since reporting the gifts for the special fund three have made the contributions.

Mrs. E. Jordan, Kittanning, Pa...\$1.00
D. M. Grant, Ashland, Ohio..... 4.00
La Verne, Calif., Church 9.00

Thanks for these gifts. They came at a most opportune time. It is hoped that those who have not yet made their gifts, whether individuals or churches, will give their help along this line.

J. C. BEAL,
Secretary of Publications.

LANARK, ILLINOIS

If any one is interested enough in the report of the meeting by Brethren Ashman and Flory to wonder why had not been given to this paper sooner, we would say that if the report had been made soon after the meeting held early in May, it would not have been complete. Even now it is doubtful if the full results can be seen. It was a short but intensive campaign and far-reaching in its efforts. The attendance and interest were splendid, considering that it was a busy season, especially for the rural folks, who constitute the greater part of our membership.

A few souls were born into the kingdom during the campaign; others have been coming at intervals since. Just recently an outstanding man of the town, for whom the church has been praying, confessed Christ and was baptized. His own statement is: "I am coming was because of the personal work of a boy." This should be an encouragement to the Christian youth of any community where it is well known, and an urge and a slight proof to those of maturer years.

This ingathering represents almost every age. Though the number is comparably small with that of a year ago, we feel glad and rejoice that we found the light, which, if kept shining, will lead others to the Father's home. Our pastor, Rev. Ronk, has taken courage. He feels, however, that the big thing, and possibly the only thing thwarting the progress of the church in this community is indifference. The pastors of the different churches agreed to that being a fact and in formulating a program whereby the asleep in Zion may be aroused from their lethargy. It is my opinion a

ember that the church has been play-
g with the divine program far too
ng; that its members, like children,
ave been building blockhouses and
en falling asleep beside them, dream-
g that they were castles. The block-
houses are falling and arousing us to
e feebleness of our effort. We are
t children, but mature men and wom-
n, and should put away the childish
ings of interest and should build for
ernity. May the Lord help us to do

I should add that the church and
e youthful evangelists had a spiritual-
good time. The influence of these
ung men on both old and young shall
t be forgotten. We hope when they
urn to us again that the season may
e more favorable and their stay much
nger. Till then may the Lord bless
em and us every one.

H. A. GOSSARD,
Correspondent.

BRETHREN'S HOME

reasurer's report for April and May

RECEIPTS:

Chart, W. M. S. and S. S.	
Classes	\$ 7.00
lyton, Men's Bible class	5.00
leton, W. M. S.	2.50
egarden Church	3.35
s. Laura Busey	2.00
ustee Eyeman estate	334.47
s. Emma Atwood,	
Beaver City	2.00
iah Kreider	2.00
ash Valley Church	10.00
ustee Eyeman estate	133.79
son, W. M. S.	5.00
ha Dawson, Poplar Grove ..	10.00
lin, W. M. S.	5.00
s. Huddleston, Center Chapel	2.00
ry Raudebaugh, Fair Haven	5.00
ry Snyder	5.00
. and Mrs. L. G. Wood	1.00
land Church	4.10
ney Sunday School	15.00
ey Keagy, Brighton	5.00
nd Church, Long Beach ..	10.00
. Geo. Deifer, Allentown ..	1.00
ville, Ind., Church	13.40
chtown, Ind., Church	2.56
of Frankfort property ...	489.00
hart W. M. S. and S. S.	
asses	5.00
ico, Diggers class	2.00
sant Grove, Church	3.44

TOTAL	\$1,084.61
Previously reported	2,117.82
Grand total to June 1 ..	3,202.43

ith full hearts we thank all who
made any contribution for the
ort of the institutions for the
of which we are responsible, and
all individuals and congregations
have not yet sent in their gifts, to
as soon as possible, so that we
know what plans we shall have to
e to meet the needs as they pre-
themselves.

Faithfully Yours in Christ,
L. V. KING, Treasurer,
Mexico, Indiana.

THE MAN WHO ROBBED GOD

By Weyman C. Huckabee,
in North Carolina Christian Advocate

Ananias came to church occasionally. But the one part of the service which the minister called "worshipping God with the morning offering" always brought a cold chill down his back. "Surely of all things religion ought to be free," he would say to himself. "The very idea of one having to pay to sing hymns to God, to hear the Bible read, and prayers offered, it was unreasonable," he continued to think. And in this manner Ananias justified himself and let the plate pass by habitually and someone else made his offering or else it was not made at all.

Ananias loved his money. "It was his; he had earned it," he would argue to himself. It would buy him gas to drive his new car, buy him clothes like the kind he enjoyed wearing; it would pay the rent on the house he took pride living in, and would care for his insurance. Besides this there was a steady growing bank account which would be his pleasure some later day; though he often told the church collector when he was called upon that he could not pay even a dollar this time. Ananias argued with himself so long until he really came to the conclusion that for the church to suffer because of financial handicaps, and the minister and his family to go without necessities, and for the benevolences to go unpaid, were no responsibilities of his. Yes, he had taken the vows to be faithful in his support of the church, but it was different now. He needed his money and would spend it like he pleased and if he was called upon too often he would quit the church. Even now he was acting as if going to church was a compliment paid to God.

But the trial of life ended one day, and as it came to an end Ananias began to look around for God to carry him over the dark valley to the shades of rest on the other side. Where was God? Others said they found him in good deeds they had performed, and sacrifices for the cause of righteousness which they had made. Where was Ananias to find him? He owned his home, but God was not there for no place was given God there. His wife was left a substantial income, but that consideration of her was no more than a nonbeliever would have shown. On his church was his hope! But where was his church? Why, it had been two years since he had been to church. He had gotten mad because the collector had asked him for a subscription which had been made six months before but never paid. Where was God? Ananias sought him but could not find him; not because he had given less to the church than some others, but because he could have given more and would not; because he could have been more faithful in church attendance but was not; because he loved himself and what he possessed more than his God

and his church. Now he who had robbed God of his interest, his time, his worship, his money, and a life, was now himself robbed of God in a dark hour. So it was that Ananias went out into darkness alone only to awaken and find himself in a world of selfishness, a world which desired with all its soul to know God but could not.

THE DANGER OF NOT BEING HIRED

In the bus station yesterday I heard a man holding forth against one of our local sinners. In his denunciation he said, "Why, you couldn't hire me to do a thing like that."

I believed him, and told him so. But I did not go so far as to believe he was past doing the thing he condemned, if only he got no pay for it.

I've done some things in my life, apart from what are commonly called sins, that I'm ashamed of now.

And I know I should have been saved from the folly of some of these performances if only somebody had offered to pay me for them!

If a man had tried to hire me, he would have done me a service. I should have been compelled to think the thing through.

I should have looked ahead, to the results and consequences of what was proposed to me. I should have asked myself, "Is it worth what it will cost? Can I afford to do it? Am I willing to have people know I'm being paid for it?" And so on.

But nobody tempted me. The tempter was under my own hat. And, because the whole transaction was without words and without any real thought, I got into trouble and had plenty of grief.

Open and recognized temptation can be a good thing. It can "give us pause." The trouble with most of our transgressions is that, until it is too late, we do not realize that we've been tempted at all.

A Scotsman, so they say, was once asked if he was ever tempted to go fishing on Sunday.

"Nay," he said, "I'm no temptit. I juist gang!"

Maybe even a Scot of the story tellers would hesitate if somebody offered to pay him for breaking the Sabbath. Certainly he would see that he couldn't "juist gang."

So when a man tells me that he couldn't be hired to do some piece of dirty work, I feel he's speaking the truth. But he may do it, all the same, in what we call "an unguarded moment."

"In vain," said the preacher, "is the net spread in the sight of any bird." The devil has more than one way of tripping us up. He gets us at times by seeming to leave us alone.—Justus Timberline in Reformed Church Messenger.

WHERE THE DEVIL SLEEPS

Is there a spot in all the world where Satan is likely to sleep at his post? That there is such a place was the opinion of Mr. D. L. Moody, who related this incident: "A man dreamed he was traveling and came to a little church, and on the cupola of that church there was a devil fast asleep. He went along farther and came to a log cabin, and it was surrounded by devils all wide awake. He asked one of them what it meant. Said the devil, 'I will tell you; the fact is, that whole church is asleep, and one devil can take care of all the people; but here is a man and a woman who pray, and they have more power than the whole church.'"—*Kind Words*.

THAT CHURCH OF MINE

Nobody is to blame but me if I do not have the right to call some Church mine. When I call it mine; I must not claim exclusive ownership of it, even though everything my Church does indisputably ministers directly to me. The name Church implies that I am not alone in it; others have equal privilege with me. But such is the proprietary relation of all the members of the Church to the Church that no one of them presumes to be the dog in the manger. In my Church I want to grant equal privileges and obligations to all the other members who in turn say, "My Church."

That Church of mine has a pulpit messenger who gives me something to stimulate me to be a helper of others. When I face the truth about myself I realize that I need much prodding to keep me out of the bog of selfishness, and urge me on to usefulness to my fellowmen. So I am thankful for what I hear from my minister. I do not resent it when he points out my failure to be and do what I once honestly promised. I welcome the words that prick my lazy conscience, making me ashamed of my indifference to countless, at least occasional, opportunities to amount to something in making my Church attractive to the people living around me.

I went to church the other day To hear what the minister had to say. The words he said I confess I forgot; But this remains—he felt a lot. He toiled in that pulpit just as hard As the man who digs in his back yard. So the feel of his message remains in me, And I'm better for it, I hope, for you see

He has said it over time and again— Until I could dash it off with my pen. The gist of his words, Oh, believe it, my brothers, Is the same old refrain, "Do ye unto others." —C. M. Stecher.

That Church of mine has remarkable patience with me. I may continue to own it, to call it mine, no matter how

I neglect it, or ignore its needs, or spurn its directions. I find myself like many who regard the Church as a convenient thing to belong to in case of trouble, or of joy. I, like them, am expecting the Church's minister to hurry to me in sickness or in sorrow, and I complain if he fails to come, or delays his coming. Also I look to him to adjust his time to fit in with my periods of special joy, which I want graced by his presence. I probably have not been to church for months, but that doesn't matter—is it not my Church? Should not that Church of mine gladly send me its best when I call? Is not my invitation important? Then I get a jolt. Some memory of my promises of faithfulness to the Church jabs me, and I am forced to pause and think—and conclude that my Church has been patient, far too patient, with me. I have failed my Church, but that Church of mine has never failed me.

That Church of mine is sorry for me when I miss my share of its good things. It waits to welcome my return to faithfulness. It may chide me, but it will not turn me out, or refuse to give me freely of its best. So I make a resolution, to change my ways and try to be worth something to that Church of mine.—*The Lutheran*.

OUR LITTLE READERS

THE TEN-DOLLAR PIGEON

There was a wounded pigeon in the box beside the kitchen stove. Jimmy brought it in. Jimmy was always bringing sick cats, lame dogs, and poor strays of all kinds.

"Can't I keep it, mother?" he begged. "Just till it gets well, anyway. Please. It can't fly, and it can't walk either, so how can it get anything to eat? Besides, maybe the big boys'll stone it or an automobile will run over it or something."

"I suppose so, Jimmy, but I don't know what the cook will say. This is the third sick thing you've carried in in that many weeks. She'll get tired of having them in the kitchen."

"O, Norah likes the pigeon. She says it's a darlin' bird." Jimmy unknowingly repeated Norah's words with a touch of brogue that was amusing. "She's been feeding it, and she's shut the cat up so it can't get pigeon for breakfast before we're out of bed."

Jimmy did his share of taking care of the new pet and in a few days it was nearly well, though it could not fly as yet. Then Jimmy's father came home from a business trip up in the country. He just took a quick look at the pigeon for Jimmy after supper and went back to the sitting room to read the newspaper and talk to mother.

"Daddy, there is a ring on my pigeon's leg," called Jimmy. "I saw it the

first minute I picked him up, and now I got it unfastened, and it's got letters on it. What for?"

"Do you hear that?" he heard daddy ask mother. "It's very likely the one. Funny thing how he got hold of it though. A small boy never misses anything that goes on. Bring it in here, Jimmy," he added in a louder voice. "I want to see it."

Daddy looked at it closely. "I think you've made a find this time, Jimmy," he said. "Read what the paper says, mother."

The mother read a long piece about a carrier pigeon race in which three birds took part. One of the birds was missing. It was said to be the best of a large flock, but it was now some days after the event, and it had not returned. The owner was writing letters to all the newspapers in hopes of finding out something about it. He was afraid it might have been shot or taken sick and had to fly down. There was a ring on its right leg, he said, with his name and address on it; and anyone found the bird, would they please write to him?

"O daddy, is it really my pigeon?" asked Jimmy in great excitement. "I never found anything that was important before. Let's go write the mail letter right this minute, and I'll take it out and put it in the box on the corner for the mailman when he comes late tonight. You write it, but let me print my name at the bottom. Will you, daddy?"

So they wrote the letter. Jimmy told daddy all about where he found the pigeon and when, and daddy wrote it down. Jimmy got his cap and coat and slipped out to mail it. In a few days an answer came back. It had a cracked ten-dollar bill in between the folds of the paper. The man who owned the pigeon said he had offered a reward to whoever found it, and he had great pleasure in sending it to Jimmy. He told Jimmy that as soon as the pigeon was really well it would fly home, but he would just let it out some fine day.

"That's a lot of money, Jimmy. What are you going to do with it?" asked daddy.

"O," said Jimmy, "I think I will give it to my very own mother to keep for me till there's something I need it for. Perhaps I could buy some pigeons with some of it, just a few to start with. Mother says a little boy all alone with himself should have some pets to play with and tend to. Could I have two, daddy? You s'pose, mother? Will ten dollars buy that many?"

"Of course you could," said mother, kissing him. "You could have them now, welcome, and there'll be some more left for something else later on."

Jimmy has a fine large flock of pigeons now, but it all happened because he was kind to the poor wounded one that he still calls his "ten-dollar pigeon."—*Greta Gaskin Bidlike, in the Presbyterian*.

W. M. S. DEPARTMENT

The Lord giveth the Word: the women that publish the tidings are a great host—Psalm 68:11.

Material which formerly appeared in Woman's Outlook.

Slogan—"Hold Fast, go Forward"

Effective Methods of Presenting Missions

Grace A. Allshouse

(Given at Southern California W. M. S. Conference at Whittier, California)

OUR W. M. S. PROGRAM of Progress impressed me very much, when I first read it, because of its inclusive and well-balanced missionary diet. Its goals are in line with the purpose of a W. M. S., (i. e. to use in the church such definite and personal missionary interest and enthusiasm that prayers, sacrifices and lives may be volunteered for missionary purposes); but more than that, they are obviously calculated to deepen the spirituality of our membership and that we may be fit channels through which the blessings of prayer, money and life may be made.

Although our missionary societies usually meet their goals, the average church is confronted with a definite lack of missionary zeal. Professedly its membership has entered into a prayer partnership; those who pray regularly and earnestly for the workers on the field are relatively few in comparison with those who intercede if they do not forget it (even perhaps do so seldom or not at all). When offering for missions is taken, many give liberally but few sacrificially; and if an appeal is made for recruits for the field, the response is generally

lukewarm. It is that the average church member will give far more earnestly for a sick member of his family than for souls on the verge of an eternal destiny? Why is it he gladly saves more sacrificially for a vacation trip or a week-end at the beach than for the eternal pleasure of others for whom Christ died? Why is it that when our Lord said, "Go ye into all the world and preach the Gospel," the average person says, "I have not been called to go," and never asks himself whether he has been called to go? Why is it that when men are so needed on the field most of the volunteers are women, willing to perform masculine duties, if necessary, to spread the Gospel, while the men look on and do nothing in action, "Lord, here am I, send my sisters."

Perhaps we have failed to impart adequate knowl-

edge of the needs and problems. Workers from the field testify of an increased burden because of their greater familiarity with conditions. The fact that girls generally receive more missionary instruction than boys and respond more readily to a "call" testifies to the close connection between information and interest.

Perhaps we have not portrayed the facts vividly enough to make the heart thrill at the very mention of the word "missions."

Perhaps we have neglected the opportune time to present a certain phase of missions. Sometimes we are slow to realize that at each stage of a child's development God has given certain characteristics to be used to His glory. The church which allows its youth to attain manhood before stimulating missionary interest does them a great injustice.

Whatever the cause, the W. M. S. may be of material assistance to the church in meeting the situation. To this end, the following suggestions are made:

1. Provide adequate missionary material.
2. Present missions through every possible medium (Bible School, Christian Endeavor, Daily Vacation Bible School etc).
3. Impart information in an appealing and attractive form.

I. MISSIONARY MATERIAL

A. INDEXING. As soon as material is received, it should be indexed for quick reference. Each article should be listed in an acquisition book by number, kind (i. e. whether story, picture or curio), country, phase (i. e. religion, industry, home life, etc), and age for which it is most suitable. A filing case may also be used for this purpose, each article appearing under as many of the above heads as desired.

B. A MISSIONARY LIBRARY. This should include all countries and contain the following information:

1. *Interesting, vivid, accurate stories of all kinds—* incidents from the field; stories portraying natural

surroundings, customs, conditions or any other phase of foreign life.

2. *Lives of outstanding or pioneer missionaries* (Livingstone, Moffat, Taylor etc). Also the lives of our own missionaries.

3. *Accurate pictures*, mounted on cardboard and filed under various heads in labeled envelopes. Packets of pictures of the different countries showing home life, industry etc. can be secured from the National Geographic Society. The number of packets available on any country, the classification and price can be ascertained by writing them.

4. *Looseleaf notebook containing methods of presenting missions*. Plans for children and for adults and those adapted to all ages can be kept separate by thumb index cards. New ideas may be typed or pasted on the sheets and filed in their proper place.

II. METHODS OF PRESENTATION

A. TO BEGINNERS AND PRIMARIES—*by illustrated stories*.

1. *The sand table*. This makes a desirable setting for the story as the mountains, valleys, rivers and lakes can be easily represented. People, huts, trees and other objects characteristic of a country can be clipped from magazines, mounted on cardboard and cut out for sand table use. Thus the life and customs of a people can be easily presented.

2. *The story*. Let us profit by the reactions of a child as he visits a new home. First he sits shyly on his mother's lap, then he begins to notice objects in the room and soon ventures to examine them. Before long, he investigates the whole house if he is permitted to do so.

When we present missions to children, we open the door to a new country. Let us therefore take them on a trip to show them its entirety — the houses, trees, transportation, costumes, how the people eat etc. Make the story so vivid they will never forget it. Locate everything—"Here is the house, here is the low door, here the meal is ground" etc. Make the story center around your pictures of curios—i. e. if you portray life in an African village, build it in its natural setting and make your story fit your display (which, of course, you are certain is correct in every detail). Live the story as if you and the children were actually sitting beside the native on that grass mat laid on the dirt floor of his windowless hut or were engaged in the duties of which you speak. The vivid imagination of the child will make these things real as the pictures help him visualize the facts which you relate.

3. *The method*. To give a child a clear conception of missions, discuss thoroughly one country at a time (rather than a certain phase of several), and give a review at the next meeting. In studying a new country, the various aspects can be presented and then compared or contrasted with previous studies.

4. *The scope*. Though our denominational inter-

ests should be stressed, no other fields should be overlooked, for until Christ withdraws His command to teach all nations, the mission field remains the whole world. Missionaries tell us they mention severally the work in every land when they pray. Should not we, therefore, familiarize ourselves with the needs of all that we also may uphold them in prayer?

5. *The training*. The Beginners and Primary Departments should also lay the foundation for missionary gifts and prayers. The children are simply thrilled to support a native boy or girl, and it is surprising how earnestly their prayers accompany their gifts. All their offerings should be for a designated purpose of which they should be reminded each time they contribute.

B. IN JUNIOR AND JUNIOR HIGH DEPARTMENTS—*deepen previous impressions rather than hearing*

1. *Missionary portrayals*. It is quite instructive for them to give an occasional missionary presentation in native dress, depicting customs and local incidents and fixing in their minds geographical locations. This can and should also contain a definite message which will result in souls being saved and lives consecrated.

2. *Missionary classrooms*. One department combined interest with instruction by having each class choose a country and decorate its room accordingly. Each class also bore a name characteristic of a country it represented. Competitive tendencies predominant at this age made the results most gratifying. An inspection of all the rooms was like making a trip around the world.

3. *Missionary assistance*. The natural tendency of these children to make collections can also be put to practical use in making scrap books of helpful material for missionaries on the field. Chalk talks and object lessons clipped from old quarterlies and religious magazines are always useful. Songs for children, adults, or both, with an especially clear message and suitable music are welcomed and easily be translated into the desired language. Methods which have been helpful at home will be profitable on the field. These, when put in looseleaf form for convenience in filing, will be of infinite value to a busy missionary.

4. *Missionary responsibility*. Personal responsibility to support and pray for missions will be more interesting and vital if the children send missionary boxes to the field. Here the foundation is laid for future missionary societies, so care should be taken that only practical articles in good condition are sent. This worth-while service will mean more to them if they earn the money to fill the box. Perhaps they will also want to support a child in a mission school at home or abroad or a part in some definite missionary project.

5. *Missionary activities*. This is also the o

the time to begin to train for service. Talents conferred to God in this great habit-forming period are not likely to be squandered in future years though one may not be privileged to devote his life to Christian work. The common tasks of cleaning up the yard or mopping the kitchen floor for an aged couple or of doing other deeds of kindness in Christ's name may become a labor of love for Him who said, "Carry ye one another's burdens," and "Consider one another to provoke unto love and good works." Rolling at Christmas and Easter or singing out of the window of some lonely shut-in will prove a blessing. Visitation at the children's hospital or visiting the aged in the general hospital (how the old love children)! will be most enjoyable, but we should be taken that no wards be entered where contagion is possible. A few songs, and perhaps the recitation of a fitting Scripture passage or a cheery message with a Christian message, will mean much to an aching heart. Bouquets (or at least one for each person) with Bible verse attached will be left to cheer after the children are gone. Page stamp text cards are suitable and even the aged will not resent receiving them from a child. They often revive childhood memories and sometimes lead to conviction.

IN HIGH SCHOOL AND COLLEGE DEPARTMENTS
company the missionary challenge by definite service for Christ.

Home mission endeavors. Let us repeat: keep the young people active in Christian work, for they who have tasted its joys will rejoice at the better opportunities of full-time service if God will that as His will for their lives. One of our missionaries said he did not feel the missionary urge until the joy of winning a soul spurred him on to others.

Every young person should be given opportunities of them—to express with definite purpose devotion to Christ. Every talent of every individual should be put to use. Fields of service should be provided, and even hunted, if necessary. Needs are to be found on every hand. Many an untended district would welcome a cottage Sunday School (i. e. one held in a home) or a meeting in the country schoolhouse. Hospitals, orphanages, poor houses (and for the older ones, jails, city rescue missions and girls rescue homes) throw out a real challenge to those burdened for the lost. Every one may be in the fruitful ministry of distributing the Gospel. Gospel teams, quartettes, and carollers will find no end of opportunities to serve. One group of people sponsored a summer Sunday School in the camp resulting in fifty conversions.

The value of actual service to both young people and the church has been demonstrated again and again. When I was in my teens, volunteers from among the young people of our church spent their

Sunday afternoons visiting shut-ins. After meeting for prayer, we went to the homes where we participated in a program of songs, Scripture, prayer, testimonies and an occasional devotional message. We marvelled that anxious faces could so soon glow with joy because we had come. We saw that heavy burdens were constantly being lifted and that yearning hearts were eagerly awaiting our return. We rejoiced that some were saved as the result of our efforts and prayers, and often remarked that we received even greater blessings from our ministry than they. So great were the privileges and joys of such a service that a longing for greater usefulness possessed our beings. As a result, over half of our number have had Bible Institute or Seminary training and several are now enjoying or contemplating full-time service. To my knowledge, all but one of that group is still active in Christian work.

2. *Foreign missionary emphasis.* Every phase of the world's mission field should have been so thoroughly presented before one enters this golden period of youth that the facts need not be mentioned so in detail. The needs should now be stressed so as to give the challenge and vision of a life of service, prayer and giving and to encourage a yielding to the will of God in whichever of these three channels God may direct.

3. *A round-the-world historical chart.* The young people would enjoy making one, and it would provide an interesting background for missions as a whole or for any country in which one is especially interested. A series of columns are drawn, one for each country or continent. Horizontal lines mark off each five hundred years. Important events which occurred in each period (taken from both secular and religious history) are listed in the respective columns. The length of time some nations waited for the Gospel is appalling. It will also interest Sunday School teachers to know what was transpiring in Europe, Africa, India or China during the lifetime of the characters they are studying.

4. *Round-the-world missionary affairs.* These are always interesting and are especially adapted to C. E. groups. They may be promoted in any of the following ways:

a. *A missionary decoration contest.* The society is divided into several groups with a leader for each. They endeavor to outdo each other in the portrayal of the country of their choice. All available information is gathered and put into an attractive form. Decorations, posters, curios, interesting maps and pictures add to the impressiveness of the meeting. The countries may be presented in a single evening or a series of services may be arranged. If the former plan is followed, each group may be assigned a corner of the room for its display and a limited time for the program. The chairs are turned to face the proper corner as each group takes part. The contest

may be followed by a missionary social in which games and refreshments characteristic of the country are furnished by their representative groups.

b. *A missionary trip.* The same idea as the contest is carried out in a different way. The society travels in a body to a number of homes which are decorated to represent different countries, each having a display of pictures, curios, costumes, flags and anything else of interest. At each place, a suitable program and refreshments are provided.

c. *A round-the-world social.* For this, the different phases of the various countries (transportation, industry, religion, social life etc.) are assigned to all members of the society ahead of time. On the evening of the entertainment, those having the same topic but representing different countries exchange information between features of the program. Songs, skits, foreign games and refreshments will add zest to the occasion.

5. *Adopted missionaries.* A plan which was greeted with enthusiasm by Christian Endeavorers of California was for each society to adopt a missionary without financial obligation. The local organizations communicated with the state Union, stating their preference for a man, woman, or married couple with or without children, engaged in the evangelistic, medical or educational field. They took a very definite interest in the one who was carefully selected for them—he was *their* missionary. They wrote him and sent Christmas boxes and many other cheerful, helpful things. Societies desiring pictures from the field sent films to fit their missionaries' kodaks (these are so expensive in heathen lands). They also received news, requests for magazines etc. This plan was especially valuable because it made an interest in missions personal. Would that some such plan could be worked out in our denomination.

6. *Drafted information.* Sometimes conditions and needs on the field can be most effectively presented by striking maps and posters. If new ones are posted frequently, several can be left up at a time. At a Christian Endeavor Conference, a black map of Africa was posted in a conspicuous place. The location of missionaries of all denominations were represented by white spots. The scarcity of white spots was so appalling that several volunteered to go to Africa. Much information can be attractively displayed in this way. The need for medical workers can be shown by locating each nurse on a map by a red circle and each doctor by a red cross. At the foot, notate the number of people to each nurse and the number to each doctor.

7. *A challenging appeal.* The pictures of fifteen missionaries who were members of a certain congregation were hung on the walls of the church auditorium, but much to the pastor's dismay, new recruits had not been added for several years. His

frequent appeals for additional workers were unheeded. Finally he arranged for a missionary program, one feature of which was another unveiling. When the hour arrived, the audience was tense with expectation. Who was to be their new representative on the field? The curtain was drawn aside. A frame similar to the others appeared, but instead of a picture, the word, "WHO?" was staring at them. This remained on the wall as a challenge all until a new recruit was added to the missionary field a short time later.

Prayer and planning under our Father's direction will suggest other methods more numerous and effective than these. The attractiveness of the plans will largely determine the missionary temperature of the church. Let us, therefore, seek God's guidance in studying the characteristics of our respective groups that we may effect an appealing and well-balanced missionary program. Then, ever guarding against over-confidence in methods rather than complete reliance upon God, we shall see missions exalted to the proper place in the prayers, gifts and lives of our people.
Glendale, Calif.

WORSHIP PROGRAM

AUGUST

Topic: Abstinence and Attainments

(A Study in Temperance)

SONG: "O Jesus, I Have Promised."

O Jesus, I have promised
To serve Thee to the end;
Be Thou forever near me,
My Master and my friend:
I shall not fear the battle
If thou art by my side,
Nor wander from the pathway
If thou wilt be my guide.

O let me feel thee near me;
The world is ever near;
I see the sights that dazzle,
The tempting sounds I hear:
My foes are ever near me,
Around me and within;
But, Jesus, draw thou nearer,
And shield my soul from sin.

SCRIPTURE: Gal. 5:16-21.

PRAYER.

BUSINESS.

SONG: "My Soul, Be on thy Guard."

My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

O watch, and fight, and pray,
The battle ne'er give o'er;

Renew it boldly every day,
And help divine implore.

Fight on, my soul, till death
Shall bring thee to thy God;
He'll take thee, at thy parting breath,
To his divine abode.

BLE STUDY: "Jesus Christ in the Book of Hebrews."

RESPONSIVE READING.

Leader: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

Group: "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?"

Leader: "They that tarry long at the wine; they that go to seek mixed wine.

Group: "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.

Leader: "At last it biteth like a serpent and stingeth like an adder.

Group: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue unto night, that wine inflame them!"

Leader: "Woe unto them that are mighty to drink, and men of strength to mingle strong drink.

Group: "Which justify the wicked for reward,

and take righteousness of the righteous from him."

SONG: "As a Volunteer."

A call for loyal soldiers
Comes to one and all;
Soldiers for the conflict,
Will you heed the call?
Will you answer quickly,
With a ready cheer?
Will you be enlisted as a volunteer?

CHORUS:

A volunteer for Jesus, a soldier true!
Others have enlisted, Why not you?
Jesus is the Captain, we will never fear;
Will you be enlisted as a volunteer?

He calls you, for he loves you
With a heart most kind,
He whose heart was broken,
Broken for mankind;
Now, just now he calls you,
Calls in accents clear,
Will you be enlisted as a volunteer?

TOPIC: "Abstinence the Seed of Attainment."

TOPIC: "Repeal, an Economic Blunder."

SOLO: "Rescue the Perishing."

TOPIC: "Instruction and Action."

ROUND-TABLE DISCUSSION: Present-day conditions relating to temperance.

BENEDICTION: "The Lord bless thee, and keep thee:
The Lord make his face to shine upon thee,
And be gracious unto thee:
The Lord lift up his countenance upon thee, and give thee peace.
Amen."

ble Study--Jesus Christ in the Book of Hebrews

Rev. A. V. Kimmell

FAITH CHAPTER

EXAMPLES OF FAITH

REVIEW—Once more let us review the general line: Jesus Christ is declared greater than the prophets; greater than the Angels; greater than Moses, Aaron or Melchisedec; the New covenant is better than the Old and Grace is superior to Law. Now, O how can a Hebrew accept such teaching? In early childhood he has memorized certain portions of the Law; the practices of worship have imbedded it into his very life; the traditions of the fathers encouraged the congregation to follow blindly. How can a Hebrew forsake the paths of the fathers? His religion has stood the test of time. Empires and kingdoms have come and gone while worship continued, modified of course by tradi-

tion. The Holy Spirit now directs the writer of the epistle to show the Hebrews that the very leaders whom they revered walked by FAITH AND NOT BY SIGHT. 2 Cor. 5:7.

1. *Faith is the substance.* 11:1-3. For the purpose of emphasis let us contrast Faith and Belief:
 - a. Belief is accepting a fact as truth. Faith is acting upon this accepted truth.
 - b. Belief may be in theory only, a mental process. Faith is lived in the heart and practiced in the life.
 - c. Belief is the basic, the foundation. Faith is building upon that foundation.
 - d. Belief beholds spiritual realities. Faith appropriates them and makes them personal possessions.
 - e. Belief says, "I believe the promises of God." Faith steps right out and walks upon the promises.
 - f. Faith is proving God to be absolutely true.
2. *The evidences of faith.* 11:4-22.
 - a. Abel worshiped by faith, v. 4, Gen. 4:4, and obtained witness that he was righteous.

- b. Enoch *walked* by faith, vs. 5, 6; Gen. 5:22, and gave to the world the truth, that without faith it is impossible to please God.
- c. Noah *worked* by faith, v. 7; Gen. 6:14, and became the heir of righteousness which is by faith.
- d. Abram, Isaac and Jacob *lived* by faith, vs. 8, 21; Gen. 12 to end of book, and became the heirs and looked for a city which hath foundations, whose builder and maker is God.
- e. Joseph *died* in the faith, v. 22; Gen., same as above, making mention of the deliverance of Israel from Egyptian bondage.
- f. Moses, the great leader, vs. 23-29, was saved from death by the faith of his parents. By faith he refused the rewards of Egypt, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin. By faith he led his people to the edge of the promised land.
- g. The many other characters mentioned in vs. 30-40.

Summary:

Faith *before* life, vs. 11, 12.

Faith *during* life, vs. 4-19.

Faith in *death*, v. 22.

Faith in the *resurrection*, v. 19.

3. *Faith's guide posts through the New Testament.*

- a. Matt. 8:10 Verily I say unto you, I have not found so great faith, no, not in Israel.
- 9:22 Daughter, be of good comfort; thy faith hath made thee whole.

- 15:28 O woman great is thy faith: be unto thee even as thou wilt.
- b. Luke 18:42 Receive thy sight thy faith hath made thee whole.
- c. Rom. 1:17 The just shall live by faith.
- 4:5 His faith is counted for righteousness.
- 14:23 For whatsoever is not of faith is sin.
- d. 1 Cor. 13:13 And now abideth faith, hope and charity, these three.
- 16:13 Watch ye, stand fast in the faith.
- e. 2 Cor. 5:7 For we walk by faith and not by sight.
- f. Gal. 2:20 And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.
- 3:26 For ye are all the children of God by faith in Christ Jesus.
- g. Eph. 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.
- 6:16 Above all taking the shield of faith.
- h. Jude 3 That ye should earnestly contend for the faith which was once delivered unto the saints.
- i. Heb. 11:6 But without faith it is impossible to please him.

* The teacher will quickly see that only a few passages have been selected, and these almost at random.

Philadelphia, Pa.

Instruction and Action

"EDUCATION HAS FOR ITS OBJECT—FREEDOM"

Edna Nicholas

THE TIME IS HERE for a new approach in the struggle about alcoholic drink in modern society—an approach more effective than any that has preceded any effort in America.

It is time for a more serious study of what has been attempted, of what has been accomplished and must be done and a better understanding of what the conflict is all about.

Education is the solution of our present situation, the lasting foundation upon which to build. Education of the people must be slow and tedious. Years may come and go before the masses of our nation will realize they are bound by the chain of tradition just as securely as the black man of Africa is held in witch-craft and superstition.

Nothing but the power of God and the applica-

tion of His Truth to their lives will save us from national destruction.

With the passing of the 18th amendment of 1919 we completed our task and said by our actions "it is all over." The people wanted beer and liquor and won. Today our government is licensed to send boys and girls to hell—at our own will, to our shame and peril.

For fifteen years the terrible struggle against this great farse in national drinking has been on the decline. When the movement for state and national prohibition was at its peak scientific temperance was wide spread in our schools and in our churches. Today, very little, if any, emphasis is centered on scientific temperance. We have entirely lost sight of any systematic education—we

used to educate in this subject and we have lost before the fight was fairly begun.

The slump in education must be remedied—we have been forced back to the very beginning and what was done must be done again. This vital step must be taken—may it be a never-ending step.

In the beginning the crusaders had no plans. The great movement was the despairing cry of wives and mothers—lovers of home and childhood against their greatest enemy. These mothers knew nothing of organization, their experience in public work was limited but their love urged them on—they labored and prayed and out of their efforts came: 1. Education in regard to the nature and effects of alcohol—a reason for personal abstinence; 2. Education of society—social evils of drink and the drink traffic—a reason for abolition of the traffic in law. But while men slept the enemy came and sowed tares. Not all slept but far too many.

Supervision of scientific temperance was not then as of yore. No attack had ever been made on the constitution and too many of us could not believe the sordid tale of the unscrupulous work going on.

PRAY—EDUCATE—PRAY. There are millions of children today—tomorrow they will be voters—within a few years they will be determining the future of our country. What kind of citizens will they be? It all depends on what we are doing for them today. When they are twenty their opinions will be formed. If they are good citizens, they must know what good citizenship means. The children of today will be our lawmakers tomorrow. You may neglect them but the underworld will not. Even though he may belong to a good family and have every opportunity to become a good citizen, the forces of evil are always alert, to give his thinking a wrong slant, to weaken his power of resistance and lower his standards of honor and loyalty. Our hope for good citizenship depends upon the training they are getting now.

Systematic instruction in scientific temperance should be given in our schools. Our youth must be taught; 1. What alcohol is; 2. Its effects, when taken as a beverage, upon the human body; 3. Its effects upon the moral life of the individual and of society; 4. Good citizenship. We should not leave this work to the schools and civic organizations, but ought to have a very definite program of our own and it should be given the spiritual emphasis.

We suggest; 1. Educate the girls in the Junior and Senior Sisterhoods. 2. Organize to reach our boys. 3. Instruct in Christian citizenship. This work should be outlined with charts and pictures used; talks and lectures given. Through the power of God in our work and prayer we will save our youth for future usefulness. Let there be a real challenge to youth.

Our W. M. S. ought to sponsor instruction in citizenship and our personal responsibility in making our homes and communities better places for our children. This instruction ought to reach every woman in the church.

Some may say we have no place for this work in the church. The least we can do is to make a place. Satan has been using every art to chill and paralyze the arm of well-meaning people with a doubt as to whether God has commanded his people to fight against drink and drink traffic. It seems he has succeeded in his purpose. Read and study the following references—Isaiah 5:11; Isaiah 5:22, 23; Isaiah 28:7; Proverbs 21:1; Proverbs 23:20, 21; Romans 14:13 and 21; Romans 8:13; I Cor. 6:10. (If the drunkard cannot inherit the kingdom of God, will a drunkard-maker fare any better and, how about the license-maker); Duet. 28:47, 48. This last reference contains a solemn warning which our people should certainly heed. Shall we throw down our arms when we hear God speak as of old, "Have I not commanded? Be strong and of good courage, be not afraid, neither be thou dismayed for the lord thy God is with thee," Joshua 1:9. Read Habakkuk 2:15, (If you voted to license drink, is not every licensed bottle your bottle, and is not the licensed bottle that which is making drunkards)? Habakkuk 2:9, (Is not a woe pronounced on those who license liquor for their own financial gain)? Proverbs 17:15, (The manufacturer and the seller of drink). In the light of these scriptures, (and many more), and present day conditions we need more and better instruction. We need citizenship taught in the light of God's TRUTH,—HIS Truth will make us free. Our great need is Christian citizenship. To what source will we go for this instruction if not to the church? We need Christian education which will free us from all selfishness and all bondage with Jesus of Nazareth as our teacher and inspiration.

Education is active—it urges men to action. With instruction comes an inspiration and a desire to lead in truth and righteousness. A Christian cannot be inactive. The forces of good must be kept at work for the forces of evil never tire and they never argue "What is the use?"

When the Christian people of our nation have sensed their personal responsibility; when they understand that Christianity and citizenship must cooperate; when they have learned that it is needful for them to VOTE as they PRAY and, when they remember Joshua 1:9, "Have I not commanded"—a mighty army will move forward which will sweep our nation clean of this great enemy.

"Baptizing our work with prayer and following our work with prayer," there will come such an uprising against the drink traffic as will sweep it away forever.

Repeal, An Economic Blunder

Rev. L. E. Eaton, Pastor Peru United Brethren Church

This article deals with the effect of the Liquor Traffic on the economic condition of our country.

THE LIQUOR TRAFFIC in our country was legalized from the time of the civil war until 1920 when an amendment to the federal constitution brought about national prohibition. During this intervening period the use of liquor was greatly increased. Its effects on the physical, moral and economic condition of the people became exceedingly and increasingly disastrous. The appetite for rum became uncontrollable with thousands of otherwise commendable citizens. Because of drunkenness marriage vows were broken; homes were destroyed; children were made orphans or disgraced by drunken or divorced parents. Even when industrial conditions were normal poverty prevailed because of so much of the laboring man's money being spent for wet goods which did not give to him or his family the value received. Space will not permit us to describe the woeful economic condition which was experienced by millions of people or of the suffering, sorrow and pleadings of fathers and mothers who saw their sons and daughters influenced and led away as slaves to the market and as lambs to be slaughtered upon the block of intemperance.

As conditions became more and more disgraceful and deplorable the church increased its efforts to promote temperance and to prohibit indulgence. The major efforts were put forth by the way of education. This was done through preaching temperance sermons, through Sunday school temperance lessons, Christian Endeavor topics and other church organization activities. Temperance literature was circulated and signers of temperance pledges were sought by temperance organizations.

The method of obtaining prohibition through education and agitation was good in itself but by itself it was a dismal failure. The truthfulness of this statement is proven by the known fact that the longer the church preached and taught and prayed and sobbed the worse conditions became, not because of these activities of the church but because they stopped there and were not accompanied by an aggressive political indulgence. It must be conceded by all unprejudiced and clear thinking people that if Christians and temperance people had not resorted to politics instead of to religion and education only that the legalized liquor traffic would have never been outlawed.

In 1920 the national congress, influenced greatly by church and temperance activities, passed a bill

which provided for an amendment to the constitution and was to be the 18th amendment. The bill after it was passed was vetoed by the president passed over his veto, and was ratified by all the states in the union except two.

What happened after the 18th amendment? As the millions of American people over fifteen years of age. They will tell you in a chorus that there followed twelve of the most prosperous years in the history of the country. When the multiplied millions of laboring men's money began to flow into the market for wares that gave to them value received instead of for wet goods which gave them nothing in return but a headache and sad reflections something happened. The wheels of commerce and industry began to spin and hum. Mills and factories began to run day and night turning out building material to build homes and to make furniture with which to furnish them. Cotton and woolen mills employed men and women by the thousands in order to supply the great demands for their goods. Farmers worked with a song producing hides for shoes and eatables for the American table. Multiplied millions of the laboring man's dollars which used to go over the American bar into the saloon kept their tills were then spent for numerous commodities which brought to them comfort, happiness and prosperity. The 18th amendment brought to the American people just what they are desiring and seeking after today. There was no need then of a Blue Eagle to be screaming "Depression; Stick together; Co-operate; Sign a code; New Deal etc." The great old bird, the American Eagle, during the twelve years flew high and looked down with pride, not upon slaughtered pigs and brood sows and restricted crops, but upon thousands of trains, running daily, loaded with hogs and cattle and sheep together with numerous other products from the American farms. The dear old bird responded with a scream of joy to the whistles that sounded forth from the thousands of factories and shops and as she saw the teeming millions of men and women going forth with merry heart to earn their daily bread. The patch on the working man's pants which was so common during saloon days has disappeared, and his daughter is no different in dress and culture and education than the daughter of a millionaire. As the American Eagle flew high so did prices, so did wages, so did bank accounts and so did the hope of multiplied money.

ons who were once down and out because of the demons in rum.

This beautiful and magnificent picture of national life was painted during the twelve years when the liquor interest was imprisoned between the restraining walls of national prohibition. But alas something was being done to besmear this beautiful picture. The liquor element had been defeated but not conquered. Behind their restraining walls the cohorts of King Alcohol were patching up the old picture of saloon days. They planned long and well to make a break from their prison and to hang their patched-up picture once more on the walls of our homes and institutions. To do this they concluded at the first thing necessary would be to dope and fool the people into believing that the 18th amendment was a failure. Bootlegging was made one of their principle weapons. Rackets were created and a great army of liquor racketeers was soon affected. Law enforcement agencies were influenced by bluff and bribe to deal in a lenient way, if at all with violators.

About the time when this wet campaign of bootlegging was launched, two other things happened which greatly aided the foes of temperance in their efforts to dope and intoxicate the public. First was the inevitable but long delayed depression, which was the aftermath of a senseless war entered into by our government through a colossal blunder. This depression brought upon the country financial crashes and industrial paralysis resulting in disappointment, sorrow and despair. These damaging results naturally cause a very dark shadow to be cast over the beautiful picture which prohibition had so greatly helped to paint.

If we may have the privilege of inventing a new term I would say that the country became Depressationally Intoxicated. Misfortune has rendered millions of people frantic and delirious and put them in a splendid condition to be worked upon by the foes of temperance.

Through the metropolitan press, through magazines and over the radio false propaganda was given to the country. We were told that more liquor was being drunk than before the 18th amendment; that young people and college youths were drinking as never before; that it was producing law breakers and that repeal would be the panacea for the depression. The result of this propaganda is obvious. In 1934 the nation, suffering as it was with both a Depressional and Propagandacal Intoxication, became an easy victim to the intriguing efforts of the liquor element.

At the last national conventions of the two leading parties the delegates were so intoxicated with wet propaganda that many of them seemingly thought their only duty was to help put a repeal plank in their platforms. If any delegate opposed

their views the convention halls became a bedlam and many people wondered if the government had not emptied all the insane asylums and corraled the inmates with all the lunatics and madmen of the country in those conventions.

The 18th amendment was repealed, liquor selling was legalized, but is it a financial success to our government? Every million dollars the government receives from liquor license necessitates the expenditure of about eight millions from the American people, as the brewers, distillers, wholesalers and retailers must all have a profit over and above the license fee which they give to the government. The poverty and destitution caused by the eight millions spent for liquor causes the government to pay out for poor relief its million dollars of revenue, saying nothing about other millions it pays out in prosecuting drunken criminals and to pay the salaries of officers to regulate the business and to enforce the law. Automobile accidents caused by drinking drivers are becoming more numerous each month, causing inestimable expense and sorrow. Repeal has not relieved the unemployment situation.

May the American people soon sober up and realize that they have been doped, deceived and fooled into making one of the greatest economical blunders of their national existence. If the millions of dollars spent each year would be spent for taxable commodities and real necessities of life the government would receive considerable more revenue than what it receives from liquor selling.

To provide these commodities farmers would have to increase and not restrict production. Factories and shops would start operations, employing millions of men and women. The American Eagle would take his head from under his wing. His pinions and plumage ruffled by a frenzied government would be arranged and made ready for flight. With fire in his eyes and jealousy in his heart he would battle to the death his imitator, and with talons long and sharp he would take the cog wheel of the NRA and put it back into the factory where it belongs.

Awaken, all ye Americans, sober up and shake off the lethargy that is costing you so dearly. Rally around the banner of temperance and demand with voice and vote that prohibition be written again in the constitution of our country. Demand of your parties a president who will not refer to such an amendment as a noble experiment but who will use a Big Stick and if necessary the U. S. Army in enforcing the law. Then and then only will the people on the side walks of New York and every other city be able to sing Happy Days Are Here Again. Christian people should not restrict their activities to preaching, praying and sobbing alone, but with the weapons of free speech and the ballot begin and carry on the greatest crusade possible against the liquor interest and for prohibition.

Abstinence the Seed of Attainment

Mrs. J. Raymond Schutz

ABSTINENCE is the evidence of perfect self-control and self-control is the noblest and most difficult conquest. "He that ruleth his spirit is better than he that taketh a city." We do not rule the spirit by suppression or mutilation, but rather by a wise balancing of all powers, every faculty being permitted to exercise itself in its appointed place and order.

If my enemy, whatever it might be, alcohol, narcotics, or any other vice, succeeds in debasing my spirit, the damage done is more deadly than if it had conquered my cities. Our hardest conquests are not fought in public, but in secret. Yet these hidden conflicts of the heart, which we imagine to be unobserved, get themselves written upon our character and clothe us at the last as in a garment. There is really no such thing as secret sin because sin is always making for the surface. We are betrayed by our speech or our look is "tell-tale." If not today, it will be by and by. At the last no victory is secret, though it be won in solitude and silence. There is not a point in the whole range of character but some day shall reveal its influence. Out of our hidden triumphs God is weaving the robe that is to deck us by and by.

Anything that harms the body, or that in any way prevents it from being the best possible machine for doing the work of life, or the best possible messenger of one's thoughts or the best channel of communication for one's affections and high ambitions, is to be regarded as the most deadly enemy. It is not a question whether it is wrong in itself or not. Many things that are perfectly right in themselves come to be moral and religious questions when they affect our power for usefulness. For instance, if eating too much beefsteak of the best quality causes a man to be heavy and dull in mind, makes him sluggish and lazy, he should by all means eat less and so practice self-control. If he continues, knowingly, to be a glutton, he is a sinner against his own body and against God. If a cup of coffee makes a man nervous and irritable, or if it affects his digestion, then coffee to that man has become a stumbling block and profanes his temple, whatever it may be to others. Many people are overthrown not by great sins but by little self-indulgences. There could be no better picture for us than the young Daniel who refused the fascinations of the king's table and turned aside the wine that tempted, choosing the wholesome food and pure life that not only gave his cheeks the ruddy color of healthy youth, but built

up a strong body which was the background of his splendid career.

The problem of self-control is not limited to drunkards and the poor creatures of the slums. It concerns us all deeply. If we will look back over our own lives we will be surprised to find how much of its pain and unhappiness, its sorrows and its sin can be traced directly or indirectly to our defective self-control. We know it is wrong for us to lapse into fear and melancholy and so make life hard for those about us. Yet time and again we yielded. Why? Because we did not have the power to master ourselves. Or think of the unhappiness we have brought into our homes, and the friendships wrecked, by our outbursts of temper. The reason for all that trouble is that we did not have ourselves firmly under control.

No one ever claimed that self-control is easy. Dwight L. Moody once said, "I have had more trouble with myself than with any other person I ever knew." Therefore, striving for the complete mastery of self, as has already been pointed out, is not easy, but the real rewards of life never come without ease. The balance, the poise, the equanimity which are so decidedly the marks of a real Christian, and the fruits that are born of a spirit that has been put under the control of the spirit of the Master who makes the weak strong, and who makes the humanly impossible the essence and power of his divine fullness.

North Manchester, Indiana.

TEMPERANCE ARROWS

Temperance is a bridle of gold.—BURTON.

The temperate are the most truly luxurious. In abstaining from most things, it is surprising how many things we enjoy.—SIMMS.

We shall not reclaim others from excess by going ourselves to the utmost verge of indulgence.

—FARRAR

Let a young man become captive to the wine cup and he is the captive of all other vices.—TALMAGE.

For thirty years I have been a temperance man and I am too old to change.—LINCOLN.

Abstinency is favorable both to the head and to the pocket.—HORACE GREELEY.

I never use strong drink; I am more afraid of than of Yankee bullets.—STONEWALL JACKSON.

Temperance brings blessings in both hands and blessings for time and blessings for eternity.

—FATHER MATHER

Why Sensible Young People Let Tobacco Alone

"I am not much of a mathematician," said the cigarette, "but I can and do add to a man's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I take interest from his work, and discount his chances for success."

You can get along with a wooden leg but you can't get along with a wooden head. It's the brain that counts, and in order that your brain may be kept clear you must be a total abstainer from tobacco in any form.

According to medical science, tobacco contains from three to nine per cent of nicotine, and nicotine is a poison. It is a slow but sure killing process. The heart turns into a big sponge saturated with nicotine, which is inhaled through the nostrils and is pulled into the brain cavities and does its deadly work.

A cigarette fiend is like a wormy apple, it falls before its time.

Sensible young people who desire to be successful in life must be honest, industrious, economical and total abstainers. Professional smokers would never urge young people to start the habit if at all interested in their welfare. It would not be urged upon any one if it wasn't for the profit in it. Advertisements

display that tobacco is helpful and it soothes the nerves. Chloroform soothes the nerves, too; a small bottle of it will soothe them forever. My advice is to leave it alone.

THE WILY WEED

"I have walked in summer meadows,
Where the sunbeams flashed and broke,
But I never saw the cattle nor the
Sheep nor horses smoke.

"I have watched the birds with wonder
When the world with dew is wet,
But I never saw a robin puffing at
A cigarette.

"I have fished in many a river
When the sucker crop was ripe,
But I never saw a catfish puffing at
A briar pipe.

"Man's the only living creature that
Parades this vale of tears,
Like a blooming traction engine,
Puffing smoke from nose and ears.

"If Dame Nature had intended, when
She first invented man, that he'd smoke,
She would have built him on a
Widely different plan.

"She'd have fixed him with a stove-pipe
And a damper and a grate,
And he'd had a smoke consumer that
Was strictly up to date."

—BETTY JANE LARSON.

One Drink Makes Driver a Menace, Says Pharmacy Dean

One drink "enormously increased the probabilities of an accident," asserted Dean Evert Kendig of the Temple University School of Pharmacy of Philadelphia, in announcing to students the results of recent laboratory tests. Even the moderate drinker is a menace while driving an automobile.

"Laboratory experiments show," declared the dean, as quoted by the *New York Times*, "that from the time the eye begins to record an object which has come into the range of vision until the impulse is transferred to the brain, and the brain, in turn, telegraphs down the nerves to a muscle and demands action, such as turning the wheel or applying the brakes, one-fifth of a second, under normal conditions, has elapsed.

The experiments further show that the drinking of even a moderate amount of alcohol will so slow down the transmission of these impulses that the elapsed time doubles or trebles.

An automobile traveling at the legal rate of forty miles an hour moves forward about twelve feet

every one-fifth of a second. One drink of whisky or one pint of beer will increase the elapsed time from the eye to the wheel or brakes up to as much as four-fifths of a second.

"If the time is increased just two-fifths of a second the car travels twenty-four feet further than normal expectation before you start to apply the brakes. Therefore, if a child suddenly runs into the road, the driver who has had a drink is much more likely to have an accident than is a non-drinker.

Dean Kendig said that in the first nine months of this year, in Pennsylvania, there had been an increase of 93 per cent in automobile accidents in which liquor was a contributing factor.

—THE UNION SIGNAL.

We do not reach the life of real faith till we are fully conscious of our own helplessness. How can we trust Christ unless we have learned to distrust ourselves?—W. HAY AITKEN.

A "DRY" JAPANESE BOAT

According to the *Japan Times*, a 2,000-ton freighter, the *Shima Maru*, recently docked at Tokyo with a gigantic sign "No Drink" on board. It is Japan's first "dry" boat, and it is "bone dry." Its captain, Jitsutaro Iwata, is the man who is chiefly responsible for starting the Japan Marine Prohibition League. Four boats out of twelve which this steamship company owns are observing prohibition, and the League has some 200 seamen enrolled. On the above-mentioned ship, the thirty-eight seamen all practice teetotalism on shore as well as aboard ship.

"Are you really teetotalers always?" they were asked by newspaper men.

"Occasional drinking means no prohibition, doesn't it?" they replied.

"Don't you drink beer sometimes?"

"Beer is an alcoholic drink."

"What do you do on New Years and Bon days?"

"We do not touch even ceremonial *sake*."

"But you still drink *sake* at bars and cafes?"

"No, absolutely not."

—MISSIONARY REVIEW OF THE WORLD.



Program for August, 1935

Mrs. Herbert L. Briscoe

SONG: "Higher Ground."

PRAYER: That many boys and girls in the children's missionary societies may give their hearts and lives completely to Jesus.

SCRIPTURE: Psalm 121.

MEMORY VERSE: Phil. 4:13.

SONG: "He leadeth Me."

Many of the children learned to know our very much loved missionary, Miss Florence Bickel, when she was at home on furlough. They heard her telling of Africa and the lives of the boys and girls, men and women, and the great need of Jesus. How happy these people are when they accept this "Good News."

You will be interested in the biography of Florence Bickel as written by herself for the Sisterhood and used in a Program in the Outlook several years ago. This short biography follows:

"I was born in a Christian home near Elkhart in northern Indiana. Father and mother—Ephriam and Anne Bickel, were truly devoted to the faith in our Lord Jesus Christ and that precious devotion was

impressed upon my mind by the family altar which was always kept sacred in our home.

Mother being a Methodist and father a Lutheran in faith when they were married, compromised and both joined the United Brethren church, a very active little body near our farm.

As they were in this faith when I was born, was taken to the altar for infant baptism. By the act of my dear parents I have felt that my life was dedicated by them to our Lord and Maker.

All the joys of rural freedom were known to me in the early years of my life. At the age of ten, with my mother and father, four of my eight sisters and my only brother moved to southern Tennessee.

As there was no church near us my father organized a Sunday school and mid-week prayer service in our old frame school house.

Although I had always loved Jesus and believed in Him as my Savior and thought from my early childhood that I was a child of God, it was at one of these prayer services that I made my public confession.

Our three years in the south were tinged with deep sorrow for it was during this time that my mother was taken from us.

We then returned to Indiana and I immediately joined the United Brethren church—the church home of my parents. After one year spent in the home of my sister I went to live near Goshen, Indiana, with a cousin who was a member of the Brethren church. While there under the ministry of Brother G. W. Rench, I began to think more definitely for myself and was then baptized and taken into the Brethren church.

In the meantime my church letter had been transferred from Goshen to Elkhart. I became more interested in doing things for the Kingdom and in 1914 I spent my vacation at Winona, enjoying our National Conference.

My call for missionary service came at this time during an appeal made by Bro. G. C. Carpenter for the work in Kentucky. I did not accept the call then but went home hopeful that it might be possible for me to answer the call.

The following June in a Christian Endeavor convention at Elkhart, Bro. J. A. Garber made an appeal for "Life Work Recruits" and I surrendered my life.

I immediately turned my face toward Ashland for I was entirely unprepared for the task before me.

In the first hard year Dr. Miller and all my good Professors and teachers spent much of themselves in patience for me.

During my four years at college I seemed to be led toward Africa and was also influenced to take up medical work.

In June 1919 I graduated from the English Division

course at Ashland. In August of the same year entered the Elkhart General hospital for nurse's training. In 1920 God wonderfully helped me through sickness and permitted me to continue my training with greatly improved health.

In the following year my application for missionary service in Africa was accepted by the Foreign Mission Board.

Since finishing my nurse's training Nov. 7th, 1921, I have devoted my time toward preparing necessary equipment. God surely has blessed me richly through good people who have treated me so kindly in the seven years of my training.

"I will lift up mine eyes unto the hills from whence cometh my strength," Psalm 19, for "I can do all things through Christ which strengtheneth me."

Miss Bickel sailed for Africa, Jan. 1923.

In a letter written before sailing she said, "I go because I love God, and also because I love the church. We like to think that when we say, 'Brethren church,' we also hear the resounding echo 'Missions.' This we feel is the true voice of Jesus Christ."

The above may be given by the Patroness in her own words and with items of interest about Africa and Missions, to make it impressive).

Boys and girls, always listen for the voice of Jesus. Someday He may call you to go and tell those in Africa of Jesus. Even now He may speak to

your hearts of many things you may do for His dear sake. There may be things you can "do without" and put the money in your "Doing Without Box" to be sent to help the school work in Africa. As you put the money in your D. W. B. be sure to whisper a little prayer to God for these little heathen children.

REPORT OF THE D. W. B.'s:

SONG: "Jesus Saves."

MISSIONARY GAME: "I Send My Ship."

The game may be played in a circle, a large white handkerchief with a knot in the middle answering as a ship. Leader throws ship to a child in circle saying, "I send my ship to Africa filled with." Child must answer at once with something we should send to Africa, such as, doctors, nurses, teachers, hospital supplies, medicine, bandages, books, the "Good News," love, friendship etc. The handkerchief is kept going, and answers should be brisk. At a wrong answer a child may be sent from circle if old enough to understand and not be hurt.

ANNOUNCEMENTS OR BUSINESS.

OFFERING.

ROLL CALL.

SECRETARY'S REPORT.

BENEDICTION: "Bless all the boys and girls who have never heard of the loving Father of us all.

Help to do all we can to tell everybody in the world of God's love. Amen."

Claypool, Indiana.

MY PRAYER FOR SERVICE

Mark 11:24.

*Father God, in whom I trust, my heart cries out for Thee,
Bless and honor Thy holy word and make it plain to me.
My lack of wisdom I confess and grace to meet the day,
But Thou art all in all to me, Lord teach my heart to pray.*

*The path of life is rugged and briers infest my way,
Oh, let me walk with Jesus throughout each fleeting day.
Give me a passion, Lord, to see souls transformed by Thy power,
And lifted up to walk with Thee in this dark judgment hour.*

*Make me a prisoner, Lord, of Thine, led by Thy Holy Spirit.
Let every one that hears Thy word comprehend to fear it.
My loved ones, Lord, I bring to Thee and lay them at Thy feet,
A living sacrifice I bring and leave at the mercy seat.*

*Let my life unfold in Jesus as a rose unfolds in June,
Led by Thy Holy Spirit and my heart always in tune.
Help me to catch the vision of souls lost, undone,
Remember, Lord, all nations beneath the shining sun.*

*And take away malice and envy, hatred and all fear,
Let all believe in Jesus Christ and feel His presence near.
For in Christ's name alone all blessing, Lord, I plead,
And thank and praise God's holy name that Christ shall take the lead.*

Amen.

—WRITTEN BY HULDA LOUISE JOHNSTON, September, 1934.

PRAISE AND PRAYER

AUGUST

WE PRAISE GOD:

1. For the safe voyage of our missionaries to Africa.
2. For the new station in Africa.
3. For Dr. Jacobs and what he has accomplished in the years he has directed our College as president.

MAY WE PETITION GOD:

1. For a special blessing on our National Conference.
2. For our Brethren Home:
 - a. That our Church may support it properly.
 - b. That more of our aged people may choose this place as their home.
 - c. That Brother and Sister Meyers may be given strength for the many duties they are called to do as Superintendent and Matron of the Home.
3. For Ashland College as she enters the new year with Dr. Ans-pach as President.

MISSION FLASHES

IMPRESSIONS OF AMERICA AFTER FOUR YEAR'S ABSENCE

Mrs. Hattie C. Sheldon

(MISSIONARY TO AFRICA ON FURLOUGH)

After more than four years of absence from our beloved United States it seems good to return and see familiar faces, some of them a little older, of course, and, to find that some familiar faces that greeted us before have entered their eternal rest.

One wants to pause and look as the world hurries on, but one cannot tarry long until he is told to keep moving.

It seems strange to read a newspaper the day it is printed. We thrill over the news that is from two to three months old in Africa. We were surprised to learn that many do not take debts seriously. They say, "Nobody pays, so why should we?"

When first we left our own shores we noticed many European women smoking but we always rejoiced that they were not American. But now we notice that the American women have gone in for smoking as enthusiastically as they have picked up other fads. Some one must suffer for this. The heathen women in Africa make their finger-nails and sometimes the palms of their hands red. We did not know that the young people and older ones as well did the same thing here. They are not setting a new style but only

following a heathen custom when they do it.

In Africa the Christians rise early on Sunday morning and go out to the villages to call the people to service. They have to tell them it is Sunday for all days are alike to the average native in the villages. We were surprised to find that the greater part of the American people do not seem to regard the Lord's Day from any other. At least they act as if they did not know or else they think it is some holiday set apart for frivolities. They heed not the warning even though you do go and call them to the Lord's house on His day. How happy we should be that the Lord called us to be faithful. He did not say that we have to be successful.

A number of our African Christians of a necessity belong to the nearly-nudist-organization. They like clothes if they can get them, but the vast majority never had more than a loin cloth. If you visit the beaches in our own land and are not shocked, surely central Africa should not make you blush.

Here in America you do not see a great number of people coming to the Lord and pleading for forgiveness. A few everywhere are hungering for the Word it is true, but the great mass of humanity is altogether indifferent.

Does it not behoove us to keep our lights burning as we see this age drawing to a close and the coming of our Lord Jesus for his saints at hand? We need to keep our testimony true and watch and pray that that day come not on us unawares.

La Verne, California.

BASSAI NOTES, MARCH, 1935

Dear Friends:

Last Lord's day the Chapel at Paoua was dedicated, this Chapel is in the Tarre Tribe 54 miles north of Bassai. The people came bright and early and before eight o'clock the Chapel was filled to its capacity. Both the Sango population and Tarre people will have their services together. Please pray for John, Maurice, and Sami, who have charge of the work there.

Mr. Jobson has just returned from the Kabba Tribe where he spent two weeks overseeing the work at the new Station. We praise the Lord for the interest these people are taking in the Gospel. Many also are coming for medical attention. Pray that many souls who are still waiting to hear of Jesus may be saved.

The French school has again been reopened, also different Bible classes. Several are now reading the Acts of the Apostles in their own language and are becoming very much interested in the Word. The different vernacular classes are beginning to read more fluently and naturally are becoming more interested in the Bible.

The new school building is almost completed and we shall be happy to have more class rooms. At the present

time we are having our school on the veranda of the vacant stone house.

We are happy to have with us Gribble from Yaloke Station, who is spending a few weeks vacation at Bassai.

Some of you perhaps have read of the death of our Governor General and his wife who were both killed in an airplane a few days ago. Four days after the tragedy their bodies were found in a forest in the Belgian Congo.

Sunday and Monday of this week we had as our guests two young couples from British East Africa who are on their way to England and Belgium. They are motoring and going via the desert and Mediterranean expecting to spend just one day on the boat and drive through to Brussels.

Continue to pray for all the Evangelists and Native Christians, as many of them are facing hard and difficult problems and only the Lord can see them.

Yours in Him,
MRS. ORVILLE JOBSON

EDITORIAL ITEMS

BRETHREN'S HOME REDECORATED

The Matron of the Brethren's Home wishes to thank all those who have taken part in the brightening up of the Home. The interior of the Home is taken on an entirely new appearance. Every room has had one and where necessary, two coats of paint. In addition, with many other additional items, is gone a long way toward making it home a brighter place for our aged people. Some kind friend heard the need and has donated the much needed piano for the reception room. Now our groups go in to hold services, as they very often do, they will be able to make their program a bit more entertaining to the lovers of music who dwell there.

A great deal of credit goes to Brother and Sister Meyers for the efficient way in which this was done with a small outlay of cash.

As you come to National Conference plan to take an extra day and make a visit to the Home. See what is there and you will have a new interest in the place.

THE EDITOR

"May every life that touches mine,
Be it the slightest contact,
Get therefrom some good,
Some little grace, one kindly thought,
One bit of courage for the darkest sky;
One aspiration yet unfelt,
One gleam of faith to brave the threatening ills of life."

AUTHOR UNKNOWN

W. M. S.
FAMILY CIRCLE

MILLEDGEVILLE, ILLS.

Since our last communication we have been about our "Father's work" all our W. M. S. workers are.

In November we spent a day at the home of Mrs. D. Burns making and mending garments to send to Lost Creek and Krypton, Kentucky. Mrs. Burns had cut out a large number of garments from cast-off ones and also from new cloth. These, with others, which could be used as they were, were made, making three bags in all. We are doing charity work at home.

In January, during the absence of our pastor, Dr. W. S. Bell, we put on a program one Sunday morning and had an offering for the Theological Seminary. It chanced to be a very bad day consequently both attendance and offering were not what we hoped for.

In March we spent a day with a sister for our mission study class. There were twenty-four present. At noon a delicious scramble dinner was served. Between the chapters of "Undaunted Hope" there were a number of special numbers. The review was given and it was declared a delightful day and one not soon to be forgotten.

Our May devotional meeting was held as our guests the ladies of the Church of the Brethren. We in turn were invited to their Mother and Daughter fellowship supper.

On June 11th the S. M. M. and W. M. S. had a joint program at the church. A picnic supper was served before the program. This was a very happy occasion of fellowship.

This spring we have served a lunch and dinner for one of our merchants who helped our treasury to quite a sum.

Just recently our hearts were saddened by the death of one of our loyal members, Miss Anna C. Fike. Truly it can be said of her that our loss is her gain.

May for us that we may not be remiss in our spiritual duties in home or church work.

ALICE LIVENGOOD, Cor. Sec'y

REPORT OF THE ROANOKE, VA.,
W. M. S.

Meetings from the W. M. S. in Roanoke, Va. to all of like faith. We are with much interest the glowing reports from other societies and are greatly encouraged thereby. By the grace of the Lord we feel that some progress has been made by this society.

Throughout the year we have attempted to follow carefully the Program of Progress as outlined, and while we found it necessary to change the time a little,

we feel that we are nearly up to date when measured by it. Our Prayer Band is organized and earnest in prayer and we have had instruction in the need for family altars. We took a full day for our Mission Study, holding it at the church and taking a recess in the middle of the day for a delicious lunch. Using this method gave us a bird's eye view of the life of James Gribble that was most instructive and inspirational.

In December the society sponsored a Sacred Cantata that was much enjoyed by a large audience. The annual Public Service was delayed until Miss Tyson's coming that she might be the guest speaker. She gave an intensely interesting and graphic message on Africa and its needs. At this time Mrs. J. H. Putt gave an account of the history and purpose of the Woman's Missionary Society also. We were most fortunate in having Miss Tyson present at our regular meeting in that month and she spoke to us again at that time.

Our Membership Drive culminates this month in a special service for the new members as well as all the women of the church. Our goal, as yet un-reached, is every woman in the church a member of the W. M. S., so we used the Secret Sister project as that most calculated to reach each woman in a personal way.

The annual Mother and Daughter banquet was held in the church with the W. M. S. and Sisterhood jointly in

charge. A beautifully appointed dinner was followed by a program of tribute to the mothers present.

We hope to have several ladies at National Conference this year to bring us advice and inspiration and to fellowship with those from other societies.

MRS. H. W. KOONTZ, Cor. Sec'y

THE FRATERNITY OF SORROW

"Sorrow and silence are strong, and patient endurance is Godlike."

—LONGFELLOW

Sorrow is a part of the great school or scheme by which God strengthens men's hearts. It is our common lot. There is no life entirely free from pain, and no soul which does not carry some kind of a load of grief. We are members of "The Fraternity of Sorrow." There are no eyes which have not wept, no hearts which have not bled; there are no shoulders which have not borne burdens, no feet which have never been tired or weary—we belong to a fellowship of suffering. There is a real sense in which "misery loves company" because the soul craves the sympathy of those who have borne similar burdens. Browning tells us to "welcome each rebuff which turns earth's smoothness rough" and the advice seems good when we remember that we are refined by the tests of life, "purified, strengthened, perfected, and rendered more worthy of heaven."

W. M. S. Useful Information

NATIONAL W. M. S. OFFICERS

President—Mrs. U. J. Shively, 301 W. Market St., Nappanee, Indiana.
First Vice President—Mrs. S. M. Whetstone, 207 North Second St., Goshen, Indiana.
Second Vice President—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Penna.
General Secretary—Mrs. Gertrude Leedy Briscoe, Sidney, Indiana.
Financial Secretary—Mrs. N. G. Kimmel, Gratis, Ohio.
Treasurer—Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.
Literature Secretary—Mrs. D. A. C. Teeter, Rt. 1, Bunker Hill, Indiana.
Outlook Editors—Mrs. F. C. Vanator, 12 South Clay St., Peru, Indiana; Miss Helen Garber, 420 College Ave., Ashland, Ohio.
Outlook Business Manager—Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

DISTRICT ORGANIZATION

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President—Mrs. D. C. White, Mt. Pleasant.
Vice President—Mrs. F. J. Seibert, Masontown.
Secretary-Treasurer—Mrs. W. C. Benshoff, 122 West Second St., Waynesboro.

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President—Mrs. A. E. Whitted, 1033 East Main St., Louisville.
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Secretary-Treasurer—Mrs. T. R. Henning, Middlebranch.

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Vice President—Mrs. George E. Cone, Portis, Kansas.
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Vice President—Mrs. F. Tabor, Fillmore.
Secretary—Mrs. Ray Runyon, 1427 E. 59th St., Los Angeles.
Treasurer—Mrs. Lottie R. Gates, 3027 Dolores St., Los Angeles.

General Information

- Send to Mrs. N. G. Kimmel, Gratis, Ohio
1. National Apportionment of \$1.50 per member, payable 75 cents in January and 75 cents in July.
 2. Offerings for the Seminary.
 3. Thank offerings which are not taken to National Conference.
- Send to Mrs. F. C. Vanator, 12 South Clay St., Peru, Indiana
1. All material for publication in the W. M. S. Department of the church paper.
- Send to Mrs. Ira D. Slotter, 44 West Third Street, Ashland, Ohio
1. All Outlook (W. M. S. Magazine) subscriptions. Note: Each Society MUST REVISE their subscription list and send in complete revision once each year.
- Send to Mrs. D. A. C. Teeter, Rural 1, Bunker Hill, Indiana
1. All orders for books and literature.
- Send to your W. M. S. District Secretary
1. Your District Dues.
 2. Your District Missionary Support of \$1.00 per member.

THE SISTERHOOD of Mary and Marth

Do God's Will

A Friend of Gertrude Chen

IN CHINA there are many villages without a church where the people may learn about Jesus. In all of China there are ever so many homes where the children and mothers and fathers do not know about Jesus and do not pray to our Father in Heaven. Yes, they may have a god of their own, but they give things to him because they are afraid.

Gertrude Chen lived in a home like that. There was very little hope that she would have a happy life. She must work like many other girls of China without any chance to go to school. Yet she tried to be happy in the place where she was.

But there was hope for Gertrude. She did go to school at the Amoy Girls' Middle High School in Amoy, China. The people here were so kind to her. They loved her. What good friends they were. Gertrude learned to read, to write, to do many other helpful things. But most of all, she loved to hear about Jesus. She had never heard of anyone who was so good, and kind, and loving. It was wonderful that her teachers told her that Jesus loved her and wanted her to be His friend. Gertrude learned to love Jesus and to trust Him. She decided she wanted Him to be her Savior and Friend. She would be a Christian.

Gertrude Chen was seventeen years old and a senior in the Amoy High School. In their English class, one day, the teacher asked the girls to write a composition. When the teacher had gathered the papers and looked them over, she found this one.

MY HERO

The greatest hero of my life is a man of the past. Now I shall describe what he looked like and tell the greatness of his life.

When my hero was a little boy he loved his parents. He was an obedient boy. His father was a carpenter. Before he went into society he also was a carpenter.

He went into society when he was thirty years old and began to give his life to the world. He never thought of himself but only of others.

The children loved him. They always wanted to be close to him, then he would take them in his arms and bless them, laying his hands upon them. He went through the cities and the villages to preach the good tidings of the kingdom of God to

the people, and healed their diseases. So he was very kind.

He was also a brave man. He did not fear the society people. He always reproached them for their villanies. When they would catch him he did not run away. He said to the soldiers, "Whom seek you? I am he." We see how brave he was.

He loved his country and the world. He died for his country and the world. He was crucified but he never spoke one word for his sufferings. He was forgiving always. When people crucified him he said, "Father, forgive them for they know not what they do."

Now, who is he? He is Jesus my hero. I love him and I want to be his friend. I always think of his love, and then I want to be a little girl of the past when Jesus lived and climb on Jesus' knee. Now his love of Jesus is shown me by the sign of the Cross. The sign of the Cross is always in my mind. At last, how can I show the greatness of my hero, Jesus? I can show him only by the sign of the Cross.

GERTRUDE CHEN

There are thousands of girls the world over who need to know of Jesus Christ as did Gertrude. You have many chances to hear of Jesus. How are the others, our sisters across the waters, to hear of Him, too? Are you a friend to Jesus? Do you know Him so well and love Him so much that you will help others to know and love Him too? Are you helping others to find a friend in Jesus?

THE POWER OF FRIENDSHIP

There is no power in this world like friendship. There is nothing, as you look upon your life, that has shaped you, made you what you are today, so completely as the friendships in which you have been living from your boyhood up. Now, Christianity seems to be simply the perfection of this power of friendship. It seems to be simply the opening of the sky so we can see that, above every other friendship, above everything that shapes our lives, there is the power of God made manifest in Jesus Christ, so that he who passes his life in utter and entire obedience to that of the Great Master enters into the character of that Master more and more.

—PHILLIPS BROOKS.

Pray Not

SUPPOSE YOU SHOULD waken in the morning and find that all telephones had disappeared. Suppose our radios were taken from us, and we had nothing in their place. Suppose our whole wireless telephone system could not be used any more. If such things really came true, then we would realize just how much we needed each of them. But they are so common to us and seem so common that we do not fully appreciate what they mean to us.

Suppose you found out that it did no good to pray, or that you were in great need, and you were told that you should not pray about it. Suppose our pastors, our ministers, our saintly friends did not pray. Then we would realize what prayer means and be more grateful for the blessings it gives.

The prophet Jeremiah had a very interesting experience in prayer. Three times he was told by Jehovah not to pray for his people. "Therefore, pray not," said Jehovah. There was a reason why Jehovah could not hear and answer prayers for these people.

Jeremiah lived in the midst of a people who were devoted in the form of worship to keep them. The temple of Jehovah was in Jerusalem. They boasted of the use of it, and they worshipped in it. But their praying and boasting were as lying words before Jehovah. They did not change their ways of living, for they were not fair in their ways of living. They oppressed the widows, the orphans, they did innocent people, and they worshipped other gods. They broke many of the commandments of God, yet they came into God's house and pretended to be under His care.

These people would not change their ways. They would not leave their false gods and change their ways to righteousness. Therefore, Jehovah did not want to hear prayers for them.

These people were unfaithful also. They with their fathers had made a pledge to Jehovah to obey His commandments and keep His covenant. But when their fathers, they would not obey the words of Jehovah. They turned back to their sinful ways, worshipped idols, and broke His covenant. They were not faithful in their promise to Jehovah and expected Him to hear when they called.

These people had a pleasant time doing as they pleased and worshipping idols. When trouble came, they turned to Jehovah, but they did not obey His covenant. Jehovah said to Jeremiah, "Don't pray for this people, for I won't hear them." They did not intend to be faithful, but just wanted relief from their trouble.

Again, these people were just pretending with

God. They were in the midst of a great drought and were suffering greatly. They knew that God could help them. They prayed to Him, confessed their sins; they asked if God were not faithful and recognized His presence among them. But when they did all this, they did not change their way of living. They loved to wander away. They did not keep from doing evil. Their desires and wills were not controlled by God. They lived in pretense.

God could not hear the prayers for a people like this. There was no way to help them. Jehovah told Jeremiah not to pray for them.

Of course we want God to hear our prayers. Is it possible that He might not hear our prayers if we are like these people in any way? Do we give our lives to worldly glory and social approval rather than the pleasure of God? Are we faithful to God only when it is convenient—just when it suits us? Do we try everything else, then turn to God when there is no other help? Do we make our religion a masquerade party, pretending to be something we are not?

If this is our stand before God, then this is what He says, "Ye shall seek me, and find me, when ye shall search for me with all your heart." Jer. 29:13. God wants whole-hearted service and allegiance. Then we need not fear His hearing and answering our prayer. He will delight to hear our voice.

When our Lord talked with His disciples about prayer, He so taught them that they would not fall into this sin which Jeremiah faced with this people. Answers to prayer depend upon our attitude toward God and the way it is expressed in our lives. Jesus said, "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." John 15:7. Prayer is not a thing apart from our lives. Unless we are steadfast and sincere in our obedience to God, we mock Him to ask Him to hear our prayer. Let us pledge ourselves that there shall never be anything in our lives to cause God to say, "Pray not."

Be not afraid to pray; to pray is right.

*Pray, if thou canst, with hope; but ever pray,
Though hope be weak or sick with long delay;*

Pray in the darkness if there be no light.

*Whate'er is good to wish, ask that of Heaven,
Though it be what thou canst not hope to see.*

Pray to be perfect, though material heaven

Forbid the spirit so on earth to be;

But if for any wish thou darest not pray,

Then pray to God to take that wish away.

—HARTLEY COLERIDGE.

A Lion Hunt

Mrs. E. C. Cronk

ONE NIGHT in Scotland, David Livingstone, a ten-year-old boy, came home from the cotton mills in which he was working. He held in his hand the first money he had ever earned. Rushing into the house, he laid it proudly in his mother's lap. Then he and his mother talked about what he should do with his first earnings and decided that part should be spent for a Latin grammar. The next day David took his new Latin grammar to the cotton mill with him. His work was to tie broken threads, so he fastened his book to the spinning frame and sometimes he could study as he worked. He worked at the mill from six o'clock in the morning until eight o'clock in the evening. Then he went to school at night.

As he worked in the day and studied at night, he dreamed about what he would do when he was a man. One night he came home and told his father and mother that he had decided to be a missionary doctor. He saved all the money he could make to go to school, and on a winter day when the ground was white with snow he and his father walked seven miles to Glasgow, where he was to learn to be a doctor and preacher.

One day he heard Robert Moffat, a missionary who had come home from Africa, say: "There is a vast plain to the north where I have sometimes seen, in the morning sun, the smoke of a thousand villages, where no missionary has ever been."

"I will go to these villages and tell them of Christ," said David.

He bade his father and mother and sisters goodbye and sailed away from Liverpool for the great dark continent of Africa. When he reached there he found the people needed missionaries even more than he thought, and he lived with the African people and learned to speak their language, so that he could tell them of the love of God and of Jesus Christ, His Son.

He found that all the people were in terror of the witch-doctors. If a chief's cow died the witch-doctors would point out someone they disliked and say he had bewitched the chief's cow. David Livingstone knew that somehow he must show them that there were no witches and destroy the power the witch-doctors had. One day his chance came.

As he stood in the doorway of his little hut in the village of Mabotsa with Mebalwe, his African school teacher, suddenly a great lion sprang out from the woods among a herd of sheep. Livingstone rushed into the hut for his rifle.

"See," said Mebalwe, as he returned, "the lion has already killed nine sheep and now he has gone back into the woods with one of them."

Livingstone looked down where some men had been digging a canal. Everyone of them had fled in terror to the village.

"They had spears," said Livingstone, "why do they not take them and kill the lion?"

"They could not kill the lion," said Mebalwe, "they are bewitched. They have been given over into the power of the lion by their enemies. The lion is the lord of the night. Because the people are bewitched, he comes out now in the day and takes their sheep and their cows before their eyes."

By this time the frightened men were running from every direction to Livingstone's hut.

"We are bewitched! We are bewitched!" they cried. "The lions will kill us and our wives and our children and our cattle."

"You are not bewitched," answered Livingstone. "Lions always go out after blood. Why do you not kill the lions?"

"We cannot kill them. We have been given over into the power of our enemies. Some other tribe has bewitched us. We tried to kill the lions and we could not. We are bewitched."

"Get your spears and follow me," said Livingstone. He had seen the lion go into the woods on a little hill not far off and he thought other lions must be there, too. He told the men to form a large circle around the trees on the top of the hill.

They soon discovered several lions within the circle. Livingstone and Mebalwe had their guns and the other men had long sharp spears.

"Come in closer," called Livingstone.

The African men began to chant their war song as they closed around the hill. They soon saw one of the lions sitting on a rock. Mebalwe fired at him and the ball missed the lion but struck the rock. The angry lion bit at the rock as a dog bites at a stone thrown at him.

"Spear him! Spear him!" shouted Livingstone, but the African men were so frightened and so sure that the lion had been bewitched so that the bullet had missed him that they fell back in terror as he leaped through the circle and escaped. Two more lions followed him and not one man raised his spear. As Livingstone started around the hill he saw another lion within the circle sitting on a piece of rock about thirty yards away. He was behind a

h, so Livingstone took time to get a good aim fired twice. Both shots went into the body of great lion.

He is shot! He is shot!" shouted the men with as they started toward him.

Livingstone saw the lion's tail waving angrily and the bush.

Stop," he called to the men, "Stop until I load in." As he was loading his gun he heard a shout. Looking around he saw the lion ready to spring upon him. Before he could defend himself the great beast struck him on the left shoulder with one huge paw. Driving his sharp teeth into Livingstone's shoulder, the lion shook him as a terrier does a rat. Mebalwe, who stood ten or fifteen yards away, fired two barrels of his gun. He was so excited that his aim was poor and both shots missed the lion. The noise of the shots angered the lion yet more and instantly he rushed upon Livingstone and rushed upon Mebalwe, flashing his great teeth in his thigh. Another man, whose life Livingstone had once saved when he was attacked by a buffalo, tried to spear the lion. The lion then turned on him and caught him by the back of the head. At that moment the bullets with which

Livingstone had struck the lion took effect and he fell down dead.

All the men gathered around his huge body.

"He is the largest one ever seen in this country," they declared. "And now he is dead! We will build a great fire over him. Our enemies have no more power over us."

The bone of David Livingstone's left arm was in splinters and there were marks of eleven of the lion's teeth in the flesh, but his heart was glad, for he had proven to the people that they were not bewitched by their enemies, and he knew that now it would be easier to teach them to trust only in Jehovah, the true God.

After he had served God in Africa for many years and led thousands of people to love and serve Him, Livingstone's body was carried across Africa by his faithful black men and sent to England to rest in Westminster Abbey, and all the world knew by that broken bone and scarred arm that it was indeed the body of David Livingstone who had not been afraid to face lions or any other dangers to lead Africa to Christ.—THE WOMEN'S MISSIONARY SOCIETY OF THE UNITED LUTHERAN CHURCH.

Senior Devotional Program for August: Friendship

G: I Need Jesus.

DER (reads poem): "The Holiest of Gifts"

—Hedge.

Friendship is the holiest of gifts;
God can bestow nothing more sacred upon us.
It enhances every joy, mitigates every pain;
Everyone can have a friend
Who himself knows how to be a friend.

PTURE READING: John 15:12-19.

YER: (Read the following prayer from a fellow Christian. This is not intended to take the place of prayer by the group).

"We thank Thee for the gift of friendship, that makes people care for one another, for the power of life that drives out that which is greedy and mean in human hearts. We thank Thee for those who make our lives happy. May we give them love and comradeship in return. Keep us from being fickle and make us dependable and loyal. Guide us in our friendships that we may choose high-minded and worthy companions, whose associations will make us better men and women, and who will be our lifelong friends. Above all, we want Thee as our closest companion through life. Amen.

—ROBERT BARTLETT.

raise God for the beauty of friendship, for the love of great friends, Mary, Martha, Lazarus, and John, Jonathan and David. Give thanks for the gift of friendship Christ has to offer, if we but ac-

cept. Pray that we may find what it is to be a true friend. Pray that we may experience a great friendship in our lives. Pray that we may know the joy of the greatest friendship—that with Christ.

POEM:

Make new friends but keep the old;
Those are silver, these are gold.
Make new friends, like new-made wine,
Age will mellow and refine.
Friendships that have stood the test,
Time and change are surely best.
Brows may wrinkle, hair turn gray,
Friendship never owns decay;
For 'mid old friends kind and true
We once more our youth renew.
But alas! old friends must die;
New friends must their place supply.
Then cherish friendship in your breast;
New is good, but old is best.
Make new friends but keep the old;
Those are silver, these are gold.

VOCAL DUET: The Best Friend is Jesus.

TOPIC: "A great Friendship." (Ask some one in your group or church to talk to the girls on the above topic).

SOME USABLE QUOTATIONS:

Friendship is a chain of gold
Shaped in God's all perfect mold.
Each link a smile, a laugh, a tear,
A grip of the hand, a word of cheer,
As steadfast as the ages roll
Binding closer soul to soul;
No matter how far or heavy the load
Sweet is the journey on Friendship's road.

Friendship is like a lovely plant
That grows in a garden place—
A plant that can fill your life with peace,

With fragrance and charm and grace.
 A plant that can lend its color rare
 To brighten the darkest day,
 A plant that can banish loneliness,
 And can send despair away.
 But whether it blooms depends on you,
 For the plant is a fragile one.
 You must ward its leaves with the golden light
 Of affection's shining sun;
 You must plant its roots in the fertile soil
 Of a thousand thoughtful deeds,
 And must keep it free of distrust and doubt
 For distrust and doubt are weeds!

Friendship is the best college, character can graduate from. Believe in it, seek it, and when it comes, keep it sacredly.

Once in an age, God sends to some of us a friend, who loves in us, not a false, an imaginary, an unreal character, but looking through all the rubbish of our imperfections, loves in us the divine ideal of our natures, and loves not the woman that we are but the woman that we may be.

Friendship is a vase, which, when it is flawed by heat or violence or accident, may as well be broken at once. It can never be trusted after. Course stones, after they are fractured, may be cemented together again, precious stones, never.

When halting at two pathways plain,
 Not knowing which is best to take,
 Lose thought and sight of your own gain,
 And make a choice for friendship's sake.
 True friends are God's best gifts on earth,
 True friendships are the priceless boon;
 Let's strive to prize them at their worth
 Nor lose them from our lives too soon.

DISCUSSION: (Suggestion: the leader places the following questions before the group who discuss them). How can we make our friendships worth while? What kinds of friendships are worth having? How can I show a more friendly spirit? Differentiate between friendliness and friendship. What is the difference in acquaintance, friendship, and intimacy? Name some of the problems entering into friendship. State the difference between a pal, a friend, or a chum. What does friendship demand? What help can we get from the teachings of Jesus on friendship? How can one best show true friendship?

HYMN: What a Friend we Have in Jesus.

BUSINESS.

SISTERHOOD SONG: Spirit of Sisterhood.

S. M. M. BENEDICTION.

Junior Devotional Program for August: I Am a Friend

HYMN: Spirit of Sisterhood.

POEM: If I Knew You.

If I knew you and you knew me,
 And both of us could clearly see,
 And with an inner sight, divine
 The meaning of this heart of mine;
 I'm sure that we would differ less,
 And clasp our friends in friendliness;
 Our thoughts would pleasantly agree,
 If I knew you and you knew me.

If I knew you and you knew me,
 As each one knows himself to be,
 We'd meet each other face to face,
 And see therein a truer grace;
 Life has so many hidden woes,
 So many thorns with every rose;
 The heart of things our souls would see
 If I knew you and you knew me.

HYMN: Jesus is all the world to me.

Jesus is all the world to me,
 My life, my joy, my all;
 He is my strength from day to day,
 Without Him I would fall.
 When I am sad, to Him I go,
 No other one can cheer me so;
 When I am sad He makes me glad,
 He's my friend.

Jesus is all the world to me,
 My friend in trial sore;
 I go to Him for blessings, and
 He gives them o'er and o'er.
 He sends the sunshine and the rain,
 He sends the harvest's golden grain;
 Sunshine and rain, harvest of grain,
 He's my friend.

Jesus is all the world to me,
 I want no better friend,
 I trust Him now, I'll trust Him when

Life's fleeting days shall end.
 Beautiful life with such a friend;
 Beautiful life that has no end;
 Eternal life, eternal joy,
 He's my friend.

BIBLE LESSON: Luke 10:38-42; John 15:11-16.

HYMN: What a Friend We Have in Jesus.

What a friend we have in Jesus,
 All our sins and griefs to bear!
 What a privilege to carry
 Everything to God in prayer!
 O what peace we often forfeit,
 O what needless pain we bear,
 All because we do not carry,
 Everything to God in prayer.

Have we trials and temptations?
 Is there trouble anywhere?
 We should never be discouraged,
 Take it to the Lord in prayer.
 Can we find a friend so faithful
 Who will all our sorrows share?
 Jesus knows our every weakness,
 Take it to the Lord in prayer.

Are we weak and heavy laden,
 Cumbered with a load of care?
 Precious saviour, still our refuge,
 Take it to the Lord in prayer.
 Do thy friends despise, forsake thee?
 Take it to the Lord in prayer;
 In His arms He'll take and shield thee,
 Thou wilt find a solace there.

PRAYER: Thank our Heavenly Father for our friendship with Jesus; thank Him for your special friends; remember your friends of other lands where missionaries have not yet gone; pray that we may learn to be friends to others as Jesus would.

DISCUSSIONS: (Encourage the girls to talk about the topic and not just give the stories). What does it mean to be a friend? Should one be friendly to everyone? Should one be friends with everyone? How should a girl choose her close friends? How can one girl be a friend to another? What makes a good friend?

THEME: The Friend of Gertrude Chen.

How can we be friends with boys and girls of other races? with foreign children of our own town?

CONCLUSION: I Would be True.

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all, the foe the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift.

PRAYER:

BUSINESS: New officers in charge; plan for delegates to conference; Check on goals for statistical report.

BENEDICTION: Psalm 145:1, 2.

THE SPIRITUAL CHARACTER OF TRUE FRIENDSHIP

All friendship, all love, human and divine, is spiritual. So that it is no difficulty, in reflecting the character of Christ, that we have never been in visible contact with Him. He does not appeal to the eye. He appeals to the soul, and is not reflected from the body but from the soul. The thing you love in a friend is not the thing you see. I knew of a lovely character—one of the most beautiful that had ever bloomed on this earth. It was the character of a young girl. She always wore about her neck a little locket, but nobody was allowed to open it. None of her companions knew what it contained until one day she was laid down with a dangerous illness, when one of them was granted permission to look into the locket. She saw written there: "Whom having not seen I love." That was the secret of her life. She had been changed into the same image.

—HENRY DRUMMOND.

The greatest missionary work in the world is setting America right before the world.

Program of Sisterhood Conference

Winona Lake, Indiana

August 26-September 1

HILLSIDE—SISTERHOOD HEADQUARTERS

THEME: "LORD TEACH US TO PRAY"

TUESDAY

5- 8:45 Devotions led by Miss Mary Ashman.
5- 9:25 "Why a College Education"—Dr. C. L. Ans-
pach, President of Ashland College.
5- 9:55 Business.
Greetings: Mrs. G. T. Ronk, honorary patron-
ess.
Mrs. F. B. Frank, national patron-
ess.
Miss Dorothy Whitted, president.
Miss Althea Schwartz, vice presi-
dent.
Reports: Miss Mary Merrick, financial secre-
tary.
Miss Louise Kimmel, treasurer.
Miss Helen Garber, general secre-
tary.
Appointment of Committees.
Announcements.
5-10:10 Music.
10-10:50 Missionary talk, Mrs. M. Kennedy, on furlough
from Africa.

WEDNESDAY

5- 8:45 Devotions.
5- 9:25 Conferences.
Our Devotional Meetings—Althea Schwartz.
Business Problems—Dorothy Whitted.
Juniors—Virginia Brumbaugh.
Patronesses—Mrs. Frank and Mrs. Ronk.
5- 9:55 Business.
Reports of Committees.
Summary of District Reports.
Banner Awards.
Announcements.
5-10:10 Music.

10:10-10:50 Missionary Talk, Miss Mary Emmert, on fur-
lough from Africa.

THURSDAY

8:15- 8:45 Devotions.
8:45- 9:25 District Group Meetings, District Secretaries
in charge.
9:25- 9:55 Business.
Reports of Committees.
Announcements.
Our Mission Home.
9:55-10:10 Music.
10:10-10:50 Address on Home Missions, Tom Hammers.
Luncheon at noon.

FRIDAY

8:15- 8:45 Devotions.
8:45- 9:25 "A Christian Girl and Her Home," Mrs. R.
Paul Miller.
9:25- 9:55 Business.
Reports of Committees.
Election of Officers.
Plans and Policies for 1935-36.
Announcements.
9:55-10:10 Music.
10:10-10:55 Missionary Talk, Mrs. C. B. Sheldon, on fur-
lough from Africa.

SATURDAY

8:15- 8:45 Devotions.
8:45- 9:15 Business.
Final Reports of Committees.
Installation of Officers.
Announcements.
9:15- 9:45 Missionary Address, Rev. C. B. Sheldon.
9:45-10:00 Music.
10:00-10:30 "The Christian Girl and Her Church," Rev R.
D. Barnard.

ON BENDED KNEE

Pray for each of the new officers of your Sisterhood.

Continue to remember our Sisterhood conference that we may have wisdom in all our business plans and inspiration in our devotional sessions.

Remember the Foreign Mission Board that they may be guided in their decisions as they meet.

Pray for encouragement and strength for the mission churches that have been started new.

Pray that the will of God may be known and followed in all parts of the work in South America.

Pray for God's strength and grace to be with Mr. and Mrs. Morrill as they open the new station among the Kabba tribe in Africa.

Praise God for some special answers to prayer which you have received.

BOOK FRIENDS.

Our Movie Made Children—Henry James Forman.

Here is a book which will interest every young person, and older people as well. It contains a most enlightening discussion based on years of careful study, of the effects, physical, mental, and moral which movies have upon those who attend, particularly upon us young people.

In the Steps of the Master—H. V. Morton.

"A vivid and inspiring pilgrimage through the Holy Land today." Here is a book which every Christian who ever desired to visit the Holy Land, and every person who has visited it will surely enjoy. So full of local color, and so sincerely written is the book, that each one of you will actually traverse the Holy Land in the steps of the Master.

Out of My Life and Thought—Albert Schweitzer.

You won't want to miss this fascinating autobiography. The intense devotion, consecration, and sincerity of a Christian soul devoted to saving souls in Africa is revealed in this book. He tells how the great compulsion came to him to go to Africa, and many hardships that he encountered in planning his work, in beginning his work in the Congo.

Road of Ages—Robert Nathan.

The background of the book is found in the imaginary expulsion of the Jews from every nation on the earth. We find a fascinating panorama of the

lives, deaths, loves, marriages, burials, jealousies, influenced by all other human traits of the Jews, rich and poor, proud, vain, and humble as they make their long journey back to their own Jerusalem.

The Young Revolutionist—Pearl Buck.

A more picturesque style of writing cannot be found than that in Pearl Buck's books. A young Chinese boy is very ill, and in order to save his life, his family dedicate him to the priesthood of the temple. He recovers from his illness, only to be sent to the temple where he must remain the rest of his life. Being a young priest does not appeal to him, so he makes his escape. After various adventures, he finally gets into the revolutionary army, where he comes into contact with the white man and his religion.

YOUR BIRTHDAY

A watchword for those with their birthday in August.

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report;

if there be any virtue,

and if there be any praise,

THINK ON THESE THINGS

The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

Phil 4:8, 9.

MISSION HOME FUND

Growing! Yes, it makes us happy see the plants of our gardens growing. Each new shoot, each new blossom means more fruit. There is sun and rain while the gardener keeps weeds pulled and the ground soft. Though growth may seem a slow monotonous process, that is the way fruitage. It is the "husbandman to laboreth" that rejoices in his harvest.

For three years we have been husbandmen laboring for a harvest in mission home. Growth has seemed slow but it has been sure. We are about to gather the fruit for another year. Sometimes we may have grown tired working, but we must continue faithful if we are to gather the harvest.

At times it may seem that there are more interesting things to do. We would rather spend our money here than there. We would rather give our time to something which would bring quicker results. We dare not let these temptations destroy our interest.

Our task of building our mission home is not yet done. Nehemiah was working on a big project rebuilding the walls of his mother city, Jerusalem. Several times he was tempted by his enemies to stop his work before it was finished. He said, "I am doing a great work, so that I cannot come down: should the work cease, whilst I live."

Hillside for Sisterhood

A happy family for one week! Join that family at the Hillside at Winona Lake, Indiana, during August 26-Sept. 1. There will be a whole house full of Sisterhood girls again this year.

The management has been very kind to make possible for us the same rates which we had last year. That means that your board and room for the week will be \$5.50. Because the rate is so low, it will be the same if you come a day or two late.

Of course the number to be taken care of is limited to a few more than fifty. Last year we did not have room for all who wanted to stay with us. Those who write first will be given places first. Send your names, society, and 50c for each reservation. Tell if you have any preference as to room-mate. When you arrive, the 50c will be applied to your expenses, so the balance due will be \$5.

If you are not certain but would like to have your name in tentatively, write this information and send the 50c when you are sure.

The time for conference will soon be here. Do not delay your reservation. Write to Miss Dorothy Whitted, 1033 E. Main St., Louisville, Ohio.

FELLOWSHIP—FRIENDSHIP—WORSHIP

WE NEED YOU

YOU NEED US

and come down to you?" Like Nehemiah, we are doing a great work. Why should we leave it for other things which last only for the day. We are building walls to care for messengers of Jehovah. We are doing a great work! We cannot leave

REPORT OF THE SOUTHEASTERN DISTRICT S. M. M. CONFERENCE

The Sisterhoods of the Southeastern District met in Conference at Maurertown, Va., June 12 and 13.

The first session was held at 10 o'clock on Wednesday morning. The girls of the St. James S. M. M. had charge of the Devotions, using as a scripture, Isaiah 5:22, 23. Rev. Homer Kent Washington, D. C. gave the lecture for this session, using as a topic, "The Church." Two girls from Washington S. M. brought us a message in song.

At 6:15 on Wednesday evening we gathered for vespers with Brother Bernard Schneider, of Covington, as the speaker. The Roanoke girls furnished the music.

At the Thursday morning session the resolutions were led by the Hagerstown S. M. and Rev. F. G. Coleman gave a fine message on "Prayer."

The following officers for the coming year were elected:

Patroness: Mrs. H. W. Koontz, Roanoke, Va.

President: Virginia Brumbaugh, Roanoke, Va.

Sec.-Treas.: Ruth Sensenbaugh, Hagerstown, Md.

Wednesday noon about 35 of us sat at a tastily decorated banquet table and dined. The Roanoke girls had charge of the program. The Maurertown girls were complimented for their fine entertainment of the visiting girls of S. M. M.

Some of the societies were not represented and our attendance was not so large as usual, but we hope to have more with us when we meet for our next conference in Washington.

Thanks to all who contributed their time and talent to making this conference a success.

Yours in the Master's Work,
RUTH SENSENBAUGH, Sec.-Treas.



DAYTON, OHIO

This greeting will be quite lengthy, I know, but it is the first I have written and I want to share the plans of the Dayton Sisterhood with you. We have had so many blessed times working together, and worshipping our Lord, or allowing Him to work through us. The writer can recall when she took part in only four or six interested in the group, but now it includes

twenty-five or more. How we praise the Master for His guiding!

Once the devotional meeting alone lasted over an hour—just on the topic of prayer. Then we remember an outstandingly good time of Christian fellowship at our February meeting. The Honorable Geo. Washington and Abraham Lincoln greeted the members as they assembled. During this particular evening Brethren Missions were discussed. The speaker was Mr. Roy Patterson, superintendent of our Sunday school and member of the Brethren Home Mission Board. Then we are made happy thinking of the public Sunday evening worship service the girls planned. Every item of the service was handled by the girls. Miss Lottie Burroughs of our City Mission gave the message. Girls who attended the Dayton conference several years ago will remember Miss Burroughs as their fine Sisterhood speaker.

During the meetings R. Paul Miller had for our church, the girls met two different nights in delegation. On one evening we enjoyed a steak supper together with several invited guests including our pastor and wife, Rev. and Mrs. R. D. Barnard, Mrs. H. E. Eavey of Xenia and Rev. Miller. Following the Easter Dawn of our church, the girls served breakfast to some 220 people. We thank Him that by serving our church we are serving Him, the Resurrected Christ!

Just lately a box of 101 bandages were sent. May other groups truly grow as we are growing—not only in numbers but in richer, fuller knowledge of our Lord Jesus Christ, and the joy He alone can bestow.

DELIGHT HART, president of the Dayton S. M. M.

Speak not evil of the absent; it is unjust.—WASHINGTON.

THIRD BRETHREN CHURCH JOHNSTOWN, PA.

Dear Sisterhood Girls:

We pause in our activities to tell you some news of the Third Brethren Senior Sisterhood work.

Our membership has been increased due, in part, to a number of girls coming to us from the Junior Sisterhood. These girls have made valuable additions to our society.

We have had regular devotional and business meetings with very good attendance at all meetings. Our consistent good attendance is probably due to the good work of our membership committee. These girls send out clever invitations to the members and prospective members informing them of the time and place of the meeting.

We sent some useful articles to the Brethren Home.

Bandages were made and sent to Philadelphia early this spring.

At the close of a very successful revival service, the Sisterhood girls were privileged to present two pageants, "The Two Masters" and "The Challenge of the Cross" with gratifying results. These plays were capably directed by our patroness, Mrs. Gingrich assisted by Hazel Benshoff.

On Mother's Day, the girls presented a program which seemed to be very well received. On May 21 the regular Mother and Daughter banquet was held with 106 in attendance. This year the Women's Missionary Society presented the program. The Sisterhood girls furnished the refreshments which were served by the social committee.

At our April meeting we received our sacrifice offering which, we believe, was larger than ever before.

Much interest has been manifest in our Bible study and daily prayer. We believe it has enriched the experience

Sisterhood Goals for 1934-35

LOCAL GOALS

1. Twelve devotional meetings.
2. One public program.
3. Mission study with the use of approved text.
4. A prayer chairman to carry through a plan for prayer in keeping with the Five Year Program.
5. ½ members cover the assigned Bible Reading for the year—1 Corinthians to end of New Testament.
6. Membership project.
7. Annual cabinet meeting.
8. Special benevolent work.
9. Bandages sent to District Secretary.
10. Statistical report sent to District Secretary by August 10.
11. National dues sent in January and July.
12. Thank offering received in April

and sent to the financial secretary by May 15.

13. Gift to Mission Home Fund sent by July 31.
14. District missionary dues of 15¢ per member sent to the district secretary by July 31.

JUNIOR GOALS

- 1, 3, 4, 6, 7, 8, 9, 10, 11, 12, 13.

HONOR GOALS

1. A delegate to either District or National Conference.
2. Thank offering boxes turned in by ¾ of members.
3. Outlook in the homes of ½ of members.

DISTRICT GOALS

1. One District meeting.
2. All societies sending statistical reports.
3. Two-thirds of societies banner.
4. A district project worked out and reported.

of the girls individually and as a group.

We have met the goals so far, and we hope to be an honor society, as we have been for several years.

Our present officers include—Rita Jones, president; Luella Jones, vice president; Hazel Benshoff, recording secretary; Goldie Horner, assistant secretary; Catherine Benshoff, corresponding secretary; Thelma Teeter, treasurer; and Mrs. J. L. Gingrich, patroness.

That God may richly bless His work in all the societies and in the national work is our prayer.

Sincerely,

CATHERINE BENSHOFF, Cor. Sec'y

BY THE WAY

We apologize for omitting the name of Miss Hazel Keiser as the writer of the article, "Learning to be Citizens" of last month's Junior program. We are always glad for something from her pen for our Juniors.

The conference program appears in this number. Look it over carefully. Remember that there is much greater inspiration awaiting you there than seems in these cold letters.

Do not forget to send in your reservation for a room in the Hillside. The space is limited, and you will want to be with the rest of the delegates.

We had the happy privilege of saying farewell to the Morrills, Miss Tyson and Miss Byron when they sailed from New York for Africa. With a large group from the Philadelphia church we had a time of fellowship on the boat. Then all visitors left the boat and crowded on the pier, each one trying to get near the front line to see their friends. We found our dear missionaries on the upper deck and waved to them so they would know where we were. The gang planks were taken up, and the last whistle blew. There was wild excitement, all hands waving, and our friends were gone—gone off as ambassadors of the King of kings with a message of peace and love to those waiting in Africa.

These missionaries took with them a fine load of your bandages. Mrs. Morrill and Miss Tyson will surely be glad for them. We hope to have a message from them for you before long.

Do not fail to get your statistical report sent on time. The post office mark is what counts. Remember to send it by August 10. Don't keep your district from being banner because you

do not want to send yours in, even if you are not banner.

Do not forget to instruct your delegate how much literature to secure while at conference. Let her buy your mission study books and save postage. Tell her of any special problems you have been having on which you want her to ask help.

Your secretary is now speed across the table-land of South Dakota where the horizons are far and heavens are like a great dome. Contrast of what we see now with what we heard last year of parched fields and dying animals is a witness to returning mercies of God. Next month we shall make a report of the first part of our trip.

INSPIRATION

Are you looking for new inspiration? You will find it in the meaning of the word "Sacrifice." Most of us do not know that word. Our missionaries know it, but they never use it. They say:—

"Starry crowns? What would I do with one, but cast it at His feet."

"America can not be Christian apart from its world task."

"Christianity says, 'Be Christlike. Give thyself.'"

"Rest! I begin every day in tiredness, but when I go, strength comes."

"I like to speak especially about the cross."

"Food? We have not more than enough for breakfast, but God answers prayer."

"I dare not go home. I shall take the risk of staying here, even if our Board closes the mission."

"Charity never faileth."

"Even so, Father, in good or ill, let me live and be worthy of it all."

These are quotations from lives of missionaries. A closer reading of these lives will give the inspiration needed.

S. M. M. Useful Information

NATIONAL S. M. M. OFFICERS

Honorary Patroness—Mrs. G. T. Ronk, Lanark, Illinois.
National Patroness—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Penna.
President—Miss Dorothy Whitted, 1033 E. Main St., Louisville, Ohio.
Vice President—Miss Althea Schwartz, Ashland College, Ashland, Ohio.
General Secretary—Miss Helen Garber, 420 College Ave., Ashland, Ohio.
Financial Secretary—Miss Mary Merrick, 1523 25th St., S. E., Washington, D. C.
Treasurer—Miss Louise Kimmel, 517 W. Main St., Berne, Indiana.
Literary Secretary—Mrs. D. A. C. Teeter, Bunker Hill, Indiana, Rt. 1.

DISTRICT ORGANIZATIONS

Southeastern
President—Virginia Brumbaugh, Roanoke, Virginia.
Secretary-Treasurer—Ruth Sensenbaugh, Rt. 1, Fairplay, Maryland.
Patroness—Mrs. H. W. Koontz, Roanoke, Virginia.
Pennsylvania
Secretary-Treasurer—Ella Kimmel, 5335 Large St., Philadelphia.
Patroness—Mrs. Chas. Provance, Masontown, Ohio.
Secretary-Treasurer—Evelyn Fockler, 317 Belden Ave., S. E., Canton.
Patroness—Mrs. Loren Black, 920 Chestnut St., Ashland.

Indiana

Secretary-Treasurer—Allegra Richmond, 504 Eastnut St., Nappanee.
Patroness—Mrs. J. R. Schutz, 503 College North Manchester.

Illikota

Secretary-Treasurer—Dorothea Rahn, Lanark, Nebraska.
Patroness—Mrs. E. M. Riddle, 117 Randolph Waterloo, Iowa.

Mid-West

Secretary-Treasurer—Helen Ruth Stump, Fall Nebraska.
Patroness—Mrs. Nona Wagner, Chase St., Fall Nebraska.

Southern California

Secretary-Treasurer—Mary Catherine Zuck, 541 Orange Drive, Whittier.
Patroness—Mrs. W. E. McNeil, 5867 Holmes Los Angeles.

Northwest

Patroness—Mrs. Albert Lantz, N 2319 Washington, D. C.

Send all monies for Sisterhood national dues to Miss Mary Merrick, 1523 25th St., S. E., Washington, D. C.
Send your district dues and bandages to your secretary as given above.
Send all materials for the Sisterhood department the church paper to Miss Helen Garber, 420 Ave., Ashland, Ohio.

The BRETHREN EVANGELIST

FOREIGN MISSIONARY NUMBER

REPORT

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Natives on one of the paths our missionaries tread through the African jungle. The leader is a blind woman. How typical of spiritual conditions in this land where Christ had never been preached until our missionaries went there. Observe her following! Men and women, old and young—going where? Yes, that's the question. And what part have you played in relation to where they went? What shall your answer be to your Lord when we all meet Him before the Judgment Seat of Christ?

Report of the Indiana District Conference

On Tuesday night, June 18, 1935, the 48th Annual Conference of Brethren Churches of the Indiana District was declared in session by the Moderator, L. E. Lindower, at Shipshewana Lake, Indiana. The Conference song leader was presented as F. C. Vanator, who led in singing the songs "My Savior's Love" and "He Keeps Me Singing."

Devotions were in charge of A. T. Wirick who read from Hebrew II and spoke on the subject "Faith." "Faith involves certain moral qualities in one's self, is the basis of all excellent things in the Christian life, is produced by the reading of the Word, is the thing that saves." After leading in prayer, Brother Wirick addressed to the delegates words of welcome. The Goshen choir then rendered an appreciated number, "Wonderful Grace of Jesus." There followed, then, responses by the delegates to the welcome extended.

The Moderator announced the appointment of two committees as follows: Credential Committee, G. L. Maus, Paul Davis, Marvin Maus; Committee on Committees, G. W. Rench, R. F. Porte, D. B. Flora.

Further announcements being made, the Goshen Choir sang "Fairest Lord Jesus."

The Conference Sermon was delivered by Vice-Moderator G. L. Maus, who, using as his text, Matt. 25:29, spoke on "The Investments of Life" treating his subject under three heads, Assets, Investments, and Profits. "All that we have and are must be used for the Glory of God if we are to get the most out of life. If immortality be a fact, we had ought to be careful how we invest our lives and possessions. The beginning of a profitable life is in submitting ourselves to God."

"Near the Cross" being sung, George Pontius gave the benediction.

Wednesday Morning

The Wednesday morning session was opened by singing "In The Service of The King." Stanley Hauser led in devotions and a Scripture exposition from Psalm 23 emphasizing the Names of God as revealed in this Psalm. "God is our Redeemer, our Guide, our Righteousness, our Present-One, our Lord of Hosts."

"I Shall See The King" was sung. 73 lay credentials were presented by the Credential Committee. Three delegates who came with signed credentials but not on the regular form were seated by vote of conference. The chair ruled that the delegates who had left behind their credentials could not be seated without these. The committee's report was accepted.

The names of 20 ministerial delegates were read. A motion was made and passed to accept into membership H. H. Rowsey and J. S. Cook and to have Stanley Hauser provide proper pa-

pers from the Pennsylvania Conference. The courtesies of conference were extended to Wm. H. Overholtser, pastor of the Dutchtown church.

The Committee on Committee's partial report was presented: Committee on Resolutions, J. S. Cook, A. H. Tinkel, Mrs. Maude Webb; Auditing Committee, C. Y. Gilmer, Mrs. Wm. Meinke, Stanley Hauser; Committee on Location, L. V. King, Mrs. Laura Rager, Mrs. Ruth Rentschler. Motion to accept this partial report made and adopted.

The matter of the Report of the National Conference Church Administration and Government Committee was called to the attention of Conference. After the reading of the report a motion was made to have the Committee on Committees appoint a committee of three to study the report and report back on it. This motion was carried.

Two lay credentials were reported and accepted. One additional ministerial delegate was reported.

A motion was adopted to send greetings to the Ohio Conference.

The Committee on Committees reported relative to the committee to study the matter of the National Conference report on Church Administration and Government. The members of this committee were named as: H. F. Stuckman, A. T. Wirick, S. M. Whetstone. This committee was accepted and retired to consider its material.

There was sung one verse of the song "Can The World See Jesus in You?" G. L. Maus, Vice-Moderator, took the chair to present L. E. Lindower, who gave the Moderator's Address. This dealt with a number of problems of church policy, practice and preaching emphasizing the importance of a Scriptural and spiritual approach to the solution of these problems. "The closer we stay to the Word of God, the closer we stay to God. There is a vital connection between a spiritual unity in the church and the work of world evangelization."

Conference voted to place this address in the hands of a committee to be provided by the Committee on committees.

Conference decided to hear the address of Mrs. Kelly of South Bend, who spoke on "Women and Missions." "The New Testament is preeminently a book on missions. Little of the New Testament would be left if we were to cut out all missionary references. The Gospel is for everybody."

The session was dismissed with benediction by B. H. Flora.

The Wednesday afternoon session opened with singing of "Higher Ground." We were led to the Throne of Grace in prayer by D. A. C. Teeter. J. Ray Klingensmith was introduced as the speaker who dwelt on the subject "Who is Jesus?" bringing out some of the many names and titles applied to

Jesus, each one marking some particular aspect of His character and personality.

Conference joined in singing "Hail The Power of Jesus' Name" and business session convened.

Credential committee reported additional delegates. Total 84. Report was accepted and the committee continued. Two more ministerial delegates were named by the secretary.

A motion was adopted that Stanley Hauser and A. M. Witter be members of this conference upon presenting proper credentials to the secretary of the conference.

G. L. Maus presented the report of the Shipshewana Trustees which was accepted and turned over to the Auditing Committee. A. T. Wirick, president of the Board, spoke on the Shipshewana project. A rising vote of thanks was accorded the Board of Trustees for their untiring efforts on behalf of Shipshewana.

A message from the president of the District Mission Board, A. Glenn Carpenter, was read by C. G. Wolfe. Motion was agreed upon that action on this be deferred until the committee should report on the matter from the National Committee on Church Administration and Government. In the absence of the Mission Board Secretary S. M. Whetstone read the financial secretary's report which was accepted.

C. G. Wolfe of the District Mission Board gave the treasurer's report which was accepted and handed to the Auditing Committee.

The Committee considering the recommendations of the National Church Administration and Government Committee submitted its recommendation that the National Committee's report be tabled for the present time. The recommendation was received favorably by Conference.

The Committee on Committees presented another report: Committee on Moderator's Address, H. H. Rowsey, A. C. Teeter, G. L. Maus. Committee on Religious Education, L. E. Lindower, George Pontius, Frank Gehman. Board of Evangelists, R. F. Porte, L. V. King, D. A. C. Teeter. Boy's Work Council, C. Y. Gilmer, Paul Davis, Stanley Hauser.

(Continued on page 24)

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Home Missionary Editor, R. Paul Miller

W. M. S. Editor, Mrs. F. C. Vanator

Sisterhood Editor, Helen Garber

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EDITORIAL

Keep the World Out of the Church

The world never dwells in a spiritual church, and the spiritual and powerful church is not worldly. And therein lies one of the secrets of power, namely, to keep the world out of the church. But it is constantly struggling to get in, and the guardians of our Zion must be ever watchful against its encroachments.

One common form of worldliness to which churches are very susceptible is that of resorting to commercial enterprises for their support. Outstanding examples of this kind of commerce are the common church supper and bazaar. Many churches resort to that sort of methods of finance because they are tight-fisted toward God; they are controlled and directed by people who are unwilling to measure up to the divine program of church finance, unwilling to give according as the Lord has prospered them. They rob God of the portion that is due him and then enter into certain fields of legitimate business or "get-rich-quick" schemes to enable the church to meet expenses. Thereby they take away a portion of the profits that should accrue to the authorized business enterprises of the community and deny themselves the blessing promised to those who bring the tithes into the storehouse of God.

There seems to be a growing recognition among churches of the inappropriateness of financing the Lord's work with the commerce of the world, and here and there measures are being taken to discourage such practices. For example, the United Lutheran Synod of New York recently gave out a statement which said in part: "A search of the Scriptures will not reveal a single phrase in support of any commercial method of supporting the religion of Jesus Christ." This they said in condemning card parties, dancing, games of chance, church suppers and bazaars as means of raising money for churches. In thus condemning such money-making schemes they were perfectly right and proper, and in saying further that "For a congregation exempt from taxation on property without a license from its Sanitary Department to operate a license from the city to give a supper is certainly unfair competition with the restaurants who are paying taxes on their property.... It is no wonder that the communistic element despises the Christian church for its unethical methods."

After approving the Lutherans for their actions regarding the unethical character of such methods from a business standpoint, or their propriety as money-making schemes

for the church, we are nevertheless compelled to express a little disappointment that it should have been thought necessary to say that, "Those responsible for this action had no intention of entering upon the question of the morality of card playing, or any other form of amusement, which, according to Lutheran usages, is a matter left to the individual conscience of every Christian." Our disappointment is in the fact that any church with a concern for the spirituality of its members, as we believe the Lutherans have, should have found it necessary to be so cautious about expressing an opinion regarding the rightness and propriety of individual members engaging in games of chance, card playing and dancing.

To what extent is such caution being actually practiced throughout the body of Christ by its leadership? Doubtless there are many churches that agree with the Lutherans, in practice at least, that congregations cannot be conscience for their individual members to the extent that membership would actually be cut off for card playing, or dancing, or entering into games of chance, but surely any church's leaders and preachers might be permitted to express an opinion regarding the consistency of such forms of amusements with Christian standards of conduct. Surely the ideal might well be pressed before the people even though the ideal be not always realized, and that it might be pointed out that such amusements, as gambling for example, are not in keeping with the Christian principles of avoiding "the very appearance of evil," and "occasions of stumbling," and of doing "all to the glory of God."

It would seem that the church certainly is warranted in pressing home upon its people the importance of keeping worldliness out of the church, of keeping free from those things that neutralize the Christian's power and influence, and of seeking to be in the will of God in all things. Merely because many church people engage in such things, does the church's leadership find it necessary to give countenance or approval to them, or necessary to avoid expressing an opinion against them? Should not the church urge upon its membership a standard of separation from the world, and of spiritual conduct and aspiration that would exclude such worldliness from their lives? Should not the ideal of Christian attainment be held high, or must we yield to expediency and bring the ideal down to the common practice? Dare we indeed make serious attempt to keep the world out of the church?

"A Shameless Desecration"

That is the way Deets Pickett styled the use of Lincoln's memorable Gettysburg Address in a liquor advertisement, and he is right when he says, "The liquor traffic continues to violate every sense of propriety and decency in its greedy fight for profits." He continues, "Few incidents in recent years have been more shocking than the use of Lincoln's Gettysburg Address in a nation-wide broadcast advertising a certain brand of beer." It is encouraging to note that at least one political leader of national prominence has had the courage to denounce such vicious advertisements. In a letter to Mr. Anning S. Prall, of the Federal Communications Commission, Representative Francis D. Culkin accuses the man in charge of the broadcast with mutilating the address, paraphrasing it to extol the alleged merits of alcohol and defiling a sacred classic with misplaced and vulgar comedy, and he asks, "Cannot the power to withhold a license be used some way so that this shameless performance will not be repeated?"

That was indeed a "shameless desecration," but there is something that is still more shameless being carried on before our very eyes by the brazen, greedy liquor interests—that is the desecration of honored young manhood and virtuous young womanhood. It is going on day by day with scarcely a recognition of the incomparable loss and scarcely

a protest to the ineradicable shame. It is bad politics now to oppose the real business of the traffic, but things will change. It is clear that the liquor barons have not learned any lesson from Prohibition. They stop at no measures to increase drinking on the part of men, women and children; they know no restraint. They will go on increasing their shameless efforts, multiplying the social calamities caused by drink and increasing the debauchery of associated vices until a rising tide of public sentiment will surge against the traffic with unrestrainable fury and sweep the legalized liquor traffic off the land forever.

EDITORIAL REVIEW

BROTHER WILLIAM A. GEARHART, former Home Missionary Secretary of the Brethren Church, passed to his reward and his funeral was preached on Monday, July 15th, by Brother R. D. Barnard, according to information that reached us as we were going to press. Further information later.

THE STERLING, OHIO, church will be engaged in a revival meeting for two weeks beginning July 28, under the evangelistic leadership of Brother R. D. Barnard of Dayton. Brother Albert Flory is pastor of this church.

THE FIRST CHURCH of Philadelphia held a largely attended farewell service for our out-going foreign missionaries, the service being held at the boat just previous to the sailing. About one hundred were present. By such a means the ties are bound all the stronger between missionary and home guard.

THE McCARTNEYSMITH EVANGELISTIC party informs us that they are arranging their schedule for fall and winter campaigns, including work with children and young people, and that they shall be pleased to receive invitations from any church in need of such services. Their address is 1509 West Third Avenue, Waterloo, Iowa.

CAMP BETHEL, in the mouth of San Dimas Canyon, thirty miles north-east of Los Angeles, is the site of the Brethren Young People's Camp of Southern California, conducted under the auspices of the National Sunday School Association. A picture and a story of the camp will be found on the Sunday school page. Prof. M. A. Stuckey promises a report from each of the camps being conducted, to appear soon on his page.

THE INDIANA CONFERENCE minutes are published in part in this issue over the signature of the secretary, Brother Frank Gehman. We are informed that it was a largely attended and fine-spirited conference. It was held at Lake Shipshewana and was called to order under the moderatorship of Dr. L. E. Lindower. The new moderator is Brother G. L. Maus, the vice moderator is Brother George Pontius, and next conference will be held at Clay City.

THE BRUSH VALLEY CHURCH of Pennsylvania enjoyed a season of refreshing under the evangelistic leadership of Brother Floyd Sibert of Masontown, and assisted in the music by his capable wife, who also did special work with the children. Brother Robert D. Crees, the pastor, reports fifteen confessions and one reconsecration, ten of the applicants having been baptized.

BROTHER ROBERT D. CREES, president of the Christian Endeavor Union, writes of the International Convention and of the Brethren Rally held in connection therewith in Philadelphia. A goodly number of Brethren young people were in attendance and the program was highly enjoyed. One significant feature was the Brethren tour, which included a visit to the first Brethren church built in America, the old Germantown Church of the Brethren. An Eastern

Pennsylvania Christian Endeavor Union was organized on this occasion.

BROTHER SAMUEL J. ADAMS of Pleasant Hill, Ohio in a personal note to the editor has note appended: "A word about the church paper: I am highly pleased with it. May the Lord bless you and Brother Beal as you face your task day after day. We will do all in our power to help you in the work of making the church paper one of the finest of religious publications. Already we have one new subscription, and we know others will follow." We thank you Brother Adams, and we believe many other pastors have the same fine spirit of cooperation, and we are grateful for it.

BROTHER FLOYD W. SHIER, pastor of the Homerville Ohio, church informs the editor that a Daily Vacation School conducted in June opened with a first day's attendance of 69 and had an average of 65 for the two weeks, the total enrollment being 70. There were five teachers, all having had special training. The most significant feature about the school was the fact that Homerville is entirely rural and the children were transported to and from the church by fleet of nine automobiles. This school was a noteworthy achievement and proves that such work can be conducted even in a small rural church.

DR. C. L. ANSPACH, president of Ashland College, informs us that at the close of the first term of the summer school, just closed, there were twenty-five graduates, seven of these receiving bachelor of arts degrees and nineteen receiving two-year-course diplomas. The class presented the college with a beautiful set of walnut chairs for Dean Mason's office. Dr. Edwin E. Jacobs, president emeritus, gave the address. The second term is now under way with an enrollment of about 125. Dr. Anspach says the Education Day offerings are coming in rather slowly, and it will be greatly appreciated if churches and pastors will call to mind this obligation and take care of it at an early date.

"LORD, TEACH US TO PRAY"

TOPICS for July and August

"But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to the Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Mt. 6:6.

1. Pray for the Young People's Camps which are being held in Ohio, Pennsylvania, Indiana, Iowa, and California.
2. Pray for the Summer Daily Vacation Bible Schools which are now in progress.
3. Pray for churches which yearly experience a great "summer slump." Pray that the leadership of the churches may become more and more spiritual and prayerful.
4. Pray for all summer revival meetings and summer Bible Conferences.
5. Pray for the work of the Brethren Church at large, and especially for the leadership of the Holy Spirit in the transactions of the coming National Conference to be held at Winona Lake, Indiana.

SPECIAL REQUEST

Pray for a series of special meetings at Fair Haven church, near West Salem, Ohio, July 21 to August 4, services in charge of the pastor, Rev. Hill Maconaghy.

F. M. S. DEPARTMENT

Louis S. Bauman, Editor
Long Beach, California

"Go Ye Into All the World and Preach the Gospel to Every Creature"

EDITORIAL

The body of this issue of The Foreign Missionary Number of The Brethren Evangelist is given to our offering Report. It is not hard to understand that in such a multitude of figures, errors may occur. Should any error be discovered, kindly let our readers know at once, and it will be corrected. However, before taking the matter up with us, ALWAYS bring it up first with the person making the report or your local church, for nineteen times out of twenty in the past, there is where the error was made. Miss Longaker, who handles the reports as they come in from the various churches, is not only efficient, but is extremely careful to get her reports exact. This is no easy task. A fine offering for these difficult times has again been given. Turn back and note the results. In His name, unto whom all has been given for the sake of making known His name to the uttermost ends of the earth, we thank every donor. Many who gave "best" in this offering, gave "best" in the sight of God. The day of His appearing, He will reward every man according as his work shall

be much in prayer on that day and the several days following, that God's will shall be done in all things. Only, as we shall plan and work in harmony with His will, can this work succeed.

EN ROUTE

Four splendid missionaries are on the great rolling sea, en route to Africa, as this Evangelist reaches you. Miss Tyson, Miss Byron and Rev. and Mrs. Curtis Morrill, whose pictures you see here. Earnestly

entreat the Lord that they shall have a safe and happy journey to their journey's end. Also, Miss Johanna Nielsen is en route home for a well-deserved furlough. She has done a good work, and deserves the rest that is now hers. We shall be happy to see her face and hear her words at the National Conference. Also, Bro. A. V. Kimmell is en route home from the Argentine, where he was sent on a mission which, we are happy to say, solved some of our problems in South America. We have every reason to believe that that work will go forward under the blessing of God.



REV. CURTIS MORRILL



MRS. CURTIS MORRILL



MISS ELIZABETH TYSON



MISS GRACE BYRON

MISS MYERS' INJURY

We are happy to relate that advices received from Africa just as we go to press, inform us that Miss Myers' injury is not quite so serious as it was first feared, and that she is doing nicely. Pray earnestly for her recovery, and the strengthening of her body which she laid on the altar for Christ and His church.

REQUEST FOR EARNEST PRAYER

The Foreign Board will meet again at Winona, Minnesota, Thursday morning, August 22nd. Problems that are not easy of solution, will come before it. The Board requests that all of God's remembrancers interested in the foreign work of the church, shall

ANNUAL REPORTS

In the next issue of The Foreign Missionary Number, we are expecting to publish our Annual Financial Report. It will be an interesting report. Also, some field reports from our missionaries will appear. Watch for them.

The missionary passion is one of the fundamental elements of a healthful Christian life. And if that passion is dying out, we are in great danger as churches and individual Christians of losing the semblance of life that we have. It is a fact that can be demonstrated, that churches die or else become mere social organizations when the missionary impulse grows weak.—Russell Bradley Jones.

Letter from Dr. Florence N. Gribble

Miss Estella Myers Injured

Yaloke, April 22, 1935.

Dear Evangelist Readers:

The time flies so swiftly and March especially has so quickly gone, that no time was found to write a letter to our dear Brethren readers.

March first found all Yaloke station wheels rolling swiftly. Bible school, day school, village schools, church and hospital services continued simultaneously, with the entire missionary force on the Station—the small but Scriptural number of three! March 15th many of these wheels stopped, as students of Bible school and day schools and student teachers of village schools returned to their villages for a six weeks vacation. Only four weeks had been contemplated, but as both Director and Doctor had trips to be made, it seemed necessary to extend the time to six weeks.

Mr. Hathaway accompanied by his wife commenced a tour of villages and chapels, baptizing converts. The details of this trip, accompanied by such great blessings, we will leave to his able pen.

The Doctor (whose presence at least on the Station is necessary during the school terms, now that our capable and efficient Miss Emmert is taking her much needed furlough; and whose responsibilities at the hospital are also great until the return of our faithful and talented nurse Miss Tyson) had decided to leave the care of the hospital to native helpers for one month of the above mentioned six weeks.

So Saturday morning, March 16th, found Mrs. Jobson (who had kindly given us the sunshine of her presence in our lonely home for the preceding month) and Doctor Gribble, off for Bassai. We were up and off before sunrise, provided with a bountiful lunch, lest we should again have car trouble, as has so often happened before. But God had chosen for us an eventful trip this day, and perhaps in answer to the prayers of Mrs. Jobson's waiting husband, we arrived at Bassai earlier than any car had ever yet arrived from Yaloke. Our old puffing

car traversed one hundred and twenty-one miles and in spite of being inevitably detained at more than one of our chapels, at Bozoum, and at a barge across the river Ouahm, we reached Bozoum at 11:45. We will not talk of speed-records, however. "Where is boasting, then? It is excluded. By what law? By the law of works? Nay but by the law of faith!"

You may be sure that each of us received a warm welcome—Mrs. Jobson to her own husband at home, and I to the hospitable shelter and companionship of Miss Myers.

Mrs. Jobson re-opened her school and Miss Myers continued her work, including Bible classes and

In missionary interest, some give themselves to Foreign Missions, some to Home Missions, and a good many to omissions. There are those who exclaim warmly "O Missions! Yes they are O so needed!" but the "O" compasses all they do. Would that many at home might turn from being o-missionaries to being go-missionaries. And may those who cannot now be go-missionaries be co-missionaries, supporting by prayer those who venture their lives in missionary service.

—India's Millions

translations. Her duties as housekeeper were increased by my presence, for I was supposed to rest, deliciously and do nothing but rest, for four long weeks!

A busy missionary seems almost at sea in the face of such an unexplored prospect! And thus it was that with a sense of bewilderment, and unexpected joy I looked at the rows of books, on the

book-shelves of the Jobsons and Miss Myers, some of which I at last had time to read! Helder's "Sun of Nigeria," "African Stories"—what a contrast to Hurley's "Africa View," all of which, however, were greedily devoured. French and English books fell under the wide swathe of our sickle, notwithstanding that Miss Myers and I spent hours a day in Bible study, revelling together in the old commentaries, bequeathed to her by her sainted father, into which no taint of Modernism had yet found its way. Hours were spent, too, in prayer together at the station and as households—hours also in pleasant conversations as old friendships and old memories were renewed. Never had the First Epistle of Peter with its double theme—*our suffering—His glory*—been before so illuminated to us.

Some evenings were spent in croquet, or marbles, and the days sped by with incredible rapidity until two weeks had flown.

Less than a week after my arrival, Mr. Jobson departed for Paoua and Bekora to continue his work at these two places, for his time and marvellous efficiency are now divided between these two points.

The Paoua chapel was to be dedicated the last day of March. I was invited to attend to visit Bekora, also, the site of our new station among the Kaba. I frankly confessed that my ex-chequer would permit of no more than my homeward journey! The pitiable Bassai missionaries and station, however, provided the extra gas needed for the trip, and on March 29th, Mrs. Jobson, Miss Myers, and myself, departed for Bassai for Paoua, where we arrived before the intense heat of the day. Jean, the Yaloke monitor, who was taking his school vacation at Bassai, walked ahead to Paoua. We spent several hours at Paoua, dining and lunching there together, and then continued to Bekora. True to Africa's usual complications, Mrs. Jobson found her letters to her husband, which should have been delivered to him at Bekora, announcing our arrival, lying on a trunk at the Paoua house!

Miss Myers had decided to stay at Paoua for the night; so this time, accompanied by Jean, Mrs. Jobson and I proceeded to Bekora, where we found that Mrs. Jobson greatly surprised and pleased at our arrival. I spent the night in the only completed hut. Mrs. Jobson slept practically in the open air, with only a canvas to cover their mosquito-net-candied beds. Brother Jobson had a little table placed under the shelter of the tiny hut and immediately upon our arrival served us with lemonade! The evening was devoted to the sick, and at 7:30 we gathered around an outdoor dinner table where our host served us in courses, the "piece de resistance" of each being some part of the anatomy of one of the numerous buffaloes he had recently shot in the vicinity of the Station! Prayers, and, weary, we sought our beds—not too early!

We had been decided to rejoin Miss Myers at Paoua as early as possible the following morning in order to prepare for the dedication of the chapel on the following day. There were numerous patients waiting; there were men to be paid, and as Brother Jobson must pay them in routine, we breakfasted as we went—I eating hastily and caring for the sick, Mrs. Jobson being considerably delayed by many of her duties.

Before we speak of the departure we must tell you something of our new site Bekora. Kaba land is fertile and there is some sleeping sickness. The station, however, has been chosen in the highest possible point near the center of the tribe. The best building site on the concession has been reserved for the future permanent residence. On the second site, Brother Jobson is erecting a temporary

house with three rooms and veranda. Other buildings will be planned after the arrival of the Morrills, who, with some older missionary, will probably occupy this Station.

The Kaba people are extremely tall. They come as near being a nudist colony as I have ever seen in all my long years in dark Africa. However the women do wear belts, and, sometimes a girdle or apron of beads. The men are seemingly as far from being *gene* as were Adam and Eve in the first happy days in Eden's garden. However each wears a garment of goat-skin usually floating gracefully in the breeze behind them!

With all their nudity there are some hopeful things. They do not practice circumcision of boys and girls, nor do they have the horrible heathen rites of *gaza* and *shumaili*, which have corrupted the Kaba, the Shuma and most of the adjacent tribes. They seem ripe for the gospel. Sometime ago a Kaba boy or two drifted to Bassai and came under the influence of the gospel. One of these, Pierre, crowned a victorious walk with a Christian death. The other, Joseph, speaking Karre and Sango as well as his native tongue, interprets for Brother Jobson, who, however, with his great linguistic gifts, has managed to acquire a little of the Kaba tongue in spite of other varied and manifold duties. Brother and Sister Jobson, whose furlough is due in November of this year, will have much to tell you in detail of the extremely interesting Kaba people. Suffice it to say that during my first brief visit to them I found them intensely interesting.

Our departure was made immediately after the close of the impromptu dispensary, my car leaving first. Mr. and Mrs. Jobson followed after some remaining duties were accomplished. We stopped a few brief moment at Paoua Poste and the two cars arrived within a few minutes of each other at the Mission Rest House. Miss Myers was planning lunch for the little party of four. Then we all endeavored to take the regular *siesta* in spite of the fact that we were more than ordinarily crowded.

Then suddenly and without warning, came the tragedy of which I must now write. Arising from her siesta, Miss Myers said she felt like a bicycle ride. I was not yet ready to go out but said immediately, "Take Audie and the car." "Oh, no," she responded, "I will borrow Jean Noatemos' bicycle. It is a lady's bicycle and I shall enjoy the little ride." She went out, strong and joyous, to tell the good news to some at the Poste. I was busying myself with many things, when Mrs. Jobson called. "Doctor, go quickly, Miss Myers has fallen!" I was by her side in a moment, but Mr. Jobson from his work outside, had preceded me. She had fallen just as she was dismounting near the rest house door. She confessed to having been extremely exhausted, pedalling

back from Paoua in the heat. On arriving, a small log stool was in her path. She dismounted suddenly, forgetting at first to favor her right foot which had sustained a previous accident. Changing suddenly to the left, she had fallen and had sustained a severe hip injury. Just how serious we were unable for a time to ascertain. Mr. Jobson and I helped her to a cot. A doctor alone in the bush, without X-ray and without consultants and apparatus, is often handicapped in the face of catastrophe. There seemed to be no fracture, but a subluxation of the inner trochanter. This with Mr. Jobson's assistance was reduced; but we did not then realize what we now believe, that an inter-trochanteric fracture also exists and was the cause of the subluxation. We made her as comfortable as possible, after her brave endurance of the reduction without chloroform, which we do not ordinarily carry. Morphine was administered that night and the following day just before she was transported to Bassai. The dedication services and a hasty lunch being over, her cot bed was placed in Mr. Jobson's car, Mrs. Jobson accompanying. My car followed with some of the Jobson's equipment and most of mine. A few loads were left for porters. At the Baindi rest house, and at the barge, I saw the dear patient who was suffering greatly, not only from the physical accident but from intense nervous shock. For one week following I was privileged to care for her at Bassai, the Bozoum doctor being called in consultation. There were no further evidences of the subluxation, and to our suggestions of fracture of the rim—as we then feared—he replied that it would be impossible to tell without an X-ray. At any rate, the treatment necessary for the very evidently contused muscles would care for a possible fracture.

After one week, Miss Bickel was called from Bellevue to do the nursing, I remaining another week to advise and to aid in any way possible. On April 18th, the time for my return to Yaloke having arrived, I left the case in Dr. Elton's hands—Miss Bickel being in charge as nurse. (Bozoum is only twenty-one miles from Bassai). "Just as we go to the press"—oh how far we must go—word comes that Miss Myers is somewhat improved having had less pain and more sleep than formerly.

My arrival at Yaloke on Saturday was followed by the Hathaways' departure on Monday to visit Bellevue, Bassai and perhaps other points. For the first time in eleven years I am alone at Yaloke. Alone—yet not alone—for He is with me and I am surrounded by strong capable native Christians. A French family is staying at the Poste on the opposite hill and I see them daily. "It happens" (in the Providence of God) that they will be here until the Hathaways' return. I close my simple narrative, asking for your prayer and *faith*.

Death of Edouard Renard, Governor-General of French Equatorial Africa

By Orville D. Jobson, Jr., Bassai, Par Banqui,
French Equatorial Africa

The first printed news and authentic details of the aeroplane accident in which the Governor-General and Madame Renard, together with five military and air officers, met their death on March 15 was received today in a special number of the "Official Journal" of French Equatorial Africa.

The tri-motor plane which was flying to Bangui on the first lap of an official visit to the Tchad, was caught in a tropical storm and came to the earth at full speed near Bolobo, in the Belgian Congo, killing all seven of the passengers instantly.

After a search of four days, the bodies were located by a searching aeroplane; but, it was not until the 21st that the rescue party could get to the site of the accident. The bodies were identified, placed in coffins and transported by faithful carriers to Bolobo on the Congo River, where they were placed in the Chapel of the English Baptist Mission while waiting a river boat, which carried them to Brazzaville.

Several ceremonies were arranged at Brazzaville at which the Italian Consul, the Governor-General of the Belgian Congo and the Vice-Governor of French Equatorial Africa gave discourses. The bodies were then taken by special train on the Congo-Ocean Railway to Point-Noire, where they were taken on board the "Foucauld," sailing for France.

Thus our new Governor-General of only a few months residence in the Colony has passed on, leaving his unfinished task for his successor. On the occasion of his reception at Boboum, in January, many were present, and had the pleasure of meeting the Governor. His "Official Discourse" revealed the fact that he was interested in the native and their welfare.

The natives were touched by the radio news of the 22nd of March, announcing the death of the New Chief. When the news of the Governor's passing through this district in January became known to the natives, they were glad and said, "The new Chief will see as he passes in his automobile that there are no plantations of grain and manioc on the road, as there used to be, and he will give orders that we be given the time to plant so we will not starve."

What the new Chief would have done we can never know. But may the Big Chief of earth and heaven, look down upon these suffering people and give them a chief who shall right their wrongs and save them before it is too late!

Sowing and Reaping Beneath the Southern Cross

By Rev. Frederico Sotola, Perdices, Argentina

Las Perdices—(The Partridges)—The name is very fitting for the town. The partridge is quite a shy bird. So also are the majority of the inhabitants of this town. Shy, suspicious, superstitious: it is difficult to reach them with Evangelical tract of testimony. They do not accept the tracts, and if they do buy a few read them.

Their condition is due to the spiritual leadership of the priests or frairs. Those who instruct them are the fathers called Trinitarian, with whom our brethren already have had experience. I should rather call them the cubs of the roaring lion. Example: November 1, All Saints' Day, every year there is an immense gathering of people who come to visit the graves. We take advantage of this gathering of folks to come from the distant countrysides, to distribute our tracts among them. The advice of the priests: "Receive, burn, tear up, but do not read"; thus you will prevent the Protestants giving them to others, and it may be that they will weary of wasting so much money on their old papers." This advice is well obeyed, for on the following day the cemetery of Las Perdices does not present a very pleasant aspect, with small bits of paper scattered on the gravesides. Sad, very sad, it is to see the leaflets that carry the blessed message thus destroyed. Again we ask, Is it worth while to spend money, listen to words of reproach, rejection, condemnation? Is it in vain? No, thank the Lord, it is not in vain: there are also those who save them and read them at their homes.

At the last one of these fiestas a woman from the country received and took with her the tracts, read them and became interested, and shortly afterwards, meeting one of the brethren expressed a desire to speak to the Evangelical pastor. The brother told her that it would be possible, and that he would ask to me, which he did. I told him to find out when it would be convenient for her to have us here, so as not to make the trip for nothing—being some miles distant. At the first opportunity he spoke to her, and she replied: "Look, Don Juan, I am building a house in Las Perdices and it will soon be finished and they can visit me there more tranquilly than here, for my sons are very much against all religion." So it was left. The house is only half a mile from the hall where we met at that time. (We now meet in a larger one, for the former became too small). The woman lives in Las Perdices, but wants something more to do with the matter. The first Sunday she went to the church to consult with her spiritual

advisor, Father Domingo, as to whether she might read the Evangelical literature. "God protect you, Senora," was the answer, "better death right now!" "Do not receive their papers, nor permit that pastor to visit you. If you do so once, you will not be able to rid yourself of them." That is what is happening to some of our people who are on this road to hell. The woman is elderly and rich; the priests will do the unspeakable to keep her in their clutches. We now have a hall just a square from the Roman Church. The priest is in the habit of listening outside on meeting nights, protected by the darkness, only his lighted cigar indicating where he is. He listens.... Why? Often there are difficulties and failures. But thank God all is not failure.

We have Sunday school and the mid-night meeting regularly, and there is fruit. One who was converted two years ago, testified with enthusiasm, but soon wearied and his testimony seemed fruitless and said, "No one pays any attention to me. This town belongs to the devil. I am going to leave here." He did not leave, nor did he stop testifying, though at present he is in another town, because of his work, and he wants me to have meetings in his room in Damacio Velez—the town where the cave of the lions, the Trinitarian fathers, is located—and with God's help we shall have meetings there. This same brother spoke of the Gospel to an elderly relative, but was rejected, she not wishing even to hear it mentioned. As he persisted for a long time, she finally came to a meeting, rather out of curiosity, and to convince herself of all the evil that the Evangelicals do in their meetings. She sat down behind the other women, and half-hidden, listened with attention. It was not in vain. At the close of the meeting she came and asked to speak to me. She asked me to pardon the evil she had done me; that she did it not knowing what she now knew. Surprised, I answered that I had nothing to forgive, for I knew of no wrong that she had done me, and that I had never seen her before. "Yes, you do not know," she answered, "but I have sent you maledictions." Then I understood what she meant. The Catholics believe that their maledictions take effect on those whom they curse. It was good news for her that her maledictions had not effected me. She said, "I did not know that what they told me about the 'culto' was a lie. Now that I know what it is; I shall curse no more." I answered her by saying, "You do well, for the maledictions of those who curse return upon themselves." From that time, she was a constant

attendant at the meetings, both Sunday and Wednesday, and came accompanied by her daughter and son-in-law and the grandchildren. Several of them were interested also. In one of the meetings when I gave the invitation to those who wanted to accept Christ as their Saviour, our old lady surprised me with the question, "What else do I need to do now that I have believed on Christ and wish to end my days in this religion that gives me such joy and since Christ has forgiven me all, all?"

The second of January was a day of rejoicing for us. Nine persons descended into the watery grave, testifying to the world of their conversion to Christ. Among them was our elderly sister, her daughter and husband, and a 14 year old granddaughter. Granddaughter, parents and grandmother; three generations. The old lady asked that if possible, she be the first to descend, saying she would be the first to depart and see the Lord. (She is elderly, and does not know her age). She is faithful in giving her testimony to others. Not so long ago she made a trip to town and asked us, "Pray for me, that God may give me words that I may speak the right words to my son, that he too may believe on Christ." It is encouraging to us to see how the saved seek the salvation of others.

You, dear brethren, who read these lines, suspend for an instant the reading, and before it slips your mind, offer to the Lord of the harvest a fervent prayer that He may send upon the Argentine Field copious blessings, and above all that His own may be kept faithful, invested with power from on high to plant and water and prepare for the heavenly storehouse the precious souls for whom Christ died, that the testimony may be received and believed. It is difficult here. The Gospel is considered the religion of the North Americans and the English. It is necessary that they know that it is "Good News" for those who are in danger of being lost eternally. Brethren, pray for us!

ARGENTINA

By Charles F. Yoder

Almafuerte and Rio Tercero

In my last letter I reported eight more baptisms at Almafuerte and the celebration of our quarterly love feast with great blessing. One of the converts baptized has gone to the seminary in Bragado to prepare himself for the ministry, and another is preparing himself with me here in Almafuerte. The former is a talented young man of only sixteen, but the latter is a man with a family, a former postmaster of Almafuerte, who is now retired for having served the government twenty-five years. He thus has his salary for life and is independent of the political influence of the Catholic clergy. He is a talented public speaker and a man of unsullied character and of good influence in the town.

PRAYER AND PRAISE

By Orville D. Jobson

We again praise the Lord for answered prayer during the past months. How precious it is to know that the Saints of God are remembering his workers daily at the throne of Grace, though separated many miles by land and sea. And as we pray and present your praises and petitions, your works, and does "Exceedingly abundantly above what we can ask or think."

Praise the Lord that Miss Myers is speedily recovering from her bicycle accident.

Praise Him for the sixteen who were recently baptized. Pray that they may grow daily in the Lord and trust him for every need.

Continue to pray for every department of great work—Evangelistic and the native Evangelists, that the Holy Spirit may be poured out upon them, and a greater desire for winning souls may be given.

For the venacular classes and teachers, as they learn to read the printed word that it may take root in their hearts and draw them closer to the Lord.

Pray for the French school students that each one may be called to serve the Lord and lay all on the altar for Him.

For the medical workers and patients. Also, remember the orphans; and Moise, who is caring for them.

Please pray definitely with us that a mighty revival might spread throughout Karre land.

Pray for the new Kabba Station and the Moravian who D. V., shall soon be on the field to take charge of the work there. Many are waiting to hear of Jesus and His power to save.

Pray for all the missionaries on furlough that they may be a real source of blessing, and strengthened for their return to the field.

Where the two or three are gathered—"What shall we ask," He saith, "I will do!"

He spends his time largely studying the Bible and applying it to the work in every way he can, and with his help I am more free to be absent sometimes for meetings in the towns. Our next love feast comes the 29th of June, which is a holiday in this country in honor of John the Baptist. We hope to have more baptisms and have an all day meeting with fasting and prayer.

We observed Mother's Day with an appropriate program which all enjoyed. There was not room for all the people who came, which is an indication of the growing sympathy for the people with the work of the Gospel. The same evening we had a Mothers' and Daughters' Banquet which was largely attended and proved a blessing to all. On May 31st, the national independence day, we also had a meeting of fathers and sons for the first time, but it is hoped that

(Continued on page 22)

The Lord Blesses and the Work Progresses in Argentina

By Miss Johanna Nielsen, Rio Cuarto, Argentina

The week before Easter, special services were held each evening, with soul-stirring messages dealing with Christian living and the need of complete consecration; and though Satan was particularly busy, we felt the presence and power of the Holy Spirit. Each night saw a few more in attendance, and on Easter Sunday the Sunday school gave an inspirational program to the largest audience that has assembled here for many a day. The preparation of the program was in the capable hands of Bro. Sickel, and each number had a deeper purpose than merely to entertain, as the Resurrection story was once more told and the plan of salvation clearly set forth by the children. The hall was attractively decorated with an abundance of flowers and plants. The service came so late, we wondered if we should have more flowers, especially after the frosts early in April. Weeks before, we began watching the chrysanthemums, wondering if they might be blooming—and instead of Easter lilies we had a big sheaf of chrysanthemums.

On May 1st, we had our annual Mothers' and Daughters' meeting, when the W. M. S. and S. M. M. gave a joint meeting. There were some thirty present. The message of the day was brought by a great speaker, Mrs. Albert, formerly an active and beloved worker in the church here. The social hour following gave the opportunity for our women to greet Mrs. Albert, after an absence of seven years. The Albert family have recently located in Alejandro Galvez; they will doubtless be used of the Lord as they have been elsewhere. Being so near, we hope to have contact with us often.

On Mother's Day, at the Sunday school hour, two girls presented each person who entered with a pink or white chrysanthemum. There were some hymns, songs, and recitations, and a short talk by the pastor, Bro. Sickel. In closing, there was a dedication of two little girls. There were numerous expressions of satisfaction about the service, for "MOTHER" is loved and honored among the Christians in Argentina, as well as in other lands.

Our hearts are full of gratitude and praise to God for His blessing upon the work here. Gradually the attendance at all services is improving. For several months Bro. Sickel had placed before the S. S. a goal of 80. Many times it was almost reached, but in the last four successive Sundays it has been exceeded. When we remember that less than a year ago the attendance was down to between 30 and 40, and think of the tremendous odds against which it has been

necessary to work, we can only praise Him who is able to give victory in the face of apparent defeat. Our Lord said to His messenger of old, "No weapon that is formed against thee shall prosper," and He has manifested that same power over and over in the months that are past.

Just before sitting down to write this, it was our privilege to witness a young man enter the baptismal waters. God grant that many more shall enter into newness of life.

Mrs. Sickel has just returned, rested and refreshed, from a few days visit with her girls, in Rosario. While there, the school which for several years has given them an almost ideal environment, Colegio Norte Americano, celebrated its 60th anniversary.

At the same time, I was attending the 19th Congreso de la Liga Argentina de Mujeres Evangelicas (Congress of the Argentine League of Evangelical Women), assembled in Buenos Aires, where I had the privilege of meeting the leaders of women's work in various denominations, as well as enjoying the fellowship and inspiration in the sessions of the Congreso, which was held in the beautiful Central M. E. Church, the largest, best equipped Protestant church in Buenos Aires, if not in all South America. There was no lack of illumination in the streets—the city being in gala array for the visit of the President of Brazil, at this same time. But even in this great city, the Gospel light shines none too clearly, and in the rest of the country where there are many places that scarcely a stray beam has penetrated. How Argentina does need the light—the Light of the world—our Lord and Christ!

Bro. Sickel expects to leave Saturday for Laboulaye, where he will have charge of the services on Sunday, and has promised to hold a baptismal service. From there he leaves for Buenos Aires, to meet Bro. Kimmell. Will you not join us in definite, earnest prayer that Bro. Kimmell's visit may mean much to the Argentine work; that the Spirit of the Lord may have absolute right of way; that the will of the Lord may be done, and His Name be glorified through the lives and testimony of His people here?

There are some men who seem to have India-rubber hearts. If you do but touch them there is an impression made at once; but they are not fixed in their character, and soon return to what they were before.—C. H. Spurgeon.

Contributing Church	General	S. A.	Africa	Total	Contributing Church	General	S. A.	Africa	Total	Contributing Church	General	S. A.	Africa	Total
PENNSYLVANIA DISTRICT														
Philadelphia, Pa. (1st)					Frank, Gordon			j 5.00	5.00	Livezey, Gladys	6.00			
Thompson, Mary	as	100.00			Fritz, Mr. & Mrs. Walter T.			f 7.80	7.80	Loesch, Mrs. Minna				15.00
	ah	75.00			Fry, Caroline E.	10.00	5.00		5.00	Loesch, Evelyn	5.00			2.00
	g	25.00	206.0					t 10.00		Lovellidge, Mrs. Edna	2.00			t 10.00
A Friend	e	1.00	1.00		Gardner, Mrs. C.		2.65	k 5.00	35.00	McDowell, Robert J. Jr.	25.50			
W. M. S.	k	5.00	15.00		Galligar, Joseph	6.60			9.01	McDowell, Mrs. Emma	25.00			
		10.00			Ginader, Mrs. Mary	9.45			9.45	McDowell, Olivia	10.15			
Balderston, Laura	t	27.79	27.79		Grace, Mr. & Mrs. Wm. J.			ah 50.00	50.00	McGinnis, Mr. & Mrs. Ed				
Ballentine, James		7.55	7.55		Grace, Wm. T.			ah 10.00	10.00	McKain, Mrs. Helen	6.75	2.00		2.00
Ballentine, Mrs. M.		5.83	5.83		Grace, Elizabeth T.			ah 10.00	10.00	McKain, Hazel				10.00
Banzhaf, Ida		10.25	10.25		Graham, Ed. & Family	9.33			9.33	McKeefrey, Mrs. Anna	11.00			
Banzhaf, Mr. & Mrs. John Sr.		6.15	6.15		Greaves, Mrs. Ellen C.	15.00			25.00	McKeefrey, Miriam	6.19			
Banzhaf, Morris	t	13.10	13.10		Guise, Mrs. Ellis	7.00			7.00	McKeefrey, William	6.59			
Banzhaf, Mrs. Mary		7.16	7.16		Hain, Mrs. Amelia	5.85			5.85	Maeder, Mr. & Mrs. Howard				k 14.00
Baumgarten, Mrs. Anna		6.05	6.05		Hain, Alice	10.25			10.25	Marsden, Ida	7.25			
Blue, Ruth A.	t	5.00	5.00		Harkness, Wm. J.	5.00			5.00	Maust, Mrs. Susan I.	10.50			5.00
Boardman, Mrs. Clara		9.60	9.60		Harkness, Mrs. Isabel	5.00			5.00	Miller, Emily		5.00		
Borneman, Ida			5.50	5.50	Harrington, Mrs. Priscilla	3.41		t 5.00		Mills, Mrs. Mary	11.00			t 5.00
Borneman, Wm. H.			5.00	5.00				f 3.00		Oliver, Mrs. Anna				t 5.00
Borneman, Mrs. Etta		5.00	5.00	5.00	Hearn, Maurice	31.00		j 3.00	14.41	Patterson, Minnie	11.70			5.00
Bowers, Mrs. Gertrude		5.00	5.00	5.00	Hearn, Mrs. Maurice	15.00			15.00					t 5.00
Bryant, Mrs. A.			t 30.40	30.40	Hearn, Haze	5.00			5.00					by 5.00
Cassel, Dora		8.00	15.00	23.00	Hendley, Clara J.			t 100.00	100.00	Potts, James E.				t 5.00
Cassel, Harry C.		5.00		5.00	Hetrick, William	6.00			6.00	Pritchard, Mr. & Mrs. Ed				j 2.00
Cassel, Mrs. Sara			6.01	6.01	Herb, Mrs. Fdna	5.00			5.00	ward				10.00
Christiansen, Mrs. A.		5.00		5.00	Hewlett, Rose	5.00			5.00	Pritchard, Jack	12.20			t 5.00
Clark, Ethlyn			5.00	5.00	Hofer, Mrs. Hannah	6.00			6.00	Pritchard, Jean	6.43			t 5.00
Class, Alice	t	10.25	10.25	10.25	Hooker, Violet			20.05	20.05	Raudenbush, Harry E.				t 5.00
Conner, Frank		10.00	10.00	10.00	Howard, Carlton	11.10			11.10	Raudenbush, Mrs. Harry				t 5.00
Cooper, Mrs. Susan	t	15.65	15.65	15.65	Howard, Mrs. Viola	17.00			17.00	Reichelt, Elizabeth	2.70	5.00		10.00
Cooper, Sue M.			15.00	15.00	Hutt, Madge	10.00		10.00	20.00	Roberts, Mrs. Sallie	10.00			5.00
Craig, David	t	15.10	15.10	15.10	Hutt, Roger			j 5.00	5.00	Ross, William H.		5.00		5.00
Craig, Mrs. David		5.00	5.00	5.00	Johnson, Milton	5.00			5.00	Ruby, Mrs. Edith M.	15.00			
Craig, Jean & Paul		5.15	5.15	5.15	Jones, Mr. & Mrs. John	7.50			7.50	Schrepple, Anna	10.00			
Crill, Mrs. E. D.			52.00	52.00	Kearns, Mrs. Florence			t 5.00	5.00	Schultz, Mrs. Maud	6.00			
Crist, Mr. & Mrs. Ralph		12.80	12.80	12.80	Kennedy, Lester P. & Paul			m 10.00	10.00	Schull, Mrs. Emma	8.60			
Crocker, Mrs. Charles H.		5.00	5.00	5.00	Kennedy, Mrs. W.	10.00			10.00	Schwartz, Mrs. Ada	10.00			
Crocker, Mrs. Charles H.		5.00		5.00	Kimmell, Rev. A. V.	34.45			34.45	Schwartz, Wm. Jr.	5.00			
Crocker, Ruth			5.00	5.00	Kimmell, Mrs. A. V.	17.00			17.00	Schwartz, Clara	5.00			
Davis, Mrs. Mary		6.25	6.25	6.25	Kimmell, Ella	10.00			10.00	Schwartz, Ashton	5.00			
Eberwein, Mary		28.50	28.50	28.50	Kolb, Mrs. Eva	5.00			5.00	Schwartz, Charles E.	5.01			
Eberwein, Ralph		28.35	28.35	28.35	Kolb, Harry M.			5.00	5.00	Schwartz, William G.				
Eckes, Harry E.			10.00	10.00	Kolb, Mrs. Harry M.	5.00			5.00	Seitz, Mrs. Anna F.	7.65			
Eckes, Mrs. Harry E.	t	5.00			Kolb, Harry Jr. & Billy	6.35			6.35	Seitz, Pauline V.	5.00			
	k	5.00			Kolb, Mrs. Emma	7.60			7.60	Seitz, Carl H.		10.50		j 1.00
	f	5.00			Lamb, Betty	3.00		ah 5.00						f 1.00
	j	5.00						t 10.00	18.00					k 1.00
	h	5.00	25.00		Lewis, Edward	5.00			5.00	Seitz, Mrs. Carl H.				k 1.00
Elder, Howard		5.20	5.20	5.20	Lewis, Ruth	6.00			6.00					b 1.00
Elder, Mrs. Howard		6.37	6.37	6.37	Livezey, Burroughs M.	6.25			6.25					b 1.00
Frank, Mr. & Mrs. Fred B.	j	21.00	21.00	21.00	Livezey, Mrs. B. M.			6.45	6.45					e 1.00

Contributing Church	General	S. A.	Africa	Total	Contributing Church	General	S. A.	Africa	Total	
Philadelphia, Pa. (3rd)					Philatheia Bible Class					10.00
Muller, Jacob	30.00			30.00	Men's Bible Class	10.00			10.00	
Butcher, Mr. and Mrs. C.	25.00			25.00	Second Primary Class	6.00			6.00	
Emhart, Mr. & Mrs. H.	25.00			25.00	Junior Dept.	6.00			6.00	
Schaffer, Ida M.		9.00	6.00	15.00	Y. M. M. Society	6.00			6.00	
Scheck, Helen	15.00			15.00	Junior C. E.	5.00			5.00	
Steffler, Rev. & Mrs.					First Primary Class	5.00			5.00	
Wm. A.			15.00	15.00	Misc.	82.10			82.10	
Steffler, Harriet Ann			5.00	5.00						
Vessey, Mr. & Mrs. P.	12.00			12.00	Total All Funds	296.60	7.50	22.50	326.60	
Kolb, Mr. & Mrs. L. S.	5.00			5.00	Conemaugh, Pa.					
Green, Ida	10.00			10.00	W. M. S.			mo 5.00	5.00	
Pfaff, Philip & Anna	10.00			10.00	Church	123.86		k 12.27	136.13	
Pfaff, Philip T.	6.00			6.00	Aurandt, Mr. & Mrs. Earl	3.00		3.00		
Adams, Mrs. R.	8.00			8.00	Brallier, Mr. & Mrs. E. J.	10.00			10.00	
Kalesse, Mr. & Mrs. F.	7.00			7.00	Byers, Mr. & Mrs. S. L.	5.00			5.00	
Kalesse, Fred H.	5.00			5.00	Custer, Mr. & Mrs. Harry	2.00	2.00	2.00	6.00	
Romig, Mrs. & Sarah		3.00	4.00	7.00	Grove, Mr. and Mrs. L. O.	7.00			7.00	
Haines, Mr. & Mrs. F.	6.50			6.50	Knepper, Mr. & Mrs. Frank	5.00			5.00	
Erickson, Emanuel P.	5.00			5.00	Knavel, Mr. & Mrs. W. G.	5.00			5.00	
Gault, Mrs. & Family	5.00			5.00	Leidy, Mr. & Mrs. John	5.00			5.00	
Glessner, Mrs. F. E.	5.00			5.00	Leckey, Mr. & Mrs. Donald	5.00			5.00	
Horst, Mrs. J.	5.00			5.00	Price, Mr. and Mrs. C. M.	5.00			5.00	
Ramberg, Dorothy	5.00			5.00	Page, Wilda	5.00		mo 5.00	10.00	
Struth, Mr. & Mrs. G.	5.00			5.00	Schaffer, Mr. & Mrs. W. H.			mo 10.00	10.00	
Wise, Mrs. R.	5.00			5.00	Smith, Mr. & Mrs. George	5.00			5.00	
W. M. S.	30.00			30.00	Snyder, Mr. & Mrs. Grover	10.00			10.00	
Jr. C. E.	10.00			10.00	Snyder, Rose	5.00			5.00	
Intermediate C. E.	5.00			5.00	Snyder, Ruth	5.00			5.00	
Church	55.85			55.85	Snyder, Blaire	5.00			5.00	
Beginners' Class					Wertz, Mr. & Mrs. Walter	7.50			7.50	
Primary Class No. 2	5.00			5.00	C. Sr.	5.00			5.00	
Primary Class No. 3		2.50	2.50	5.00	Intermediate C. E.	5.00			5.00	
Primary Class No. 4	5.00			5.00	Senior C. E.	10.00			10.00	
Young Ladies' Bible Class	5.00	10.00	15.00	30.00	Work-to-Win Class	10.00			10.00	
S. & W. Class	10.00			10.00	Young Men's Class	10.05			10.05	
Laymen	10.00			10.00	Florence Gribble Class			g 6.25	6.25	
Class No. 1	10.00			10.00						
Class No. 3		3.50	3.50	7.00	Total All Funds	268.41	2.00	43.52	313.93	
Sunday School	35.00			35.00	Schaffer, Mr. & Mrs. Wm.—American Bd. Mission to Jews				5.00	
Total All Funds	280.35	28.00	102.38	510.73					318.93	
Listie, Pa.					Berlin, Pa.					
Larmon, Mr. & Mrs. C. J. (Memorial to John Larmon)	5.00			5.00	Walker, Mrs. J. B.	5.00			5.00	
Letcher, Jane	2.00	3.00	5.00	10.00	Seibert, Frank	5.00			5.00	
Kuepper, Mrs. Meyers			5.00	5.00	Lynch, Mrs. Mae	5.00			5.00	
Blough, Evelyn			10.00	10.00	Glessner, Mr. & Mrs. J. H.	5.00			5.00	
Maurer, Mr. & Mrs. Dean			20.00	20.00	Fritz, Mrs. Homer	6.00			6.00	
Nowag, Dorothy			10.00	10.00	Boachley, Mrs. Frank	5.00			5.00	
Nowag, Rev. & Mrs. H. W.			100.00	100.00	Boyer, Mrs. Frank	5.00			5.00	
Blough, Mr. & Mrs. Ira			20.00	20.00	Smith, Mrs. Harry	5.00			5.00	
Will, Mrs. C. A.			15.00	15.00	Shultz, Mrs. Harry	5.00			5.00	
Schrock, Mr. & Mrs. E. J.			12.00	12.00	Musser, Mr. & Mrs. J. M.	5.00			5.00	
Larmon, Mr. and Mrs. C. J.	10.00			10.00	Menges, Clara	5.00			5.00	
Mostoller, Mr. & Mrs. F. B.			10.00	10.00	Leatherman, Rev. & Mrs. N. V.	5.00			5.00	
Blough, Willard			5.00	5.00	Landis, Mrs. H. E.	5.00			5.00	
Hainer, Mrs. H. L.	1.00	2.00	2.00	5.00	Kimmel, Mrs. E. S.	5.00			5.00	
Griffith, Mrs. Wayne			5.00	5.00	Kimmel, Ida	25.00			25.00	
Urban, Mr. & Mrs. Henry			5.50	5.50	Hanger, Mrs. S. M.	5.00			5.00	
Swanson, Mr. & Mrs. O. W.			5.00	5.00	Flamm, Marie V.	5.00			5.00	
Mostoller, Florence	5.00			5.00	Forney, Mrs. Eliza	5.00			5.00	
Shaulis, Mr. and Mrs. F. F.	6.00			6.00	Deitz, Mildred	5.00			5.00	
Smith, Mr. & Mrs. J. L.			8.00	8.00	Dickey, Minnie	5.00			5.00	
Miller, Helen			5.90	5.90	Cober, Mr. & Mrs. A. M.	5.00			5.00	
Charity Bible Class			5.75	5.75	Cober, A. B.	5.00			5.00	
Excelsior Bible Class	10.00			10.00	Bird, Mrs. Lloyd	5.00			5.00	
Morning Star Bible Class			6.00	6.00	Brant, Mr. & Mrs. Fred W.	10.00			10.00	
Friendly Bible Class			15.00	15.00	Meyers, Mr. & Mrs. Frank	6.00			6.00	
W. M. S.			15.00	20.62	Mevers, Mrs. Mary	5.00			5.00	
Daily Vacation Bible School			8.60	8.60	Adult C. E.	5.00			5.00	
Sunday School	14.07	14.07	14.07	14.07	S. S. Class No. 9	5.50			5.50	
Church	27.57	14.23	83.16	124.96	Primary Dept.	5.00			5.00	
Total All Funds	66.57	19.23	402.60	488.40	Misc.	91.24		k 1.00	92.24	
Waynesboro, Pa.					Total All Funds					263.74
Benshoff, Rev. & Mrs. W. C.	5.00		5.00	10.00	Allentown, Pa.					
Benshoff, W. St. Clair	12.50			12.50	Silberman Family			tb 24.00	24.00	
Shockey, Grace B.	10.00			10.00	Deifer, Mrs. Deifer			tb 24.00	24.00	
Cordell, J. Ed., Sr.	10.00			10.00	Schaffer, Mr & Mrs. William			tb 5.00	5.00	
Boteler, Mrs. Lulu		5.00	5.00	10.00	Sisterhood of M. & M.			tb 5.00	5.00	
Martin, Chas. E.	6.00			6.00	Primary Dept. of S. S.			tb 5.00	5.00	
Miller, F. M.	7.00			7.00	Fellowship Class			tb 5.00	5.00	
Stains, B. L.	5.00			5.00	Willing Workers' Class			tb 5.00	5.00	
Kauffman, Mrs. W. B.	5.00			5.00	W. M. S.			tb 10.00	10.00	
Minnich, W. E.	5.00			5.00	Mission Treasury			tb100.00	100.00	
Shearer, Mrs. Laura	5.00			5.00	Misc.			tb 13.00	13.00	
Malles, W. E.		5.00		5.00	Total All Funds			182.00	182.00	
Protzman, Mrs. Alice H.	5.00			5.00	Martinsburg, Pa.					
Gaugher, Bessie B.	5.00			5.00	W. M. S.			mo 10.00	10.00	
Laughlin, Vera E.	5.00			5.00	Smith, Beckie C.	10.00			10.00	
Hess, Ruby & Pauline	5.00			5.00	Wisler, Mrs. Alice	5.00			5.00	
A Friend	5.00			5.00	A Brother & Sister	50.00			50.00	
Wolff, George B.		5.00		5.00	Black, Mrs. C. M.	5.00			5.00	
Smith, Mrs. H. R.	5.00			5.00	Dilling, J. E.	5.00			5.00	
Stouffer, F. D.	5.00			5.00	Hampton, Mrs. J. L. & Ruth	5.00			5.00	
Kriner, Gertie	5.00			5.00	Klepser, D. M.	5.00			5.00	
Sheeley, D. C.	5.00			5.00	Snider, David	5.02			5.02	
Sweeney, George	5.00			5.00						
Friendship Bible Class	16.00	2.50	2.50	21.00						
C. E. Society	15.00			15.00						
W. M. S.	15.00			15.00						
Funds					Funds					
1248.29	43.15	1213.10	2504.54		622.45	12.50	105.75	740.70		

Contributing Church	General	S. A.	Africa	Total
Ladies' Bible Class	5.00			5.00
Rose Circle Bible Class	15.00			15.00
Willing Workers' Class	5.00			5.00
Young Men's Class	5.00			5.00
C. E. Society	5.00			5.00
Misc.	28.83			28.83
Total All Funds	153.85		10.00	163.85
Johnstown, Pa. (3d)				
Keifer, Mrs. Catherine	5.00			5.00
Keifer, William	5.00			5.00
Benshoff, Mr. & Mrs. D. F.	5.00			5.00
Benshoff, George & Family	10.00			10.00
Benshoff, Catherine			5.00	5.00
Benshoff, Mr. & Mrs. Floyd	5.00			5.00
Gingrich, Rev. & Mrs. Jos. L.	10.00			10.00
Link, H. H.	5.00			5.00
Anstead, Mr. & Mrs. Jas. A.	5.00			5.00
Stutzman, Mr. & Mrs. L. S.	5.00			5.00
Church & Sunday School.	75.85		5.20	81.05
Total All Funds	130.85		10.20	141.05
Yellow Creek, Pa.				
Church	3.51			3.51
Pittstown, N. J. (Calvary)				
Bowman, Rev. J. M.	5.00			5.00
Schubiger, Mrs. Edith	6.00			6.00
Race, Mrs. Ella	10.00			10.00
Hann, Albert G.	12.00			12.00
Weber, Mr. & Mrs. S. F.			25.00	25.00
Hackett, Mr. & Mrs. E. C.		10.00	15.00	25.00
Hackett, Vianna E.		15.00	20.00	35.00
Misc.	13.00			13.00
Calvary C. E.	5.00			5.00
Hampton W. M. S.	5.00			5.00
Total All Funds	56.00	25.00	60.00	141.00
Sergeantsville, N. J.				
Whitlock, Mr. & Mrs. Frank		2.50	2.50	5.00
Johnson, Mrs. Charles		2.50	2.50	5.00
A Friend			5.00	5.00
A Friend			3.00	3.00
Fisher, Besse E.	5.00		5.00	10.00
Lough, Ida S.	5.00			5.00
Church	13.75		16.25	30.00
Total All Funds	23.75	5.00	34.25	63.00
Mt. Pleasant, Pa.				
White, Rev. & Mrs. D. C.	5.00			5.00
Church	5.30			5.30
Total All Funds	10.30			10.30
Jones Mills, Pa.				
Miller, Katharine	5.00			5.00
Church	3.00			3.00
Total All Funds	8.00			8.00
Mundy's Corner, Pa. (Pike)				
Misc.	55.77			55.77
Byers, Mr. & Mrs. W. H.	5.00			5.00
Sunday School	11.38			11.38
Ashman, Robert A.		2.50	2.50	5.00
Christian Endeavor	5.00	5.00		10.00
Leidy, Clara		5.00	5.00	10.00
Sisterhood M. & M.	5.00			5.00
Leonard, Mr. & Mrs. James	10.92			10.92
Home Department	5.00			5.00
Leonard, Daniel	5.01			5.01
Cummons, Mrs. Lillian	5.80			5.80
Cunningham, Mr. & Mrs. S. C.	5.62			5.62
Rose, Mr. & Mrs. George	5.00			5.00
Miller, Mr. & Mrs. Isaac	5.00			5.00
Griffith, Mr. & Mrs. John	5.00			5.00
Myers, Mr. & Mrs. Geo. W.	5.00			5.00
Rose, Verna	5.00			5.00
Rose, Ada	5.00			5.00
Rose, Mr. & Mrs. Harold	6.50			6.50
Rose, Mrs. Margaret	3.00	1.00	1.00	5.00
Total All Fund	154.00	13.50	8.50	176.00
Aleppo, Pa.				
Misc.	2.00			2.00
Henderson, Mr. & Mrs. W. A.			ah 10.00	10.00
Snyder, Mrs. Mary A.	10.00			10.00
Smith, Mrs. Florida M.	5.00			5.00
Sunday School	16.34			16.34
Total All Funds	33.34		10.00	43.34
Georgetown, Del.				
Misc.	7.07			7.07

Contributing Church	General	S. A.	Africa	Total
Pittsburgh, Pa.				
Studebaker, Rev. Claud ..	10.00			10.00
Wagner, W. H. & Family ..	15.00			15.00
Rau, Ralph	5.00			5.00
Misc.	135.00		k 11.32	146.32
Total All Funds	165.00		11.32	176.32
Uniontown, Pa.				
Barber, James			5.00	5.00
Antram, Mrs. Matilda	5.00			5.00
King, Mr. & Mrs. J. W.	5.00			5.00
Griffin, Mrs. Mollie R. ....	.25		5.00	5.25
King, Mr. & Mrs. Ralph D.		2.00	3.00	5.00
Porter, Mr. & Mrs. Nelson ..	5.00			5.00
Stacy, Mrs. Cora & Mary ..	5.00			5.00
Vincent, Florence	5.00			5.00
Berean Bible Class	5.00			5.00
Loyal Women's Bible Class.			5.00	5.00
W. M. S.			5.00	5.00
Church	97.53			97.53
Total All Funds	127.78	2.00	23.00	152.78
Vincio, Pa.				
Mackall, Mr. & Mrs. James I.	20.00			20.00
Mackall, Millard F.	10.00			10.00
Mackall, Mrs. Millard F.	10.00			10.00
Mackall, Helen	5.00			5.00
Mackall, Jacob	5.00			5.00
Mackall, W. S.	5.00			5.00
Leidy, Mr. & Mrs. Geo. A.	5.00			5.00
Sunday School	50.00			50.00
C. E. Society	10.00			10.00
Ladies' Aid Society	10.00			10.00
Misc.	22.00			22.00
Total All Funds	152.00			152.00
McKee, Pa.				
Misc.			k 4.34	4.34
Dick, Mr. & Mrs. Ray		2.50	2.50	5.00
Dick, Shirley & Glenna		2.50	2.50	5.00
Humberd, Rev. & Mrs. R. I.	5.00			5.00
Shoop, Mr. & Mrs. Chas. R.	5.00			5.00
DeLozier, Mr. & Mrs. Samuel ..	10.00			10.00
DeLozier, Mrs. Ethel & Family	10.00			10.00
Young Men's Class	32.25			32.25
King's Daughters' Class ..	50.00			50.00
Men's Bible Class	25.50			25.50
Junior Girls' Class	5.75			5.75
Sunshine Class	15.00			15.00
Church	15.57			15.57
Total All Funds	174.07	5.00	9.34	188.41
West Kittanning, Pa.				
Crees, Mrs. Jennie A.	5.00			5.00
Michael, Scott	6.00			6.00
Hooks, Mrs. Jennie	5.00			5.00
Hooks, Mr. & Mrs. C. D.	5.00			5.00
W. M. S.	5.00			5.00
Young Men's Gospel Team ..	5.00			5.00
Misc.	74.50			74.50
Total All Funds	105.50			105.50
Meyersdale, Pa. (Main St.)				
Livengood, W. S.	5.00			5.00
Runk, Rev. & Mrs. W. E.	5.00			5.00
Myers, Orpha M.	5.00			5.00
Shultz, Levi	5.00			5.00
Linhart, Naomi & Lydney ..	5.00			5.00
Primary Dept.	6.00			6.00
Berean S. S. Class	5.00			5.00
Sisterhood of M. & M.	5.00		mo 5.00	10.00
W. M. S.	5.00			5.00
Church	36.80			36.80
Total All Funds	82.80		5.00	87.80
Meyersdale, Pa. (Summit Mills)				
Werner, Mr. & Mrs. Mahlon ..	25.00			25.00
Fike, Mrs. Sue M.	5.00			5.00
Rishel, Mrs. Elizabeth	5.00			5.00
Ringler, Mrs. A. P.	5.00			5.00
Misc.	14.75			14.75
Total All Funds	54.75			54.75
Altoona, Pa.				
Berkeybile, Clara		10.00		10.00
Hammond, Rev. H. C.	5.00			5.00
Davis, Mrs. S. J.	5.00			5.00
Misc.	18.75	3.25		38.00
			k 5.00	
Total All Funds	28.75	13.25	16.00	58.00

Contributing Church	General	S. A.	Africa
Terra Alta, W. V.			
Whitehair, Mr. & Mrs. F. A.		5.00	
Misc.		3.53	
Total All Funds		8.53	
Raystown, Pa.			
Church		9.63	
Johnstown, Pa. (2d)			
Jones, Rev. & Mrs. G. H.	10.00		
Misc.	5.35		
Total All Funds	15.35		
North Vandergrift, Pa.			
Misc.	16.94		
Masonstown, Pa.			
Honsaker, Mrs. Bell	50.00		
Sibert, Rev. Floyd	5.00		
Debolt, Mrs. Jacob	5.00		
Swartzwelder, R. A.			s 10.00
Brown, Mrs. Jim	5.00		
Misc.	64.00		
Total All Funds	129.00		10.00
Erie, Pa.			
Osborne, Grace	5.00		
McKay, Ethel	7.00		
McKay, Norman	5.00		
Cozard, Miss	5.00		
Wood, Edw. A.	5.00		
Leonard, Mrs. C.	5.00		
McConnell, Rev. C. S.	10.00		
Miller, Charles	12.00		
Misc.	43.75		
Total All Funds	97.75		
Misc. Contributions (Pa. Dist.)			
Latsha, Mrs. Ruben			¥ 5.00
Longaker, Mrs. M. E.	1.00		t 4.00
Cambria County Brethren C. E. Union	10.25		
Total All Funds	11.25		9.00
PENNSYLVANIA DISTRICT SUMMARY			
4905.18	176.13	1048.8	
		ah 163.00	
		as 170.00	
		b 5.00	
		by 5.00	
		e 6.00	
		f 39.30	
		g 36.30	
		h 5.00	
		j 71.50	
		k 95.50	
		mo 45.00	
		m 10.00	
		s 13.00	
		tb 212.00	
		t 304.00	
4905.18	176.13	2289.40	
Brethren Missionary Fund			
Florence Ottinger, East Africa ..			
Farres, South America			
American Mission to the Jews ..			
GRAND TOTAL ALL FUNDS			
SOUTHEASTERN DISTRICT			
Washington, D. C.			
Lyon, Mrs. W. M.	15.00		ah 12.00
Church	62.55		k 6.00
Anderson, Mrs. H. D.	6.00		
Brumbaugh, Mr. & Mrs. P. N.	25.00		
Campbell, P. R.	7.00		
Cawthorne, James	6.00		
Donaldson, Mr. & Mrs. R. E.	50.00		
Donaldson Mabel E.	25.00		
Dooley, Mr. & Mrs. H. C.	10.00		
Dooley, H. R.	5.00		
Downs, Mrs. May	10.00		
Fogle, S. C.	6.00		
Gardner, Mr. & Mrs. F. H.	5.00		
Gilbert, Miriam P.	10.00		
Hale, Mr. & Mrs. O. D.	5.00		
Haliday, R. E.	5.00		
Harrison, Mr. & Mrs. M. C.	12.00		
F. H.	5.00		
Hartman, Mr. & Mrs. Holstettler, Ruth	5.00		
Keller, Mrs. Martha	25.00		
Kent, Rev. & Mrs. Homer			

Church	General	S. A.	Africa	Total
& Mrs. G.	25.00			25.00
& Mrs. James	10.00			10.00
& Mrs. T. C.	5.00			5.00
& Mrs. I. W.	50.00			50.00
& Family	5.00			5.00
s. E. T. & May	5.00			5.00
& Mrs. Robert	5.00			5.00
& Mrs. A. C.	25.00			25.00
& Mrs. I. B.	40.00			40.00
F.	10.00			10.00
Mr. & Mrs. B	16.00			16.00
& Mrs. Wm. S.	25.00			25.00
& Mrs. Lee	5.00			5.00
r. & Mrs. F. E.	20.00			20.00
& Mrs. J. M.	50.00			50.00
& Mrs. Elmer	25.00			25.00
& Mrs. Guy H.	32.00			32.00
& Mrs. O. H.	10.00			10.00
es	10.00			10.00
& Mrs. H.	10.00			10.00
& Mrs. O. R.	10.00			10.00
Ellen	5.00			5.00
Class	25.00			25.00
& M.	5.00		mo 25.00	25.00
ol	10.00			10.00
Funds	99.13			99.13
(Ghent)				
& Mrs. H. W.		c 25.00		25.00
Ruth		c 25.70		25.70
		c 25.00		25.00
Mr. & Mrs.		c 25.00		25.00
Virginia		c 22.44		22.44
Mrs. F. L.		c 20.42		20.42
K. E.		c 18.65		18.65
& Mrs. H. O.		c 15.00		15.00
& Mrs. Dewey		c 15.00		15.00
Bessie		c 15.00		15.00
ha		c 15.00		15.00
& Mrs. J. E.		c 12.00		12.00
Mr. & Mrs.		c 10.15		10.15
& Mrs. J. E.		c 10.00		10.00
Artrude		c 10.00		10.00
& Mrs. R. G.		c 7.00		7.00
Mr. & Mrs.		c 5.75		5.75
& Mrs. J. B.		c 5.00		5.00
Mrs. J. H.		c 5.00		5.00
& Mrs. S. A.		c 10.00		10.00
nd Mrs. M. R.		c 10.00		10.00
& Mrs. S. M.		c 5.00		5.00
is		c 5.00		5.00
		71.54		71.54
		t 10.00		10.00
		c 2.85		2.85
Funds			431.54	431.54
Md.				
o. W.	50.00			50.00
ank	21.00			21.00
D. Frank	15.00			15.00
	10.00		g 5.00	15.00
	5.00			5.00
	5.00			5.00
& Mrs. M. B.	10.00			10.00
lla V.	10.00			10.00
Ira	10.00		5.00	15.00
F.	10.00			10.00
G. & Fam-	10.00			10.00
	10.00			10.00
Florence	5.00			5.00
Georgia F.		2.50	2.50	5.00
S. F. D.	5.00			5.00
S. C. M.	5.00			5.00
Beulah	5.00			5.00
& Mrs. H. C.			10.00	10.00
N. E.	5.00			5.00
Kieffer	6.00			6.00
	5.00			5.00
& Mrs. H. G.	5.00			5.00
& Mrs. Al-	5.00			5.00
	5.00			5.00
Roy	5.00			5.00
Mrs. Wm. &	10.00			10.00
	140.46			140.46
nds	362.46	7.50	22.50	392.46
va. (Bethlehem)				
hn F.	25.00			25.00
ey M.	10.00			10.00
d Mrs. J. S.	10.00			10.00

Contributing Church	General	S. A.	Africa	Total
Leffel, Mrs. Mamie	5.18			5.18
Logan, Mr. & Mrs. C.				
Worth			5.00	5.00
Wenger, Mrs. P. G.			15.00	15.00
Combs, Mrs. P. W.	5.00			5.00
A Friend	5.00			5.00
Thompson, Mary A.		5.00		5.00
Randolph, Mr. & Mrs. W. H.	5.00			5.00
A Friend			5.00	5.00
A Friend	5.00			5.00
C. E. Society	10.00			10.00
C. I. C. Class	5.00			5.00
"I Will" Class	27.50			27.50
W. M. S.	10.00			10.00
Church	19.85		8.50	28.75
Total All Funds	142.53	5.00	38.50	181.03
Johnson City, Tenn.				
Church Offering	3.50	.50	1.50	5.50
Red Hill, Va.				
Church		5.80		5.00
Winchester, Va.				
Frye, Mr. & Mrs. A. C.	10.00			10.00
W. M. S.	12.25			12.25
Church Offering	13.75			13.75
Misc.	5.50			5.50
Total All Funds	41.50			41.50
Oak Hill, W. Va.				
Pine, Rev. E. F.	5.00			5.00
Sunday School	14.59			14.59
Church	7.91			7.91
Total All Funds	27.50			27.50
Penn Laird, Va. (Mt. Olive)				
Locke, Rev. & Mrs. John			25.00	25.00
Zetty, Nell	10.00			10.00
Michael, Mr. & Mrs. E. H.			10.00	10.00
Baker, Mr. & Mrs. L. W.			20.00	20.00
Smith, Mrs. Maggie	5.00			5.00
Powell, Q. A.			6.00	6.00
Aid Society	7.00			7.00
Sunday School	12.00			12.00
Misc.	23.39			23.39
Total All Funds	57.39		61.00	118.39
Lydia, Md. (St. James)				
Baker, Thelma	5.00			5.00
Lowery, Mrs. Roy H.	5.00			5.00
Suman, Mrs. Bessie	5.00			5.00
Mongan, Bessie E.	5.00		5.00	5.00
Women's Bible Class	13.25			13.25
Church	36.81			36.81
Total All Funds	65.06		5.00	70.06
Maurertown, Va.				
Miller, Rev. E. L.	25.00			25.00
Miller, Margaret	10.00			10.00
Miller, Mrs. Margaret	5.00			5.00
Miller, Eleanor	5.00			5.00
Miller, Dorothy	5.00			5.00
Beydler, Beatrice	5.00			5.00
Boyer, Mrs. Daisy C.	25.00			25.00
Rickard, Dave	8.00			8.00
Hepner, L. E.	5.00			5.00
Locke, Mrs. Turah F.	109.00			109.00
W. M. S.	10.00			10.00
Misc.	64.13			64.13
Total All Funds	276.13			276.13
Limestone, Tenn.				
Pence, Mary	15.00			15.00
Armstrong, Mr. & Mrs.				
Ralph	5.00	2.50	3.00	10.50
Arnold, M. D.	10.00			10.00
Arnold, Lelia	6.00			6.00
Church	16.64			16.64
Birthday Offering	10.33			10.33
Total All Funds	62.97	2.50	3.00	68.47
Linwood, Md.				
Church	60.00			60.00
Quicksburg, Va. (Liberty)				
Church	10.00			10.00
W. M. S.	5.00			5.00
Total All Funds	15.00			15.00
Dayton, Va.				
Goode, Mrs. E. G.	8.00			8.00

Contributing Church	General	S. A.	Africa	Total
Raish, Mary & Anna	10.00			10.00
Total All Funds	18.00			18.00
Jordan Mines, Va. (Rich Patch)				
Church	15.00			15.00
Hollins, Va.				
Dowdy, Mr. & Mrs. Paul		mo 10.00		10.00
Trinity, Va.				
Misc.	6.25			6.25
Misc. Contributions (Southeastern Dist.)				
Landrum, Mr. & Mrs. Sewell		mo 4.00		4.00
Gift from Southeastern District	200.00			200.00
Total All Funds	200.00		4.00	204.00
SOUTHEASTERN DISTRICT SUMMARY				
	2194.97	20.50	193.94	
			ah 12.00	
			c 350.00	
			g 5.00	
			k 6.00	
			mo 39.00	
			t 10.00	
Grand Total All Funds	2194.97	20.50	615.04	2830.51
OHIO DISTRICT				
Dayton, Ohio				
Wine-One Bible Class		an 12.50		12.50
Burkett, L. F. & Dollie		100.00		100.00
Snider, Mr. & Mrs. Mon-				
roe	25.00			25.00
Barnard, Rev. R. D. &				
Family	20.00	ah 5.00		25.00
Kinsey, Roy H. & Family	25.00			25.00
Patterson, Mr. & Mrs. Roy				
A.	20.00			20.00
Beegly, Mrs. Anna	10.00	5.00	5.00	20.00
Campbell, Chas. & Family	10.90		5.00	15.90
Smith, Archie & Family			15.00	15.00
Hoffman, Mr. & Mrs. H.				
H.		5.00	5.00	10.00
Phillips, Earl A. & Ruth		5.00	5.00	10.00
Macher, Roy & Lydia	8.25			8.25
Longnecker, Dr. & Mrs. E. W.	8.25			8.25
Cavender, Mr. & Mrs. Chas.		2.50	ah 5.00	7.50
Buck, Grace & Teeter, Nan-				
nie B.			8.00	8.00
Lehman, Mr. & Mrs. H. W.	6.00			6.00
Ridenour, Mr. & Mrs. L. C.	6.00			6.00
Coblentz, Kathryn			7.50	7.50
Lint, Mrs. Mary	5.00			5.00
Hamburger, Mrs. Blanche	5.00			5.00
Whitehead, Mrs. Valeria		2.50	2.50	5.00
Brumbaugh, G. W. & Daugh-				
ter			5.00	5.00
Hampton, Mr. & Mrs. Jack	5.00			5.00
Lentz, Mr. & Mrs. O. H.	5.00			5.00
Fox, Mr. & Mrs. R. V.			5.00	5.00
Hoffman, Harrison	5.00			5.00
Wine, Dr. J. M.			5.00	5.00
Clark, Mr. & Mrs. C. W.	2.50		2.50	5.00
Campbell, Elizabeth	5.00			5.00
Murr, Mrs. Lannie	5.00			5.00
Snider, Martha	5.00			5.00
Lentz, Mr. & Mrs. Jesse	5.00			5.00
Cassell, Mrs. M. & Onda				
(In memory of Irene				
Kimmel)	5.00			5.00
Wogaman, Mr. & Mrs.				
Geo. W.	5.00			5.00
Wogaman, Carrie	5.00			5.00
King, Barbara Fae			5.00	5.00
Bolender, Mr. & Mrs. H.	5.00			5.00
Landis, Mrs. Myrtle			5.00	5.00
Golden Rule Bible Class	10.00			10.00
Home Builders' Bible Class	5.00			5.00
Sunday School	118.36			118.36
High School C. E.	5.00			5.00
Church Mics.	119.24			119.24
W. M. S.	25.00			25.00
Total All Funds	489.50	20.00	203.00	712.50
Canton, Ohio				
Beal, Dr. J. C.	100.00			100.00
Beal, Betty	75.00			75.00
Robinson, Mr. & Mrs. A. Y.	20.00			20.00
Lindower, Vera	50.00			50.00
Herbruck, Mr. & Mrs. H. H.	10.00			10.00
A Friend	10.24			10.24
Snyder, Vina	10.00			10.00
Guiley, Mr. & Mrs. Waldo	10.00			10.00
Guilty, Eugene	15.00			15.00
Link, Mr. & Mrs. S. W.	100.00			100.00
Shaffer, Mrs. Carl	5.00			5.00
Dewell, Mr. & Mrs. Chas.	5.00			5.00
Stump, T. M.	5.00			5.00
Noland, T. J. C. & Fam-				
ily	6.00			6.00

Contributing Church				General	S. A.	Africa	Total	Contributing Church				General	S. A.	Africa	Total	
Lindower, F. B.				10.00			10.00	Miller, Mrs. Floyd				5.00			5.00	
Hang, J. J.				5.00			5.00	Myers, Mrs. Catherine				5.00			5.00	
Knopp, Mr. & Mrs. Carl				5.00			5.00	Schwab, Mr. & Mrs. A. E.				5.00			5.00	
Beachy, E. & Family				5.00			5.00	Newhouse, Mr. & Mrs.								
Clapper, Mr. & Mrs. F. E.				20.00			20.00	Homer						12.00	12.00	
Fockler, Evelyn				10.00			10.00	Snyder, Mr. & Mrs. Louis				5.00			5.00	
Robinson, Leah				10.00			10.00	Painter, Mr. & Mrs. Jos.				10.00			10.00	
McDonald, Rev. & Mrs.								Sluss, Mr. & Mrs. Galan				5.00			5.00	
Grant				5.00			5.00	Whitted, Rev. & Mrs. A. E.						11.00	11.00	
Sutton, Mrs. Frank				5.00			5.00	Whitted, Dorothy				11.00			11.00	
Guittar, Mrs. Frank & Paul				5.00			5.00	Stump, T. M.						5.00	5.00	
Lope, Mr. & Mrs. R. W.				5.00			5.00	Glad Hand Class				5.00			5.00	
Callahan, J. R. & Family				25.00			25.00	Primary Dept.				15.00			15.00	
Spice, Mr. & Mrs. H. E.				5.00			5.00	Junior Intermediate Dept.				16.65			16.65	
Summers, Inez				20.00			20.00	Christian Endeavor				7.00			7.00	
Sisterhood of M. & M.				5.00			5.00	Church				30.85	2.00	9.00	41.85	
W. M. S.				10.00			10.00	Total All Funds				195.50	12.00	72.00	279.50	
Loyal Women's Class				5.00			5.00									
Misc.				94.85			94.85									
Total All Funds				671.09			671.09									
Sterling, Ohio																
Misc.					mo	12.17	12.17									
Amstutz, Mr. & Mrs. Delbert					mo	7.90	7.00									
Berry, Ernest					mo	25.00	25.00									
Beery, Mary					mo	5.00	5.00									
Beery, Dale & Neil					mo	5.00	5.00									
Close, Mr. & Mrs. Isaiah				5.00	mo	5.00	10.00									
Close, Truman				1.00	1.00		1.00									
					mo	2.00	5.00									
Crawford, C. C. & Family					mo	10.00	10.00									
Flory, Rev. Delbert					mo	20.00	20.00									
Fouch, Mr. & Mrs. S. S.					mo	15.00	15.00									
Hartzler, Mr. & Mrs. H. J.					mo	15.00	15.00									
Johanson, Mr. & Mrs. Wm.					mo	25.00	25.00									
Kuhn, Geneva					mo	11.00	11.00									
A Friend					mo	20.00	20.00									
Mast, Mr. & Mrs. Clifford					mo	30.00	30.00									
Miller, Mr. & Mrs. E. H.					mo	5.00	5.00									
Moine, Mr. & Mrs. Ed					mo	25.00	25.00									
Moine, Mr. & Mrs. F. E.					mo	25.00	25.00									
Steiner, R. K.					mo	10.00	10.00									
Wheeler, Mr. & Mrs. Nelson					mo	15.00	15.00									
Wheeler, Wayne					mo	12.00	12.00									
Winter, Mr. & Mrs. I. B.					mo	10.00	10.00									
Winter, Mrs. Amanda					mo	6.00	6.00									
W. M. S.					mo	10.00	10.00									
Sunday School					mo	59.53	59.53									
Brethren Boosters' Class					mo	18.00	18.00									
Misc.					mo	19.13	19.13									
Total All Funds					6.00	1.00	422.83	429.83								
Ashland, Ohio																
A Friend					mo	10.00	10.00									
A Friend					mo	1.00	1.00									
A Friend					mo	10.00	10.00									
Carpenter, Mr. & Mrs. G. C.					mo	25.00	25.00									
Boon, R. R.				5.00			5.00									
Shively, Dr. & Mrs. Martin					mo	5.00	5.00									
Beeghly, Mr. & Mrs. W. A.					mo	5.00	5.00									
Abrama, Esther L.					mo	5.00	5.00									
Hazen, Paul					mo	5.00	5.00									
Garber, Helen L.					mo	30.00	30.00									
Garber, Josephine					mo	5.00	5.00									
Worst, Amy					mo	5.00	5.00									
Miller, Dr. & Mrs. J. Allen					mo	5.00	5.00									
Slotter, Mrs. Cynthia					mo	10.00	10.00									
Wertman, Mrs. Lydia					mo	10.00	10.00									
Rumbaugh, Mr. & Mrs. Eugene					mo	5.00	5.00									
White, Mrs. Rex H.					mo	5.00	5.00									
Harley, Mrs. Ethel					mo	10.00	10.00									
Harley, Ruth					mo	5.00	5.00									
Garber, A. L.				5.00	mo	5.00	10.00									
Rairigh, Mr. & Mrs. Jos.					mo	10.00	10.00									
Hazen, Mr. & Mrs. R. A.					mo	10.00	10.00									
DeLozier, Mr. & Mrs. A. L.					mo	25.00	25.00									
Stooney, Mr. & Mrs. Jos. E.					mo	5.00	5.00									
Kilhefner, Mrs. E. L.					mo	37.00	37.00									
Lehman, Mrs. H. H.					mo	5.00	5.00									
Baer, Dr. & Mrs. Geo. S.					mo	7.00	7.00									
Shomber, Dr. & Mrs. H.					mo	5.00	5.00									
Black, Mr. and Mrs. L. T.					mo	5.00	5.00									
Morrill, Mr. & Mrs. Curtis					mo	5.00	5.00									
Bame, Dr. & Mrs. Chas. A.				10.00	mo	10.00	20.00									
Hoover, Lena & Bessie					mo	5.00	5.00									
McClain, Prof. & Mrs. A. J.					mo	40.00	40.00									
Stoner, Mr. & Mrs. O. C.					mo	5.00	5.00									
McKean, Mrs. Gladys					mo	5.00	5.00									
Misc.						64.00										
					s	2.00	66.00									
Total All Funds					5.00	15.00	406.00	421.00								
Louisville, Ohio																
A Friend					mo	10.00	10.00									
A Friend					an	5.00	5.00									
A Friend					mo	5.00	5.00									
Estate of Lydia Yoder				50.00			50.00									
Clapper, Mr. & Mrs. L. P.				5.00			5.00									
Karlosky, Mr. & Mrs. Henry				5.00			5.00									
Andrews, Mr. & Mrs. James M.					10.00	15.00	25.00									
Knoll, Viola				10.00			10.00									
Miller, Marie				5.00			5.00									
Danville, Ohio																
Misc.							4.75	mo								
Sherman, Mrs. M.							5.00									
Workman, D. S.							5.00									
Magers, Wilma & Nellie							5.50									
Conrad, Mr. & Mrs. Ray D.							6.04									
Schneider, Bernard							10.00									
Total All Funds							31.29				5.00					
Washington Court House, Ohio (Fairview)																
Church							20.00									
Himiller, Ida							5.00									
Total All Funds							25.00									
Camden, Ohio																
Church																
New Lebanon, Ohio																
W. M. S.								mo								
Platt, Mr. & Mrs. Oscar																
Hoover, Mr. & Mrs. M. M.																
Watson, Mrs. Ed							5.00									
Beachler, Dr. & Mrs. W. H.							5.00									
Weaver, Mr. & Mrs. F. J.							5.00									
Eck, Mr. & Mrs. John C.							25.00									
Anderson, Mrs. Susie							5.00									
Junior Boys' Class								2.00								
W. M. S.							15.00									
Misc.							50.06									
Total All Funds							110.06			2.00						
Fremont, Ohio																
Fellers, Mr. & Mrs. W. B.							5.00									
Philatos Class							5.21									
Philathia Class							5.00									
Smith, Mr. & Mrs. Chester							18.85									
Church & S. S.																
Misc.																
Winters, Mrs. Oliver							15.00									
Price, Mrs. William							5.00									
Hague, Mr. & Mrs. Fred							5.00									
Voos, Elsie M.							5.00									
Campbell, Mr. & Mrs. D. W.										5.00						
Baringer, Mrs. John																
Baringer, Mrs. Elton										5.00						
Gonawein, Mrs. Gordon							10.00									
Thompson, Rollin							5.00									
Total All Funds							79.06			10.00						
Williamstown, Ohio																
Church							30.82									
Rittman, Ohio																
Blatter, Mr. & Mrs. James A.							5.00									
Blatter, Eula M.							19.00									
Blatter, Mr. & Mrs. Fred V.							10.00									
Hoover, Floy							30.00									
Frank, Mr. & Mrs. E. O.							10.00									
Ruble, Mr. & Mrs. Russell P.							5.00									
Christian Endeavor							6.79									
Misc.							25.45									
Total All Funds							111.24									
Pleasant Hill, Ohio																
Class, S. F.																
Missionary Barrels							44.82									
S. S. Bank							13.87									
Church							12.50									
Total All Funds							71.19									
Hummelville, Ohio																
Hummel, Mr. & Mrs. Leonard							10.00									
Shiery, Mr. & Mrs. Floyd							5.00									
Hastings, Mr. & Mrs. Edm.							20.00									
Keim, Mrs. Zoe							4.00									
Correll, Mr. & Mrs. John							5.00									
Hummel, Mr. & Mrs. Carl							5.00									
Hummel, Mrs. Mary							5.00									

Church	General	S. A.	Africa	Total
Mr. & Mrs. Har-			mo 6.02	6.02
& Mrs. Lester	5.00			5.00
s. Retta	10.00			10.00
	18.39	1.00	20.00	40.39
			1.00	
Funds	84.39	6.00	31.02	122.41

ndria, Ohio				
Mr. & Mrs. E.				
	5.00			5.00
	5.00			5.00
	22.00			22.00
Funds	32.00			32.00

h, Ohio				
ald		2.50	2.50	5.00
s. Netta		2.50	g 2.50	5.00
E.		2.50	2.50	5.00
Mary J.	5.00			5.00
Harriet	5.00			5.00
rs. Minnie	5.00			5.00
orman	10.00			10.00
S.	5.00			5.00
	44.79			44.79
Funds	74.79	7.50	7.50	89.79

Ohio				
na Alice	5.00			5.00
na	5.00			5.00
Alsia	15.00			15.00
owell	5.00			5.00
lyn	5.00			5.00
ayne	5.00			5.00
na	5.00			5.00
L	5.00			5.00
rs. Rilla	5.00			5.00
M.	5.00			5.00
an	20.00			20.00
A.	25.00			25.00
	40.25			40.25
Funds	145.25			145.25

ndeavor		m 3.00	3.00	
y & Mrs. C. A.	5.00			5.00
& Mrs. Wm.	5.00			5.00
& Mrs. D. A.		5.00	20.00	25.00
Mr. & Mrs. Car-				10.00
H.	10.00			10.00
Mr. & Mrs.			5.00	5.00
		12.50	12.50	25.00
& Mrs. W. A.			5.00	5.00
Minnie		5.00	5.00	10.00
& Mrs. E. C.			5.00	5.00
	48.20		mo 2.00	50.20
Funds	68.20	22.50	57.50	148.20

etown, Ohio				
& Mrs. Eman-				
rie	5.00		5.00	5.00
	1.35			1.35
Funds	6.35		5.00	11.35

io				
v. & Mrs. Or-				
	10.00			10.00
	5.00			5.00
& Mrs. J.	5.00			5.00
& Mrs. Beryl	5.00			5.00
rs. Ruth	5.00			5.00
zabeth	10.00			10.00
& Mrs. E. E.	5.00			5.00
P. R.	5.00			5.00
rs. Hattie	5.00			5.00
unday School	38.09			38.09
Funds	93.09			93.09

Estella	5.00			5.00
& Mrs. N. G.	5.00			5.00
oise		5.00	5.00	10.00
S.			10.00	10.00
	9.02			9.02
ool	5.10			5.10
Funds	24.12	5.00	15.00	44.12

io				
rs. Olla	7.00			7.00
ra	5.00			5.00
Funds	12.00			12.00

Contributing Church	General	S. A.	Africa	Total
Misc. Contributions (Ohio District)				
Girls' Gospel Team, Ashland		mo 20.00		20.00
District Sisterhood M. & M.		mo 23.00		23.00
Total All Funds			43.00	43.00

OHIO DISTRICT SUMMARY

	2969.65	113.00	418.20	
		ah 12.00		
		an 17.50		
		by 8.30		
		e 5.00		
		g 7.50		
		mo 1003.85		
		m 3.00		
		s 2.00		
Grand Total All Funds	2969.65	113.00	1477.35	4560.00

INDIANA DISTRICT

Berne, Ind.				
Parr, Archie	15.00			15.00
Parr, Carroll M.	10.00			10.00
Parr, John H. Jr.	5.00			5.00
Parr, Mrs. Pearl	15.00		10.00	25.00
Parr, Mr. & Mrs. Bert	7.00			7.00
Egely, Sam			5.00	5.00
Egely, Mrs. Sam	5.00			5.00
Myers, Mr. & Mrs. Glen	10.00			10.00
Smitley, Mrs. Wm.	5.00			5.00
Fetters, B. C.	5.00		5.00	10.00
Riesen, Mr. & Mrs. Gideon	5.00			5.00
Fetters, Evelyn	5.35			5.35
Parr, Helen	5.00			5.00
Smitley, Chalmers	5.00			5.00
Smitley, Mrs. Chalmers	5.00			5.00
Christy, Mr. & Mrs. Ralph	6.00			6.00
Yaney, J. L.	5.00			5.00
Kuhn, Victor	5.70			5.70
Kuhn, John	5.00			5.00
Dudgeon, Bernice	6.00			6.00
Witter, R. J.	5.00			5.00
Witter, Lorys	10.00			10.00
Sipe, Addie E.	20.00			20.00
Sipe, Esther	10.00			10.00
Sipe, George	10.00			10.00
Church & Sunday School	288.45	.50	6.00	294.95
Total All Funds	473.50	.50	26.00	500.00

Lake Odessa, Mich.				
Thomas, Mr. & Mrs. Roy	100.00			100.00
Carey, Rev. & Mrs. Ar-				
thur	51.00			51.00
Price, R. G. & Family	5.25			5.25
Hullibarger, Mrs. Ira	5.43			5.43
Darby, Meredith	11.40		10.00	21.40
Nach, Mr. & Mrs. Calvin			6.21	6.21
Henney, Mr. & Mrs. Homer				
& Family	26.90			26.90
Darby, Charles & Family	12.00		15.01	27.01
Miller, Mr. & Mrs. Lester	6.00		5.10	11.10
Groff, Henry & Family	15.00			15.00
Allarding, Mr. & Mrs. John	50.00			50.00
Carter, Mr. & Mrs. Morris	3.00		2.00	5.00
Mote, Mrs. Phebe		5.00	10.00	15.00
Atton, Mrs. Letha		5.00	5.00	10.00
Nickerson, Mrs. Sylvia	5.00			5.00
Henney, Mrs. Mary Lou	3.60		5.00	13.60
Henney, Mr. & Mrs. C. L.	7.58			7.58
Misc.	23.51		1.00	24.51
Total All Funds	325.68	15.00	59.32	400.00

Clay City, Ind.				
Roush, C. C. & Family		2.50	2.50	5.00
Davis, Rev. & Mrs. Paul A.		mo 7.00		7.00
Rentschler, Mrs. L. C.	5.00			5.00
Megenhardt, Mr. & Mrs.				
A. P.		2.50	2.50	5.00
McClain, Rev. & Mrs. A. J.	5.00			5.00
Mrs. Rentschler's S. S. Class		mo 5.10		5.10
Church	26.10			26.10
Total All Funds	41.10	5.00	17.10	63.20

New Paris, Ind.				
Church	32.69			32.69

Nappanee, Ind.				
Kreider, Isaiah	8.00			8.00
Wister, John S.	25.00			25.00
Weygand, Mr. & Mrs. Har-				
old	20.00			20.00
Shively, Mr. & Mrs. U. J.	10.00			10.00
Lehman, Mr. & Mrs. Calvin			10.00	10.00
Miller, Mrs. Ralph S.			by 5.00	5.00
Johnson, Mr. & Mrs. C. W.	5.00			5.00
Sharp, Mr. & Mrs. Sam.	5.00			5.00
Musser, Mrs. Barbara	5.00			5.00
Widmoyer, Mr. & Mrs. Wm.	5.00			5.00
Miner, Mrs. Ida	5.00			5.00
Weybright, Mrs. Donald		2.50	2.50	5.00
Price, Mrs. M. D.			5.00	5.00

Contributing Church	General	S. A.	Africa	Total
Price, Dr. & Mrs. W. A.	5.00			5.00
Maus, Rev. & Mrs. G. L.	5.00			5.00
Roose, Mr. & Mrs. Donald				
E.	2.50		2.50	5.00
Rose, Mrs. Joe	5.00			5.00
Richmond, Mrs. Chester	3.00		2.00	5.00
Roose, Mr. & Mrs. Galen	5.00			5.00
Wagley, Mr. & Mrs. Ed.	5.00			5.00
McDonald, Mr. & Mrs.				
Frank	5.00			5.00
Kent, Mrs. Edwina	5.00			5.00
Church & S. S.	112.15			112.15
Junior Church			8.00	8.00
W. M. S.			by 5.00	5.00
Altruistic S. S. Class	15.00			15.00
Primary Dept.	9.75			9.75
S. S. Class No. 16	5.00			5.00
Loyal Workers' Class			5.00	5.00
Total All Funds	271.01	2.50	45.00	318.51

Warsaw, Ind.				
Misc.	6.61		by 5.75	12.33
Lindower, Dr. & Mrs. Leslie				
E.	15.00			15.00
Merkle, Mr. & Mrs. Frank	10.00			10.00
Schade, Mr. & Mrs. Wm.	10.00			10.00
Helvey, Lozier	5.00			5.00
Raab, Mr. & Mrs. Walter	1.00	2.00	2.00	5.00
Robbins, Milo	5.00			5.00
Snellenberger, Mrs. Lulu			5.00	5.00
Robbins, Mr. & Mrs. F. E.	5.00			5.00
Kanauer, Mrs. Hattie	5.00			5.00
Shilling, Mrs. Jennie			g 5.00	5.00
Shorb, Mrs. Anna C.	10.00			10.00
Rhinehart, Mrs. Gertrude			20.00	20.00
May, Harvey	5.00			5.00
Utery, Hiram	5.00			5.00
Vanator, John	5.00			5.00
Lettle, G. H.	5.00			5.00
Sunday School	87.69			87.69
Total All Funds	180.20	2.00	37.75	220.05

Eikhart, Ind.				
Church		b 350.00		
		10.00		\$63.73
		by 3.73		
Total All Funds				363.73

Twelve Mile, Ind. (Corinth)				
Church	19.00			19.00

South Bend, Ind. (1st)				
Wingard, Maude	25.00			25.00
Meyer, William	5.00			5.00
Stieckler, Mr. & Mrs. E. E.	5.00			5.00
Duker, Mr. & Mrs. E. A.	5.00			5.00
Ulbricht, Mr. & Mrs. Dale	5.00			5.00
Garwood, Mr. & Mrs. Clem		5.00	5.00	10.00
Crawford, Mr. & Mrs. Frank	5.00			5.00
Kibler, Mr. & Mrs. Owen C.		5.00	5.00	10.00
Menke, William	5.00			5.00
Roscoe, Mr. & Mrs. Wm. H.	5.00			5.00
Garwood, Lillie	5.00			5.00
Johnson, Mr. & Mrs. E. W.	10.00			10.00
Whitmer, Eva	5.00			5.00
Hultgren, Mr. & Mrs. Chas.	5.00			5.00
Whitmer, Mr. & Mrs. C. D.	5.00			5.00
Sholly, Mr. & Mrs. C. A.	5.00			5.00
Aeby, Mrs. R. H.	5.00			5.00
Sunday School	25.74			25.74
Church	41.26			41.26
Total All Funds	167.00	10.00	10.00	187.00

Loree, Ind.				
York, Andrew	5.00			5.00
York, John	5.00			5.00
Davis, C. F.	5.00			5.00
Teeter, Rev. D. A. C.		2.50	2.50	5.00
Boone, Glen F. & Family	25.00			25.00
Misc.	63.71			63.71
Total All Funds	103.71	2.50	2.50	108.71

Wabash, Ind. (College Corner)				
Church	21.35			21.35

North Manchester, Ind.				
Misc.		by 20.38		20.38
Rowsey, Rev. & Mrs. H. H.	5.00			5.00
Reed, F. E.	5.00			5.00
Hippensteel, E. J.		5.00		5.00
Primary & Junior S. S.	6.06			6.06
Sunday School	51.67		3.00	57.67
Church	21.27			21.27
Total All Funds	92.00	5.00	23.38	120.38

North Liberty, Ind. (1st)				
Forman, Mr. & Mrs. Leslie	10.00			10.00

Contributing Church	General	S. A.	Africa	Total
Witter, Mrs. Margaret K. . .	5.00			5.00
Woir, Mrs. C. G.	5.00			5.00
Primary Dept.			5.00	5.00
Misc.	5.71		by 6.02	10.73
			5.00	
Total All Funds	25.71		16.02	41.73

Burlington, Ind.				
Sunday School	20.00			20.00

Goshen, Ind.				
Misc.			by 11.27	11.27
Wainbold, Mr. & Mrs. W. .	10.00			10.00
Fuller, Mr. & Mrs. D. H. .		5.00	5.00	10.00
Schrock, Mr. & Mrs. H. J. .	5.00			5.00
Riley, Mrs. James				5.00
Weed, Mrs. M.				5.00
Church	151.31			151.31
Total All Funds	182.31	5.00	16.27	203.58

Dutchtown, Ind.				
Misc.	5.58		by 1.07	6.65

North Liberty, Ind. (Bethel)				
Witter, Rev. & Mrs. Alton .	5.00			5.00
Schumacher, Mr. & Mrs. .				5.00
Herman	10.00			10.00
Misc.	9.76			9.76
Total All Funds	24.76			24.76

Muncie, Ind.				
Flora, Rev. & Mrs. Delbert .	20.00			20.00
Hedgeland, Virgil	5.00			5.00
Beach, Mrs. R. R.			5.00	5.00
Broadwater, Lloyd	5.00			5.00
Garrett, J. E.		5.00	5.00	10.00
Garrett, Mrs. E. W.	10.00			10.00
Baer, A. R.	12.00			12.00
Follis, Mr. & Mrs. R. H. .	7.00			7.00
Garrett, Mrs. J. E.	5.00			5.00
Garrett, Edna	5.00			5.00
McNeal, Charles	9.00			9.00
A Friend	10.00			10.00
Cruea, Mr. & Mrs. Curtis .	10.00			10.00
Cox, Mrs. Fannie	5.00			5.00
Maitlen, Mr. & Mrs. Arthur .	5.00			5.00
W. M. S.	5.00			5.00
Christian Endeavor	5.00			5.00
Church	33.90			33.90
Sunday School	57.88			57.88
Berean Class	10.00			10.00
Bible Class	5.00			5.00
Total All Funds	224.78	5.00	10.00	239.78

Mexico, Ind.				
Misc.	34.52		by 10.25	44.77
Donaldson, Mabel	5.00			5.00
Ditch, L. W.	5.00			5.00
King, Rev. & Mrs. L. V. . .	5.00			5.00
Berkhiser, Elmer	5.00			5.00
Donaldson, E. O.	5.00			5.00
Maus, Mr. & Mrs. Josiah . .	7.00			7.00
Leaders' S. S. Class	5.00			5.00
Total All Funds	71.52		10.25	81.77

Flora, Ind.				
Misc.			by 4.50	4.50
Cripe, Mr. & Mrs. Elmer . .	5.00			5.00
Lesley, Edith			g 5.00	5.00
			f 5.00	10.00
Myer, Mr. & Mrs. Lee F. . .	20.00			20.00
Myer, Mr. & Mrs. Delta . .	10.00			10.00
Fife, Mr. & Mrs. Lester . .	10.00			10.00
Flora, Mr. & Mrs. Carl . . .	5.00			5.00
Burge, Mrs. Sarah		5.00		5.00
Roskusi, Mrs. J. J.		5.00		5.00
W. M. S.	10.00			10.00
Church	30.95	1.00	3.00	34.95
Sunday School	50.14			50.14
Total All Funds	141.09	1.00	27.50	169.59

Tiosa, Ind.				
Wright, Faye	5.00			5.00
Wright, Mrs. Alta	5.00			5.00
Church Offering	4.10			4.10
Total All Funds	14.10			14.10

Peru, Ind. (Center Chapel)				
Huddleson, Mr. & Mrs. Geo. .	5.00			5.00
Church Offering	15.80			15.80
Total All Funds	20.80			20.80

Contributing Church	General	S. A.	Africa	Total
Sidney, Ind.				
Hunter, H. D.	5.00			5.00
Sellers, C. L.				5.00
Engle, Louis D.			10.00	10.00
Oberholtzer, H. M.	10.00			10.00
Brown, Mr. & Mrs. F. C. . .	20.00			20.00
Sisk, C. E.	5.00			5.00
Heckman, Enid	5.00			5.00
Sellers, Mrs. Grace	5.00			5.00
Church Offering	65.00		2.00	67.00
			by 10.30	10.30
Total All Funds	115.00		27.30	142.30

County Line, Ind.				
Sunday School Offering . . .	9.75			9.75

Roanoke, Ind.				
Humke, Mr. & Mrs. W. D. . .			5.00	5.00
Paul, Mrs. J. B.		5.00		5.00
Misc.		4.00	4.00	8.00
Total All Funds		9.00	9.00	18.00

Peru, Ind. (1st)				
Misc.	78.92		by 6.06	84.98
Vanator, Rev. & Mrs. F. C. .	5.00			5.00
Mohler, Mr. & Mrs. Carl . .	5.00			5.00
Stubber, Mr. & Mrs. John . .	5.02			5.02
Maus, Marvin L.	5.00			5.00
Total All Funds	98.94		6.06	105.00

Roann, Ind.				
Misc.			by 7.91	7.91
Merritt, Mr. & Mrs. Horace .				5.00
H.	5.00			5.00
Goltry, Mr. & Mrs. B. E. . .		10.00		10.00
Teague, Mrs. Sarah	5.00			5.00
Rager, Mrs. Clyde			t 5.00	5.00
Flynn, Mrs. Ruth			5.00	5.00
Yarian, Mrs. Anna		3.00	5.00	8.00
Miller, Mr. & Mrs. Lloyd . .			10.00	10.00
Beam, Maud		1.00	4.00	5.00
Pontius, Rev. Geo. C. & Family .	10.00			10.00
Anderson, Mr. & Mrs. Sam . .			5.00	5.00
Baker, Mr. & Mrs. C. E. . .			10.50	10.50
Black, Mr. & Mrs. Harley . .	5.00			5.00
Baker, Helen	20.00			20.00
Giltner, Mr. & Mrs. Geo. . .			5.00	5.00
Bush, Mrs. Rena			5.00	5.00
Church & Sunday School . .	75.87			75.87
Total All Funds	120.87	14.00	62.41	197.28

Howe, Ind. (Brighton)				
Misc.	3.17			3.17

Misc. Contributions (Indiana Dist.)				
Arthur, Mary A. & Carey M. .	2.00			2.00

INDIANA DISTRICT SUMMARY				
	2807.72	76.50	286.32	
			b 350.00	
			by 97.24	
			f 5.00	
			g 10.00	
			mo 12.10	
			t 5.00	
			wms 5.00	
Grand Total All Funds . .	2807.12	76.50	770.66	3654.88

ILLIOKOTA DISTRICT				
Dallas Center, Iowa				
Grief, Mr. & Mrs. Conrad . .	5.00			5.00
Gring, Mr. & Mrs. J. O. . .		e 10.00		10.00
Royer, Mr. & Mrs. Jas. A. . .	5.00			5.00
Hoover, Mr. & Mrs. Glen . .	10.00			10.00
Buterbaugh, Mrs. Sarah . .	5.00			5.00
Herr, I. W. & Family		e 6.00		6.00
Emmert, Mr. & Mrs. A. . . .		10.00		10.00
Robinson, Mr. & Mrs. E. B. .		e 5.00		5.00
Bartlett, Mrs. Catherine . .		ah 15.00		15.00
A Friend		as350.00		350.00
Misc.	4.55		s 1.00	
			ah 3.00	
			e 1.00	
			3.00	12.55
Total All Funds	29.55		404.00	433.55

Milledgeville, Ill.				
Crouse, Mr. & Mrs. Madden .	10.00			10.00
Bell, Dr. & Mrs. W. S. . . .	10.00			10.00
Walker, H. H.	5.00			5.00

Contributing Church	General	S. A.	Afr
Miller, Mr. & Mrs. J. E. . .	5.00		
Livengood, Amanda & Alice .	5.00		
Hanna, Dessie			
Hanna, Mr. & Mrs. G. W. . .			
Men's Class	5.00		
Altruistic Class	5.50		
Welcome Class	5.00		
Sunday School	10.00		
W. M. S.	10.00		
Church	31.87		
Total All Funds	102.37		1

Waterloo, Iowa				
Armstrong, Mrs. Floy			5.00	
Bontrager, A. A.	5.00			
Brown, I. C.	5.00			
Brubaker, J. B.				
Fike, N. J.	10.00			
Flickinger, C. D.	10.00			
Harbaugh, Mrs. Mary	10.00			
Holden, Mrs. Rose	5.00			
Holmes, Mrs. James				
Jordan, Mrs. Herbert			2.50	
Klingaman, C.				
Lichty, J. W.				
Lichty, Miss				e 1
Miller, Cleve	5.00			
Peck, Mrs. Maggie	5.00			
Pollard, Grace	5.00			
Rabe, Miss E.				1
Riddie, Rev. E. M.	20.00			
Schrock, Edwin J.	10.00			
Sunday School	62.23			
Service Circle S. S. Class . .	40.00			
W. M. S.	32.62			e 1
Church	26.90		3.00	
				g h e
Total All Funds	251.75	10.50		7

Lanark, Ill.				
Wilkin, Mr. & Mrs. Earl . . .				h 1
Ronk, Rev. & Mrs. G. T. . . .				h 1
Greenawalt, Mr. & Mrs. Ray .				h 1
Pierce, Mrs. George				h
Lotzbaugh, Pearl				h
Deets, Mr. & Mrs. Wayne . .				h
Truman, Mrs. Florence . . .				h 2
Puterbaugh, H. B.				h 2
Miller, Mr. & Mrs. H. E. . .				h 2
Flickinger, Mr. & Mrs. R. . .				
M.				h 3
Puterbaugh, Mrs. Sadie . . .				h 4
Lower, Mrs. Rilla				h
Garber, Mr. & Mrs. George . .				h 1
Builders' Class				h 3
United Workers' Class				h
Beginners' Class				h
Modern Mary's Class				h
Church & Sunday School . .				h 3
Misc.				e
United Workers' Class				as 1
Total All Funds				30

Udell, Iowa				
Misc.	4.00			

Garwin, Iowa				
W. M. S.				1
Rank, Mr. & Mrs. Oscar . . .				
Lowry, Mrs. Perl	5.00			
Winterowd, Mrs. Carl	5.10			
Church	19.96			
Total All Funds	30.06			3

Leon, Iowa				
Jennings, Joe				tb
Horlen, Gretchen				
Bunch, Letha				
Garber, Anga				
Sandy, Rev. Conrad K.	35.00			
Newlin, Mart				tb
Chambers, Guy				tb
Myers, Mrs. John				mo
Church & Sunday School . .	40.89			
Total All Funds	75.89			3

Williamsburg, Iowa (Pleasant Grove)				
Myers, Mr. & Mrs. John . . .				m 5
Misc.	13.50			by
Myers, Ernest				m10
W. M. S.				by
Total All Funds	13.50			164

Des Moines, Iowa				
Tibbals, Dr. & Mrs. J. W. . .	10.00			

Church	General	S. A.	Africa	Total
Contributions (Illikota Dist.)				
Laura	2.00			2.00
D. A.	5.00			5.00
Roy			5.00	5.00
Funds	7.00		5.00	12.00

ILLIKOTA DISTRICT SUMMARY				
	524.18	10.50	89.50	
		ah 18.00		
		as 360.00		
		by 14.91		
		e 65.00		
		e 1.00		
		h 289.94		
		mo 1.00		
		m 150.00		
		s 1.00		
		tb 20.00		
		wms 17.00		
All Funds ..	524.18	10.50	1027.35	1562.03

MID-WEST DISTRICT				
Neb.				
& Mrs. G. B.	37.50			37.50
s. Viva		6.00	6.00	12.00
Emma		7.50	7.50	15.00
Ruby	5.00			5.00
ine	5.00			5.00
e M.	5.00			5.00
ol	10.00			10.00
Funds	62.50	13.50	13.50	89.50

Neb.				
ence	7.00			7.00
Harriet	30.00			30.00
& Mrs. H. J.	100.00			100.00
unday School ..	25.00			25.00
	43.61			43.61
Funds	205.61			205.61

as.				
George	5.00		5.00	5.00
ma			5.00	5.00
W. L.	5.00			5.00
ey			5.70	5.70
	58.33			58.33
Funds	68.33		15.70	84.03

L.				
ad Mrs. N. P.	20.00			20.00
Mrs. S. I.	15.00			15.00
A.	10.00			10.00
r. & Mrs. E. C.	5.00			5.00
ing	19.60			19.60
Funds	69.60			69.60

Effie	5.00			5.00
Belle	5.00			5.00
	29.54			29.54
Funds	44.54			44.54

vision	10.06	6.25	6.25	12.51
Funds	10.06	6.25	6.25	22.57

na.				
	8.75			8.75

Can.				
& Mrs. Geo.	10.00			10.00
& Mrs. L. G.	5.00			5.00
	2.00			2.00
Funds	17.00			17.00

MID-WEST DISTRICT SUMMARY				
All Funds ..	480.39	10.75	35.46	541.60

NORTHWEST DISTRICT				
ash.				
E. D.	10.30			10.00
urite		5.00	ah 5.00	10.00
ie		5.00	5.00	10.00

Contributing Church	General	S. A.	Africa	Total
Turner, Bessie		3.00	3.00	
		m 2.00		8.00
Miller, Noah & Family ..	5.00			5.00
Fuerst, Joe	50.00			50.00
Padgham, Paul	5.00			5.00
Stover, Mrs. Alice E.	10.00			10.00
Strout, Esther		2.50	3.00	5.50
Murray, Mr. & Mrs. Earl ..	5.00			5.00
Fisher, Mr. & Mrs. George ..	10.00			10.00
Kortemier, Mr. & Mrs. Henry	5.00	5.00	5.00	15.00
Turner, Mr. & Mrs. Floyd ..	5.00	5.00		10.00
Strout, Joyce	6.50	0.50		13.00
Ball, Opal		5.00		5.00
		g 2.00		7.00
		g 5.00		5.00
Padgham, Roxine			5.00	5.00
Heath, Mr. & Mrs. S. & Family			5.00	5.00
Lacey, Mr. & Mrs. Fayette ..	10.00			10.00
Weed, Mr. & Mrs. John ..		5.00	5.00	10.00
Chambers, F. A.	20.00			20.00
Padgham, Mr. & Mrs. C. H. ..	20.00			20.00
Bishop, Albert	10.00			10.00
Miller, Mrs. George		5.00	5.00	10.00
Mowen, Mr. & Mrs. Ralph ..		8.00		8.00
		g 3.50		6.50
		g 6.00		
		tb 2.00		8.00

Turner, Mrs. Amos				
		e		
Mackey, Harold	20.00			20.00
Trice, Mrs. Emma	5.00			5.00
Westcott, Mr. & Mrs. F. R. ..	5.00			5.00
Harris, Eleanor		g 5.00		5.00
Harris, Vernon	5.00			5.00
Hoffman, Mrs. M. & Marguerite	2.00		5.00	7.00
Murray, Mrs. A. L.	5.00			5.00
Lichty, Mr. & Mrs. H. M.	7.50			7.50
Muir, Mrs. T. R.		25.00		25.00
Harris, Mrs. Nettie		5.00		5.00
Hadley, Don M.	5.00			5.00
Reed, Rev. E. W. & Family ..	25.00			25.00
Fuerst, Mr. & Mrs. John ..	2.50	2.50		5.00
		g 5.00		10.00
Crooks, Olive	5.00			5.00
Mackey, Hallie M.	10.00			10.00
Misc.	51.65			51.65
Busy Bee Class	12.50			12.50
Loyal Workers' Class	10.79			10.79
Primary Class	8.23			8.23
Philathea Class	7.49			7.49
Baraca Class	22.18			22.18
Live Wire Class	5.01			5.01
Ever Ready Class	9.58			9.58
Sunday School Offering	74.22			74.22
Total All Funds	458.65	47.00	118.50	624.15

Spokane, Wash.				
Roberts, Mr. & Mrs. S. L.	12.50	12.50		25.00
In Memory of Beatrice D. Roberts				
(From Mr. & Mrs. S. L. Roberts)	100.00			100.00
Jones, Mr. & Mrs. B. G.	6.00			6.00
Hansen, Mr. & Mrs. J. R.	7.03			7.03
Lantz, Rev. & Mrs. A. L.	5.00			5.00
Roadruck, Mrs. Ida		5.00	5.00	10.00
Bowers, Lillian E.		5.00	5.00	10.00
Misc.	40.56			40.56
Total All Funds	158.59	22.50	22.50	203.59

Harrah, Wash.				
A Friend		145.85		145.85
Linblad, M. E. & Family ..	5.00	5.00		10.00
Helterbrand, Mrs. Fay	10.00			10.00
Williams, Rev. & Mrs. Robt. S.	7.50			7.50
Kennedy, Mr. & Mrs. W. C.		5.00	5.00	10.00
Lyon, J. H. & Family	2.50	2.50		5.00
Kinzie, F. V. & Family	2.50	2.50		5.00
Kocher, Sam		5.00		5.00
Culver, S. C. & Family		5.00	5.00	10.00
Sunday School	13.17			13.17
Total All Funds	30.67	20.00	120.85	221.52

NORTHWEST DISTRICT SUMMARY				
	647.91	89.50	135.50	
		ah 5.00		
		g 167.35		
		mo 2.00		
		tb 2.00		
Grand Total All Funds ..	647.91	89.50	311.85	1049.26

NORTHERN CALIFORNIA DISTRICT				
Manteca, Calif.				
Larson, Mrs. Frank	3.00			
Shank, Mrs. L. B. & Ida ..	10.00	1 25.00	as 15.00	50.00
Mathews, E. O.	2.50		mo 5.00	5.00
Stoner, Mel	25.00		2.50	5.00
Coykendall, Mr. & Mrs. John		25.00	25.00	50.00
Pepper, Mrs. George			7.50	
		g 7.50		15.00

Contributing Church	General	S. A.	Africa	Total
Pepper, Herbert		10.00		10.00
Platt, Rev. & Mrs. J. Wesley		5.00		5.00
Stewart, Roger	5.00	1.22		6.22
Johnson, Nathan		5.00		5.00
Johnson, Josie		5.00		5.00
Misc.	21.43	3.00	1.00	25.43
Total All Funds	69.43	76.72	63.50	209.65

Lathrop, Calif.				
Coykendall, Frank	100.00			100.00
Wolfe, Mr. & Mrs. J. Milo ..	100.00			100.00
Wolfe, Mr. & Mrs. M. Wilbur		50.00		50.00
Kleist, Fred		50.00		50.00
Ryhiner, Wm. A.		50.00		50.00
Wolfe, Harold M.		30.00		30.00
Elliott, Mrs. Agnes		15.00		15.00
Russell, Mrs. Ethel		5.00		5.00
Frey, David L.		5.00		5.00
Byer, Mrs. A. F.		5.00		5.00
Coykendall, Mrs. Jennie		5.00		5.00
Minici, Tessie		5.00		5.00
Church & Sunday School ..	20.00			20.00
Total All Funds	440.00			440.00

Turlock, Calif.				
A Friend	100.00			100.00
Jennings, Rev. N. W.		2.50	2.50	5.00
Jennings, Mrs. N. W.			5.00	5.00
Doty, Mrs. C. E.			5.00	5.00
Harding, Richard	5.00			5.00
Osborn, Bell		2.50	2.50	5.00
Blewett, Edna			5.00	5.00
Heltman, Mr. & Mrs. W. W.		20.00	30.00	50.00
Lundahl, Mrs. Clara			5.00	5.00
Buckland, Mr. & Mrs. N. J.		5.00	5.00	10.00
Wilcox, R. V.	5.00		5.00	10.00
Junior Dept. of S. S.			ah 6.44	6.44
W. M. S.		2.50	2.50	5.00
Sunday School			5.00	5.00
Misc.			12.15	12.15
Total All Funds	110.00	32.50	91.09	233.59

NORTHERN CALIFORNIA DISTRICT SUMMARY				
	619.43	84.22	120.65	
		1 25.00	ah 6.44	
			as 15.00	
			g 7.50	
			mo 5.00	
Grand Total All Funds ..	619.43	109.22	154.59	883.24

SOUTHERN CALIFORNIA DISTRICT				
LaVerne, Calif.				
Bolling, Mrs. Elizabeth ..			65.00	
		ah	5.00	70.00
Bolling, Barbara			5.00	5.00
Bolling, Lawrence			5.00	5.00
Dice, Mrs. Julia			15.00	15.00
Bath, Mrs. Clara	10.00			10.00
Bowman, Mr. & Mrs. A. E.	30.00			30.00
Bowman, Ruby	11.00			11.00
Bowman, Edna			5.00	5.00
Bowman, Edward	5.00		s .50	5.50
Bowman, Earl	5.00			5.00
Broad, Mrs. Katie	10.00			10.00
Brower, F. E.	10.00	.30		10.30
Clemmer, Mrs. E.	10.00		1.25	11.25
Clifton, Clyde			5.00	5.00
Cobaugh, Sarah .....	.25	4.00	4.00	8.25
Colburn, Oliver	5.00			5.00
Dahlem, R. J.	15.00			15.00
Fischer, Rudolph	10.00			10.00
Fox, Mrs. D.	5.00			5.00
Gump, Mrs. Viola	6.00			6.00
Hay, Mrs. George	17.25		ah 2.50	
			sa 14.50	34.25
Hay, George	18.25		ah 2.50	
			sa 14.50	35.25
Haines, Mrs. Opal	5.25	5.00	39.85	
			s 1.50	
			mo 1.50	
			sa 11.75	
			ah 1.50	66.35
Hanawalt, Mrs. S.	25.00			25.00
Jeffers, Ira	10.00			10.00
Jeffers, Mrs. Ellen	10.00			10.00
Keating, A. W.	50.00			50.00
Laughlin, Mrs. E.	6.50		.50	

Contributing Church				General	S. A.	Africa	Total	Contributing Church				General	S. A.	Africa	Total
Poole, J. C.				5.00			5.00	McKinn, William R.				f 5.00			5.00
Rathke, Robert				10.55			10.55	MacDavid, Hildreth				f 5.00			5.00
Ryan, Dr. Ralph				25.00			25.00	Manzer, Fred C.				f 6.00			6.00
Robinson, Mrs. Anna ..				10.00			10.00	Needham, Jennie				f 20.00			20.00
Robinson, Dorothy				10.00			10.00	Reddick, Dorothy				f 5.00			5.00
Rager, Mrs. Elsie					ah 15.00		15.00	Reddick, Mrs. William ..				f 5.00			5.00
Smith, Alexander				5.10			5.10	Routledge, Louvina				2.50	2.50		5.00
Sickel, Mrs. Raymond ..				5.00		5.00	10.00	Root, John				f 5.00			5.00
Sheldon, Chauncey B.						g 6.00	6.00	Root, Mildred				f 5.00			5.00
Memory of David P. Shel-								Ramsey, Mary				f 5.00			5.00
don				10.00			10.00	Patching, Albert				f 5.00			5.00
Stevens, T. J.				20.00			20.00	Peck, George				f 5.00			5.00
Swank, Mrs. A.				10.00		10.00	20.00	Peck, Ethylene				f 5.00			5.00
Thomason, Mrs. Laura ..				5.00			5.00	Palmer, Cora E.				f 25.00			25.00
Thomason, Mr. & Mrs. Or-								Sterling, Earl				f 6.00			6.00
ville				5.00			5.00	Stroud, Harry							5.00
Waite, M. L.				1.00		4.00	5.00	Stanfield, Fred				f 2.50			2.50
White, Elias Sr.				40.00			40.00								5.00
White, Mrs. Elias Sr.				6.25			6.25	Spear, F. L.				f 5.00			5.00
Whitehead, Joe				20.00			20.00	Spear, Freda				f 5.00			5.00
Sunday School				153.57		mo 48.45	202.02	Shamberger, Mrs. Jesse ..				f 5.00			5.00
Church						sa 6.00	45.69	Squires, Victoria				f 5.00			5.00
Junior C. E.						sa 6.00	6.00	Waer, Mrs. Ella				f 7.00			7.00
Sundry Members				49.81	3.17	ah 1.00	744.34	Waer, Bettie				f 5.00			5.00
						s 3.95		Yarger, Mrs. Annetta				f 25.00			25.00
						sa 683.35		Zuck, Helen				10.00			10.00
						ah 1.00		Zuck, Mrs. Anna				10.00			10.00
								Zuck, Boyd				10.00			10.00
								Zuck, Mary Catherine				10.00			10.00
								Sterling, Vera				5.00			5.00
								Sterling, Bernice				5.00			5.00
								Sterling, A. L.				5.00			5.00
								Sterling, Mae				5.00			5.00
								Thompson, Geraldine				5.00			5.00
								Ullery, Mrs. George				55.00	50.00		105.00
								Ambassadors, C. E.				f 10.00			10.00
								Total All Funds				347.07	677.50*	842.48**	1867.05
								*Supporting Brother Clarence Sickel, South America.							
								**Supporting Brother and Sister Foster, Africa.							

Church	General	S. A.	Africa	Total	Contributing Church	General	S. A.	Africa	Total	Contributing Church	General	S. A.	Africa	Total
Carrie	5.00			5.00	Chapman, Mrs. Ada M.			5.00	5.00	Pearce, Mr. & Mrs. Alan S.	30.00			30.00
Mr. & Mrs. L.	11.00		5.00	11.00	Clark, Mrs. Margaret			10.00	10.00	Pearce, Alan S. (in mem- ory of Newell J. White)	5.00			5.00
Mr. & Mrs. L.	20.00			20.00	Colburn, Mr. & Mrs. Frank- lin	12.50	2.00	5.50	20.00	Pearson, Claude H. & Fam- ily	1.00	2.25	9.50	12.55
Mr. & Mrs. L.	10.00			10.00	Colburn, Ed.			5.00	5.00	Peters, Mr. & Mrs. Dale	45.00			45.00
Mr. & Mrs. L.	10.00			10.00	Colburn, Ralph			5.00	5.00	Phillips, Mrs. Laura D.		tb	5.00	5.00
Mr. & Mrs. Stan-	6.00			6.00	Cole, Mrs. Ruth E.			10.00	10.00			j	5.00	10.00
Mr. & Mrs. Stan-	15.00			15.00	Cole, Virginia A.			5.00	5.00			mo	5.00	5.00
Mr. & Mrs. C.	5.00		1.50	6.50	Cole, Mr. & Mrs. Wm. H.	5.00			5.00	Pine, Mrs. Floy				11.00
Mr. & Mrs. C.	5.00			5.00	Conklin, Phil & Family			tb 11.00	11.00	Powell, C. E. & Family	11.00			11.00
Mr. & Mrs. C.	23.00		mo 8.00	23.00	Coon, Mr. & Mrs. B. W.			k100.00	100.00	Powell, Mrs. Florence	5.00			5.00
Mr. & Mrs. Leo.	15.00			15.00	Coon, William B.			tb 30.00	30.00	Quaintance, Bertha B.		10.00	10.00	20.00
Mr. & Mrs. Leo.	30.00			30.00	Corrigan, Mr. & Mrs. G. H.			e 5.00	5.00	Quinton, Mr. & Mrs. S. J.		4.00	4.00	8.00
Mr. & Mrs. Leo.	5.00			5.00	Cover, Mr. & Mrs. A. B.	10.00			10.00	Rambo, Mr. & Mrs. Ralph	10.00			10.00
Mr. & Mrs. Leo.	5.00			5.00	Cover, A. Elizabeth				5.00	Rath, Mr. & Mrs. Gustave				10.00
Mr. & Mrs. Leo.	5.00			5.00	Crawford, Mr. & Mrs. C. C.				10.00	A.		2.50	2.50	5.00
Mr. & Mrs. Leo.	23.00			23.00	Crozier, R. T. & Family	24.50	ah	4.00	28.50	Richardson, Mr. & Mrs.				18.00
Mr. & Mrs. Leo.	30.00			30.00	Dillingno, Mrs. Ellen				5.00	Geo. B.				18.00
Mr. & Mrs. Leo.	5.00			5.00	Dull, Verona				15.00	Riddlebarger Family				10.00
Mr. & Mrs. Leo.	5.00			5.00	Dunhill, J. E. & Family	51.00			51.00	Robertson, D. O.				25.00
Mr. & Mrs. Leo.	5.00			5.00	Ebers, Mrs. Katherine		3.00	5.00	8.00	Robertson, Mr. & Mrs. S. C.			k 70.00	70.00
Mr. & Mrs. Leo.	10.00			10.00	Esser, W. J.			tb 25.00	25.00			tb	80.00	150.00
Mr. & Mrs. Leo.	5.00	2.00	3.00	5.00	Ewing, George R.	15.00	5.00	5.00	25.00	Ryan, Mr. & Mrs. M. J.	5.00		tb 3.00	8.00
Mr. & Mrs. Leo.	25.25			25.25	Eye, Mrs. G. E.			ah 50.00	50.00	Scheid, Lenora				5.00
Mr. & Mrs. Leo.	6.02			6.02	Fairbanks, Mrs. Clara	30.00			30.00	Schuster, Mrs. Leocadia B.				5.00
Mr. & Mrs. Leo.	5.00			5.00	Feller, Mr. & Mrs. J. H.	5.00			5.00	Schuster, Ruth				5.00
Mr. & Mrs. Leo.	94.50			94.50	Ferris, Mrs. O. L.			m 5.00	5.00	Seelig, Mrs. Mary				10.00
Mr. & Mrs. Leo.	315.83	2.00	17.50	335.33	Flick, Clyde C.				5.00	Seelig, Mabel A.				30.00
Mr. & Mrs. Leo.					Frady, Mrs. Clara E.				5.00	Seelig, Mabel A. (in mem- ory of Mary Seelig)			k 30.00	30.00
Mr. & Mrs. Leo.					Fripp, G. M.			10.00	10.00	Sellers, R. Preston & N.			e 6.00	6.00
Mr. & Mrs. Leo.					Garwood, Mr. & Mrs. W. E.		n 5.00	tb 5.00	10.00	Sherburne, Virginia				6.00
Mr. & Mrs. Leo.					Geisler, Jesse	10.00			10.00	Shore, Mrs. M. F.			tb 5.00	10.00
Mr. & Mrs. Leo.					Gillett, Mrs. D. H.	5.00			5.00	Shore, Miles & Edwin			tb 10.00	10.00
Mr. & Mrs. Leo.	63.82		s 20.87	63.82	Goode, Mrs. R. W.	3.00		3.00	6.00			ah 5.00	15.00	15.00
Mr. & Mrs. Leo.					Gould, Nelson	5.00			5.00	Shuff, Mr. & Mrs. Ed.			k 15.00	32.00
Mr. & Mrs. Leo.					Gould, William	5.00			5.00	Simms, Eva				32.00
Mr. & Mrs. Leo.					Griffith, Mr. & Mrs. J. W.	5.00			5.00	Simons, Mr. & Mrs. W. H.		2.50	2.50	5.00
Mr. & Mrs. Leo.					Grove, Mrs. Frona		50.00	50.00	100.00	& Dorothy			tb 5.00	5.00
Mr. & Mrs. Leo.					Gulick, F. M.			tb 5.00	5.00	Simpson, Mrs. E. W.			e 10.00	10.00
Mr. & Mrs. Leo.					Gunn, Mr. & Mrs. John R.	20.00			20.00	Simpson, Wanda				10.00
Mr. & Mrs. Leo.					Gunn, John L.	5.00			5.00	Smallwood, Mr. & Mrs.				10.00
Mr. & Mrs. Leo.					Halberg, Chas. F. & Fam- ily	31.00			31.00	James S.				10.00
Mr. & Mrs. Leo.					Halpin, Meredith	5.00	5.00	5.00	15.00	Smith, Mr. & Mrs. Sterling			k 10.00	10.00
Mr. & Mrs. Leo.					Hanna, Mrs. Edith	25.00			25.00	P.			k 5.00	5.00
Mr. & Mrs. Leo.					Harper, Mrs. Margie E.	5.00			5.00	Smith, Sterling D.				10.00
Mr. & Mrs. Leo.					Haughtelin, Mr. & Mrs. J. A.			tb 5.00	5.00	Snively, Virginia				25.00
Mr. & Mrs. Leo.					Hearn, Mrs. L. F. & Fran- ces			e 20.00	20.00	Sparks, J. C. & Family				5.00
Mr. & Mrs. Leo.					Heater, Mrs. Caroline			5.00	5.00	Steffen, Mrs. A.			5.00	100.00
Mr. & Mrs. Leo.					Hill, Mrs. Lenore		2.50	2.50	5.00	Stevens, R. E. & Family	100.00		k 5.00	5.00
Mr. & Mrs. Leo.					Hill, Mr. & Mrs. Wayne	20.00			20.00	Stewart, Mrs. Charlotte			g 20.00	35.00
Mr. & Mrs. Leo.					Hinkel, Mr. & Mrs. H. R.			mo 70.00	70.00	Stous, Mr. & Mrs. Paul	15.00		ah 5.00	5.00
Mr. & Mrs. Leo.					Hinkel, Thurl			mo 5.00	5.00	Straw, Mrs. Agnes				10.00
Mr. & Mrs. Leo.					Hinkel, Raymond			mo 5.00	5.00	Strong, Mr. & Mrs. W. W.	10.00			5.00
Mr. & Mrs. Leo.					Hocking, Mr. & Mrs. George			k100.00	100.00	Studebaker, Paul C.				5.00
Mr. & Mrs. Leo.					Hollway, Mr. & Mrs. F. H.				5.00	Sturdy, Mrs. M. E. & Fam- ily				5.00
Mr. & Mrs. Leo.					F. H. & Family	20.00			20.00	Surface, Mrs. Tillie			8.00	10.00
Mr. & Mrs. Leo.					Hornel, Elizabeth			35.00	35.00	Sutherland, Mrs. Edith M.				8.00
Mr. & Mrs. Leo.					Howard, Mrs. Leone			5.00	5.00	Swaney, Mrs. Cora A. & Janice			tb 15.00	15.00
Mr. & Mrs. Leo.					Irvine, Mrs. Norman L.			5.00	5.00	Thompson, Maurice	5.00			5.00
Mr. & Mrs. Leo.					Johnson, Mrs. Anna M.	5.00			5.00	Thompson, Leah G.	2.50		2.50	5.00
Mr. & Mrs. Leo.					Judd, Mr. & Mrs. John I.	10.00			10.00	Thorne, Mr. & Mrs. J. B.		n 50.00		50.00
Mr. & Mrs. Leo.					Keeler, Mr. & Mrs. F. A.	20.00			20.00	Unruh, Lily				10.00
Mr. & Mrs. Leo.					Keeler, Mr. & Mrs. F. Ed- win	20.00			20.00	VanPettern, Mr. & Mrs. J. T.				25.00
Mr. & Mrs. Leo.					Keeler, Lillian			10.00	10.00	Voorhees, Mr. & Mrs. E. L.	20.00			20.00
Mr. & Mrs. Leo.					Kellogg, Mrs. Luella		5.00	5.00	10.00	Voorhees, Mr. & Mrs. W.				100.00
Mr. & Mrs. Leo.					Kempt, Mrs. Caroline			k 5.00	5.00	Dumont	100.00			100.00
Mr. & Mrs. Leo.					Kent, Mrs. A. H.			t 2.00	2.00	Waller, Mr. & Mrs. Dwight			n 5.00	5.00
Mr. & Mrs. Leo.					Kent, Eleanor G.	30.00	10.00	10.00	50.00	E.			tb 5.00	10.00
Mr. & Mrs. Leo.					Kradjian, Mr. & Mrs. New- ton				5.00	Ward, Mrs. E. N.				25.00
Mr. & Mrs. Leo.					Lady, Mr. & Mrs. J. E.	25.00			25.00	Ward, Mrs. M. Alice	25.00		an 21.00	21.00
Mr. & Mrs. Leo.					Laughlin, Mr. & Mrs. T. P.	5.00	15.00	15.00	35.00	Wells, Alice M.			k 5.00	5.00
Mr. & Mrs. Leo.					Licht, Paul A.	5.00			5.00	Weston, Mrs. Paul				20.00
Mr. & Mrs. Leo.					Liggett, Mr. & Mrs. D. W.			k 10.00	10.00	White, Nettie I.	20.00			20.00
Mr. & Mrs. Leo.					Loef, Mr. & Mrs. C. H.		12.50	12.50	25.00	Wilbur, Mrs. M. Laverne	20.00			5.00
Mr. & Mrs. Leo.					Longaker, Alice B.		n 50.00	e 50.00	100.00	Willcuts, Mrs. Florence				25.00
Mr. & Mrs. Leo.					Lorenz, H. F. & Family	13.20			13.20	Wilson, Margaret J.				50.00
Mr. & Mrs. Leo.					Lovejoy, Mr. & Mrs. Harold R.	25.00			25.00	Worham, James M.			200.00	200.00
Mr. & Mrs. Leo.					McConahay, Mr. & Mrs. R. J.			35.00	35.00	Yoder, Mrs. Sarah C.		5.00		5.00
Mr. & Mrs. Leo.					Madison, Mr. & Mrs. J. H.	5.00			5.00	Zook, Mr. & Mrs. C. V.		5.00	t 5.00	10.00
Mr. & Mrs. Leo.					Magers, Mr. & Mrs. W. E.	5.00			5.00	A Friend	5.00	n 5.00	ah 1.00	16.00
Mr. & Mrs. Leo.					MacDonald, Mrs. Louise F.	5.00			5.00	Anonymous	10.00			10.00
Mr. & Mrs. Leo.					Manley, Mr. & Mrs. E. B.	7.50			7.50	Friends			tb100.00	100.00
Mr. & Mrs. Leo.					Marvine, Mr. & Mrs. L. W.	5.00			5.00	Anonymous			e 5.00	5.00
Mr. & Mrs. Leo.					Mintzer, Charles L.	140.00	n 20.00	tb 20.00	200.00	A Friend			tb 10.00	10.00
Mr. & Mrs. Leo.					Morrill, Mr. & Mrs. A. C.	5.00			5.00	Anonymous			e 5.00	5.00
Mr. & Mrs. Leo.					Mulherson, Mrs. Florence I.			s 3.00	6.00	Anonymous			tb 6.00	6.00
Mr. & Mrs. Leo.					Nelson, Beulah F.		5.00	5.00	10.00	Worldwide Missionary Society			mc113.01	113.01
Mr. & Mrs. Leo.					Nicholson, Mr. & Mrs. How- ard	5.00		ah 1.00	6.00	Mission Study Class			s 25.00	25.00
Mr. & Mrs. Leo.					Nielsen, Niels Jr.		n 15.00		15.00	C. E. Society (Taos, N. M.)		2.00	k 20.00	2.00
Mr. & Mrs. Leo.					Nielsen, Johanna		n 15.00		15.00	A. B. C.			as180.00	180.00
Mr. & Mrs. Leo.					Norton, Mr. & Mrs. Frank L.			tb 10.00	10.00	A Member			e 49.00	49.00
Mr. & Mrs. Leo.					Ogilvie, Margaret			5.00	5.00	Junior C. E.	10.00			10.00
Mr. & Mrs. Leo.					Olesby, Gladys M.		n 5.00		5.00	Junior Intermediate C. E.			tb 10.00	10.00
Mr. & Mrs. Leo.					Oliver, William R.			e100.00	100.00	Young People's C. E.			5.98	5.98
Mr. & Mrs. Leo.					Oliver, Mrs. Wm. R.	200.00		t 50.00	250.00	Senior C. E.			tb 25.00	25.00
Mr. & Mrs. Leo.					Owen, Mr. & Mrs. Ben. F.			k 5.00	5.00	Misc.		3.75	35.44	35.44
Mr. & Mrs. Leo.					Paschall, Mrs. J. H. & Fam- ily				5.00			n 10.40	ah 4.00	14.40
Mr. & Mrs. Leo.									5.00				mo 3.00	3.00
Mr. & Mrs. Leo.									5.00				t201.60	201.60
Mr. & Mrs. Leo.									5.00				g 3.00	3.00
Mr. & Mrs. Leo.									5.00					520.85
Mr. & Mrs. Leo.									5.00					520.85
Mr. & Mrs. Leo.									5.00					520.85
Mr. & Mrs. Leo.									5.00					520.85
Mr. & Mrs. Leo.														

Contributing Church	General	S. A.	Africa	Total
Misc. Funds (Long Beach 1st)				
Andrews, Mrs. George & Children, Hebron Community Center	\$ 8.00			
Andrews, Mrs. Georgia, Belgian Gospel Mission	5.00			
Andrews, Mrs. Georgia, Claude H. Pearson	8.00			
Eye, Mrs. G. E. China Inland Mission (Verna Pepper)	5.00			
Eye, Mrs. G. E. Hebron Community Center	5.00			
Hormel, Elizabeth, Hebron Home by the Sea	40.00			
Oliver, William R., Central American Mission	100.00			
Oliver, Mrs. Wm. R., Central American Mission	50.00			
Worsham, James R., Central American Mission	100.00			
Worsham, James R., China Inland Mission	100.00			
Worsham, James R., Claude H. Pearson	25.00			
Worsham, James R., Sailors' Rest Mission	25.00			
Worsham, James R., Dawson Trotman	12.50			
Peters, Dale, Claude H. Pearson	5.00			
King, Mr. & Mrs. C. E., Claude H. Pearson	5.00			
Fairbanks, Mrs. Clara, Hebron Community Center	15.00			
Wilson, Mrs. Mary S., Mrs. R. M. Foulke, China	5.00			
Anonymous, Hebron Home by the Sea	.50			
Robertson, Mrs. S. C., Ernest Fowler, South America	10.00			
Robertson, Mrs. S. C., China Inland Mission (Verna Pepper)	5.00			529.00
Total All Funds				5910.65
Of the above, the Church gave	2956.05			
Bible School	2954.60			5910.65

Misc. Contributions (So. Calif. Dist.)			
White, Iris M.	3.00		3.00

SOUTHERN CALIFORNIA DISTRICT SUMMARY

5512.91	1076.97	1524.88	
n 228.90	ah 153.52		
an 51.00			
as 180.00			
by 5.00			
e 412.55			
f 700.00			
g 49.00			
h 5.00			
k 405.00			
mo 351.98			
m 32.50			
s 101.13			
sa 730.10			
tb 754.60			
t 59.00			
5512.91	1305.87	5515.31	12334.09

Contributing Church	General	S. A.	Africa	Total
Belgian Gospel Mission			5.00	
Hebron Community Center			68.50	
China Inland Mission			110.00	
Central American Mission			250.00	
Mrs. Rose M. Foulke, China			5.00	
Hebron Community Center			68.50	
China Inland Mission			110.00	
Central American Mission			250.00	
Mrs. Rose M. Foulke, China			5.00	
Claude H. Pearson			43.00	
Rev. Jos. Davis, South American Mission			10.00	
Sailors' Rest Mission			25.00	
Dawson Trotman			12.50	
Grand Total All Funds			12863.09	

General Misc. Contributions

Myers Fund	22.50	22.50
Byron Fund (National W. M. S.)	5.00	5.00
African Bible Translation Funds (R. G. Turner, England)	.59	.59

FIFTEEN LEADING CHURCHES

Long Beach, Calif. (1st)	\$5910.65
Philadelphia, Pa. (1st)	2524.54
La Verne, Calif.	1892.70
Whittier, Calif.	1867.05
Long Beach, Calif. (2nd)	1150.46
Washington, D. C.	884.68
Los Angeles, Calif. (2d)	860.89
Johnstown, Pa. (1st)	740.70
Dayton, Ohio	712.50
Canton, Ohio	671.09
Sunnyside, Wash.	624.15
Philadelphia, Pa. (3d)	510.73
Berne, Ind.	500.00
Listie, Pa.	488.40
Los Angeles, Calif. (1st)	445.15

DISTRICT TOTALS

Pennsylvania District	\$ 7396.77
Southeastern District	2830.51
Ohio District	4500.00
Indiana District	3654.88
Illiokota District	1562.03
Mid-West District	541.60
Northwest District	1049.26
Northern California District	883.24

Contributing Church	General	S. A.	Africa	Total
Southern California District				
General Miscellaneous				
GRAND TOTAL ALL FUNDS				

SUMMARY TOTALS FOR ALL FUNDS

General Fund	
African General Fund	
African Bible Translation Fund	
African Hospital Fund	
African Native Evangelist Fund	
African Special Fund	
Bickel Fund	
Brethren Missionary Fund	
Byron Fund	
Crawford Fund	
Emmert Fund	
Foster Fund	
Gribble Fund	
Hathaway Fund	
Jobson Fund	
Kennedy Fund	
Larson Fund	
Morrill Fund	
Myers Fund	
Nielsen Fund	
Sheldon Fund	
Sheldon Auto Fund	
South American General Fund	
Taber Fund	
Tyson Fund	
W. M. S.	

Miscellaneous Funds:

Belgian Gospel Mission	
Hebron Community Center	
China Inland Mission	
Central American Mission	
Mrs. Rose M. Foulke, China	
Claude H. Pearson	
Sailors' Rest Mission	
Dawson Trotman	
Florence Ottinger, East Africa	
Farrea, South America	
Jos. Davis, South American Mission	
American Mission to the Jews	

TOTAL EASTER OFFERING FOR 1935

Respectfully submitted,

LOUIS S. BAUMAN, Treasurer

ALICE B. LONGAKER, Office

Another Year Gone

July 1, 1935 closes a fiscal year for the Foreign Missionary Society. The reports of the work done on our foreign fields are being received and will appear in the Foreign Missionary Number of the Brethren Evangelist in September. In sending in the report from the African field, Mrs. Foster, the field Treasurer, said:

"Another month and another year! I just wonder as we send in these reports, how much good has been done with the funds that have been expended? Surely every franc has been spent with much prayer accompanying it, that it might perform that for which God purposed it, and that for which the donors gave it. We never will know how much good is or has been done, until we all get to glory. To say the least, things are discouraging enough sometimes. If we did not constantly look to the Lord to perfect and perform His will, I don't know what would happen. He has shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." If it were not for that verse, we would lose heart many times. But it is in the Book, and we know that it is true; so no matter how many of our Christians fail, we know that God has something to accomplish in this land with the francs that are spent. We have had failures, but those that have failed are coming out with renewed strength and determination to serve the Lord more faithfully. So we take courage, because we know that our labor is not in vain in the Lord."

ARGENTINA

(Continued from page 10)

will not be the last, for it was a most enjoyable mission brought some new men.

On account of having our Sunday school in Almafuerte on day afternoons so as to facilitate the attendance of people, we have combined the teaching of the Sunday school in Rio Tercero with the preaching service on Thursdays. This is not altogether satisfactory but it is the best thing we can do. Sickness and death have visited the little flock. A new sect has begun a mission with the idea of proselytizing. The prevailing drouth is causing suffering to the poor people. Fortunately the winter thus far has been warm. One of our men from Tancacha, Brother Gamarro, has been selling the good success in Almafuerte and towns round about.

"Day is coming to the Congo Trail, and to its jungles
Hidden for ages in the tall, tall grass.
Yes, Light is coming, but there is need of haste.
For still these forest children die too soon,—
too soon in darkness fail.
And we, who know the sun so clear and strong,—
does light blind us
So that we cannot see these children dying on the
Congo Trail?"

study hikes who may quietly at 5:00 A. M.

Promptness to all camp activities required.

Unexcused absences from classes and failure in those subjects.

The Camp requires becoming common to the part of all campers, there smoking, profanity, etc., are prohibited. Unbecoming behavior will result in the loss of credits and probable expulsion from the camp.

All campers shall be in bed by 10 P. M. and quiet shall reign.

Visiting relatives and friends are welcome, especially during the evening hours when vespers and the other programs are in session. However, you will greatly aid our camp discipline if you will refrain from asking special privileges which will militate against the proper enforcement of our rules and regulations.

Students, parents or guardians, the pastors, and the camp advisers of all groups, are asked to subscribe to the above rules, and others which will be submitted on the grounds, at registration time.

Pageants

Monday evening, South Gate; Tuesday evening, Second Los Angeles; Wednesday evening, LaVerne; Thursday evening, First Long Beach. Friday evening will be stunt night, beginning at 8 P. M. Vespers will be held after the stunts.

CHRISTIAN ENDEAVOR

C. D. WHITMER, Editor,
South Bend, Ind.

CHRISTIAN CHURCH
UNCONSECRATED EXTENSION
EVANGELISM

ATTEND BRETHREN RALLY AND BANQUET AT PHILADELPHIA

Among the 35,000 Christian Endeavorers attending the 35th International Christian Endeavor Convention at Philadelphia, July 2 to 7, were many Brethren workers.

Special interest to them was the "Ten Tour," beginning at 2 P. M. Monday, July 3. They left the First Church and travelled to visit Mount Pleasant Church of the Brethren, which was the first Brethren church built in America. Built in 1770, it stands as a memorial to pioneer Brethrenism. Two tablets of interest are on the walls, one for Christopher Reist, a Brethren who printed the Bible in German, ever published in America. The other tablet honored Peter Mack, the one who founded the Brethren church in Germany in 1709. Next to the grave of Alexander Mack, who died in 1745, is a tablet erected in the cemetery at the rear of the church.

The Third Brethren Church was then located at Ella and Tioga streets. It is a beautiful structure and the present time work is progressing

on the construction of ten new Sunday school rooms in the basement. The pastor, Rev. Wm. A. Steffler, has an active group of Endeavors there.

The tour ended at the First Church, a C. E. Rally being held at 4:30 P. M., with pastors Naff, Bowman, Steffler, Grubb, Schaffer and Crees assisting in the meeting. The message was brought by Rev. Wm. H. Schaffer, the Associate President of the Brethren National C. E. Union.

All then proceeded to the basement where the ladies of the First Church served a fine banquet at cost price. Choruses were sung, after which the writer presented the National Brethren C. E. program. Rev. Schaffer spoke on the work of our Field Secretary, and presented the National Budget, reminding the delegates that all societies should pay their annual dues to the Brethren National C. E. by July 25th.

Responses were made by many individuals who represented their societies in the "Get Acquainted Period." Among those so responding were Ada May Visick of Long Beach, Calif., President of the California State C. E. Union and Rose A. Wills of the LaVerne, Calif., Secretary of the California State C. E. Union, both members of the Brethren Church.

The Brethren churches represented at the banquet were Philadelphia First, Philadelphia Third, Allentown, Waynesboro, Conemaugh, Johnstown and Kittanning, all of Pennsylvania, and Sergeantsville, N. J., Calvary, N. J., Washington, D. C., Long Beach, Calif., and LaVerne, Calif. Church of the Brethren and Memonite Endeavorers were also present from Morro Bay, Calif., Howey, Florida, Johnstown and Altoona, Pa. About 60 attended this meeting.

After the banquet the Eastern Pennsylvania C. E. District was organized and the following officers elected, President, Hazel Ginader of the First Church, Philadelphia; Secretary-treasurer, Reginald Ellis of the Third Church, Philadelphia. Two C. E. Rallies per year are planned by this Eastern District.

The Brethren Endeavors united with the Endeavors of America in attending the main sessions at Convention Hall. Dr. Daniel A. Poling, president of the International C. E. Society, made the key-note address on the theme, "We Choose Christ."

Never will our delegates forget the inspiration of that glorious convention! The writer represented the Brethren Denomination at the meeting and banquet of the trustees of the International C. E. Society.

R. D. Crees,
Kittanning, Pa.

You may gain something by burning the "midnight oil," but the chances are your best thought will come to you as the light, in the drawing of the day.

NOTES ON THE SUNDAY SCHOOL LESSON

BY GEORGE S. BAER

AMOS

Prophet of Social Justice

(Lesson for July 28)

Scripture Lesson—Amos 7:7-17.

Additional Scriptures—Amos 4 and 7.

Golden Text—"Let justice roll down as waters, and righteousness as a mighty stream." (Amos 5:24).

A Great Preacher was Amos—great because he had the unadulterated message of Jehovah; great because he had the courage to deliver the message as it was given to him, without toning it down; great because he was strongly convinced of the urgency and rightness of his message; and great because he could not be quieted and driven away before his ministry was accomplished. He was one of the great preachers of the Old Testament, and one of the great preachers of all time. His message was directed to the people of his day, but it is applicable to the people of our day. He laid bare the sins of Israel seven hundred years before Christ, but he also accurately describes the social injustice and wickedness of this twentieth century of the Christian era. He declared that God would set his plumbline of righteousness in the midst of Israel to show them how far awry they had become, but he also holds the line of judgment against the people of these modern times. With cutting keenness he denounced the professional righteousness of the worshippers of Bethel, but with equal force his words of condemnation are hurled against the empty religious profession of America and of your city and mine. Heaven has only rebuke and judgment for a religion that enables a man to sing praises to God with his lips while he violates every law of justice and fair dealing and honesty in his business and social relations. The insistence of Amos that pure religion and social righteousness must go together is an eternal truth, and the present day prophet who does not proclaim that necessity is an Amaziah in the pulpit and not a man of God.

Nothing of character is really permanent but virtue and personal worth. These remain. Whatever of excellence is wrought into the soul itself belongs to both worlds. Real goodness does not attach itself merely to this life; it points to another world. Political or professional reputation cannot last forever; but a conscience void of offense before God and man is an inheritance for eternity.—Daniel Webster.



NEWS FROM THE FIELD



FALLS CITY, NEBRASKA, PASTOR RETAINED

The following is a clipping received from the "Falls City Journal," dated July 3, 1935.

Brethren Church Pastor to Remain.

"Rev. J. G. Dodds, by a unanimous call, has been asked to continue as pastor of the Brethren church for the next church year beginning October 1. He has served as pastor of the church since Rev. H. H. Rowsey left last September.

"A quarterly business meeting of the Brethren church was held last evening at the church at which time it was voted to ask Rev. Dodds to continue his present position. It was voted to cooperate in union church services at City park in July and August. Arrangements were made to have C. A. Pearson of Pearson's sailors mission park at San Diego, Calif., hold meetings at the church July 17 to 21, inclusive."

FIRST CHURCH OF PHILADELPHIA

The First Brethren church of Philadelphia would like to report of the wonderful farewell service given our missionaries, Mr. and Mrs. Curtis Morrill, Miss Elizabeth Tyson and Miss G. Byron, sailing on May 29, 1935. We had one hundred folks present and after we went sightseeing on the boat, we all gathered at one end of the deck and sang hymns and choruses. Our superintendent, Carl Seitz, was master of ceremonies and called on different folks to give their testimonies, also had short talks from our missionaries. We also had with us in our party Miss Helen Garber and her sister, Miss Josephine Garber. It truly was an inspiring sight, one that we shall not soon forget. We surely count it a real joy to be able to say Bon Voyage and God Bless you and God speed you on your way, as you obey the real command of "go ye into all the world and preach the gospel to every creature."

D. M. Schwartz,
Corresponding Secretary

BRUSH VALLEY REVIVAL, PENNSYLVANIA

The Brush Valley Brethren Church, located in Western Pennsylvania, near the Allegheny River at Adrian, Pa., has just enjoyed the Evangelistic leadership of Rev. and Mrs. Floyd Sibert of Masontown, Pa., in a revival. We had fellowship with the Sibert family before when we held a meeting for them in Masontown some months ago, and

this second meeting together was a time of real blessing.

The Brush Valley Church has all the problems of a rural congregation, but Brother and Sister Sibert were undaunted, and fearlessly proclaimed God's Word for three weeks, June 10 to 30. Rev. Sibert, in many different ways, gave a straight to the shoulder gospel message. Mrs. Sibert conducted a children's "Broadcaster's Choir" and gave an object talk each night, besides singing many special musical numbers. Her services were especially appreciated by the ladies of the Women's Missionary Society, for she helped them to meet their goals and also conducted several missionary inspirational meetings for women and girls only.

Delegations came from the West Kittanning and Masontown Brethren churches, besides many from local churches of other denominations. The attendance was good and many had the opportunity of hearing the messages who certainly needed it. The visible results were fifteen confessions of Christ and one reconsecration, ten of these being baptized and received into the church to date. On the third Sunday morning practically the entire membership of the church came forward in a beautiful dedication prayer service. Much visitation was done, and we are praying that more fruits of the meeting will continue to be manifested in subsequent services. The friendship and prayers of the entire congregation go with Brother and Sister Sibert as they continue to serve the Lord at Masontown and in other evangelistic efforts.

R. D. Crees,
Kittanning, Pa.

REPORT OF THE INDIANA DISTRICT CONFERENCE

(Continued from page 2)

ser. District Mission Board, W. I. Duker (1938). College Trustee, A. Glenn Carpenter (1938), Dr. W. A. Price to complete the unexpired term of Judge F. O. Switzer (1936). General Conference Executive Committee, S. M. Whetstone, R. F. Porte. Ministerial Examining Board, H. F. Stuckman, F. C. Vanator, D. A. C. Teeter. Secretary-Treasurer, Frank Gehman. Statistician, Frank Gehman.

This report was accepted.

A motion was made that the recommendation of the District Mission Board as contained in the president's report be accepted by the conference except that the selection of a place for

support be left with the Mission Board. The motion was passed.

Benediction by S. M. Whetstone.

The Wednesday night gathering opened with the song, "He Whose Love to Me." The leader in the votions, A. M. Witter, read the story of Lazarus and the rich man. "All we need do only nothing to be lost. (Science, nature and Scripture concur) in teaching that a judgment is coming. Our duty is to warn men of the danger of neglecting the things of God."

The Ladies Chorus of the Elk River Church rendered a special number. Nominations were followed by announcements from the same group.

H. H. Rowsey was the preacher for the evening. "Many hammers are beating on the Anvil of God's Word today. Many things the opposition to God cannot consider, others it ignores. There is no substitute for the Gospel of Jesus Christ."

After singing "Take the Name of Jesus With You," the benediction was pronounced by H. F. Stuckman.

"Wonderful Words of Life" was the theme for Thursday morning opening number. Scripture from Phil. 2 and 3 was read by C. Y. Gilmer who gave an explanatory study of the passage. "All who drink of the same Spirit should be baptized. The Bible is the landmark of progress or retrogression. We are either on the increase or the decrease. Christ emptied Himself but God exalted Him." Brother Gilmer having finished in prayer, two verses from "Wonderful Power" were sung.

Entering into the business of the hour, the Credential Committee reported additional delegates to a total of 97. Their report was accepted.

Conference turned to balloting for Moderator.

Frank Gehman, Secretary
(To be continued.)

An old home where people have lived and died is more than a home. You can somehow hear still voices, footsteps of those who have gone on. There is a warmth of memory, glad and bright, everywhere. New homes may be more beautiful, but they cannot do what age does for homes and men.

The church should remain united, sympathetic, peaceful. Nothing injures it like interior discord. Paul was not so troubled about the hostile attitude of the world around as that in the brotherhood cordial relations should be maintained.

—W. L. Watkins

Christians are "sealed by the Spirit" and by this we mean that they belong to Christ. So again we read, "Ye are not your own, ye are bought with a price." Thus bought and sealed we are to seek the will of God, and live in obedience to that will. We say to Jesus "We know no other will but Thine."

The BRETHREN EVANGELIST

**HAVE YOU
TAKEN
YOUR
CROSS?**




CHRIST JESUS
"HUMBLED HIMSELF,
AND BECAME
OBEDIENT UNTO
DEATH, EVEN
THE DEATH OF
THE CROSS"
Phil. 2:8

**ARE YOU
FOLLOW-
ING
ON?**




"WHEREFORE GOD
... HATH HIGHLY
EXALTED HIM,
AND GIVEN HIM
A NAME WHICH IS
ABOVE EVERY NAME"
Phil. 2:9

**"IF ANY MAN WILL COME
AFTER ME, LET HIM....
TAKE UP HIS CROSS AND
FOLLOW ME"**

Report of the Indiana District Conference

(Continued from last week)

Report of the Resolutions Committee was presented:

Inasmuch as it has pleased our Heavenly Father to continue His blessings upon our Brotherhood throughout another year, Be it resolved,—

1. That we commend the Executive Committee for the splendid program it has planned; that we express our appreciation for the many inspiring and challenging addresses which have been given, and that we especially commend the Moderator, L. E. Lindower, for his timely and courageous message.

2. That we thank the owners of the cottages who have been so hospitable and generous in opening their doors to us.

3. That we express our appreciation for the special music rendered.

4. That we endeavor to deepen our spiritual lives and encourage a greater interest in our Missionary enterprises.

5. That we seek to create a deeper interest in the establishment of more family altars; emphasize more prayer in our churches and individual lives as the only means of meeting the present spiritual and financial crisis in the work of our Brotherhood, and that we continue to hold fast the fundamentals for which our church has always firmly stood.

6. That we in these days of laxity continue to teach and preach, in season and out of season, the Faith once delivered unto the saints, the Gospel, the whole Gospel, and nothing but the Gospel.

Submitted by the Committee, J. S. Cook, A. H. Tinkel, Mrs. Maude Webb. These resolutions were adopted.

The Committee on Location brought in the names of two churches, Oakville and Clay City, asking conference to choose the place by vote. Clay City was selected to be the site for the 1936 Conference.

G. L. Maus was announced elected Moderator for 1936.

Ballot for Vice-Moderator was taken. By vote of Conference Ord Gehman was granted his ministerial card.

A plea for benevolent interests was presented by F. C. Vanator.

Tellers reported George Pontius elected Vice-Moderator for 1936.

Secretary's partial report was read and accepted.

"More Love to Thee" was sung and the speaker of the hour, L. V. King, was presented. He spoke on the subject "Three Great Truths." This is a day when the ministry must speak with certainty. What a man experiences becomes an unshakable reality in his life. Everybody everywhere needs Jesus Christ and men are ignorant without experience with Him. He is amply able to meet the needs of all men everywhere regardless of what they are. We

owe to all men everywhere everything that Jesus Christ means to us."

The newly-elected Moderator, G. L. Maus, addressed delegates briefly and the benediction was given by R. F. Forte.

The Thursday afternoon session opened with the singing of "All the Way My Saviour Leads Me." "The Woman of Matt. 13:33" was the subject of the afternoon speaker, J. S. Cook. "Christendom is being leavened and apostasy is sweeping in on the church. The Holy Spirit holds back the leavening. God does draw and pull sufficiently on all men but some will not be lifted. The Gospel transforms only those who will yield and repent." D. B. Flora led in prayer. Secretary read further minutes which were approved.

There was read a telegram of Fraternal Greetings from the Ohio District Conference.

The committee on the Moderator's Address was received by Conference with G. L. Maus in the chair.

We the committee have considered the Moderator's Address and beg to submit the following report:

We recommend him on this able address.

We recommend to incoming officers that they consider the Moderator's suggestions for future conferences relative to the extension of time and Bible lectures.

We recommend that pastorless churches seriously consider the Moderator's suggestions relative to the calling of pastors.

In keeping with the Moderator's Address we recommend that churches and pastors in their sectional meetings include Bible study.

We further recommend the publication of this address in the Brethren Evangelist.

H. H. Rowsey,
D. A. C. Teeter,
G. L. Maus.

The report was accepted by vote of conference

The Auditing Committee reported that it had examined the books and found them correct.

A motion was approved that the Tentative Proposals to Serve as a Basis For Co-Ordinate Administration of Mission Work Between the Indiana State Mission Board and the National Mission Board be Indefinitely Tabled.

The Treasurer's report was read and accepted.

Motion carried that it become customary with the conference to pay the secretary Ten Dollars (\$10) per year.

Motion made that a committee be provided for reprinting of rules of Indiana State Conference.

Motion amended to read that they be reprinted in loose-leaf form to fit in

proposed National Conference revision Handbook.

Amendment amended to have print only the Indiana By-Laws leaving the material from the National Handbook.

The amendment to the amendment was passed.

The amended amendment carried.

The original motion was then favorably upon.

Motioned and adopted that the officers of Conference determine number to be printed and to care the matter of the revised material.

It was voted that Seventy-five Dollars (\$75) of Conference funds be turned over to Brethren's Home Board.

Secretary's minutes were read and approved.

A motion for adjournment was in order.

"Stand up For Jesus" was sung as closing number, the new Moderator, L. Maus, concluded the sessions with benediction, and another conference rich in the things of the Lord and precious in fellowship became history.

Frank Gehman, Secretary

A new but blessed feature of the 1936 Conference were the early morning Prayer and Praise services. Scheduled for 6:30 to 7:00 they were well attended and were a very helpful part of the day's work. Ably directed on Wednesday morning by A. H. Tinkel and Thursday morning by L. D. Eagle the services were a source of genuine fellowship and spiritual communion. These two young men, new in the ministry brought to us some of the freshness of their own enthusiasm. Although something of an innovation in our District program, the services were a real blessing and will, no doubt, become a permanent part of the Conference program hereafter.

Frank Gehman, Secretary

It is supreme folly to neglect to accept Christ here, because you believe that everything will come out all right sometime, somewhere.

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Foreign Missionary Editor, Louis S. Bauman

Home Missionary Editor, R. Paul Miller

W. M. S. Editor, Mrs. F. C. Vanator

Sisterhood Editor, Helen Garber

Send all matter for publication to the Editor, except that articles intended for any one of the merged papers should be sent to the proper editor above named.

EDITORIAL

Spirituality is a Liability

Spirituality has long been considered a most important vital characteristic of the individual Christian and of the church. It is set forth in such strong terms and so constantly in the word of God and is so essential to the very conception of Christianity that one would not expect to find a person professing to be a Christian who would deny the worth of spirituality. Surely we would not expect to find any one raising the question as to the possibility of spirituality being a liability. But the unexpected happens when we are brought to face that very possibility, brought to face it by the remark of a minister talking across a denominational fence to a fellow-clergyman. They were talking of certain religious characteristics, when the one turned to the other, "Well, my church has never been a spirituality church." He was not intending to cast reflection on his church, for there was a note of pride in his voice. It was clear that he felt satisfied that it was so.

Perhaps he did not intend to infer that spirituality was altogether lacking in his church, or that it should be, but that it had not been the dominant characteristic. It was not outstanding, was not readily observable, and so not distinctive. Men coming in contact with his church did not become impressed with the prominence of the spirituality. It was there, but it was a minor chord. Even so, it was a sad commentary on that church's conception of Christianity, or perhaps we should better say, that ministry conception, for it may be that he did not fairly represent his church, and spoke his own opinion and personal attitude rather than the historic attitude of his church. But to take him at his word we would be compelled to conclude that the great denomination of which he is a member looks upon spirituality not as an asset but as a liability.

Especially would that be their attitude toward spirituality as a prominent and distinguishing characteristic. If that be true of that particular church, it is true of other churches, and of large numbers of nominal Christian people in all churches. From that point of view it could doubtless be truthfully said by other pastors, "My church is not a spirituality church," or "Many people in my church are not spiritual people." It is not surprising that it could be so. It can easily be seen how that many people would be inclined to veer off from the straight and narrow path of vital spirituality. Consequently we are compelled

to recognize that there are times and seasons when a sincere and thorough-going spiritual attitude toward life would be a liability.

Those Having No Spiritual Experience

It would be considered a liability by those who have never had any definite spiritual experience and are inclined to treat Christianity as primarily a matter for the intellect. And there are those who make a mistake of supposing that spiritual things can be intellectually discerned. It is true, they do not violate the intellect; they are not contrary to human intelligence, but there are many things about the Christian way that cannot be reasoned out and do not appeal to the carnal mind. If one could be trained and educated into the Christian state, the problems connected with the Christian life would not appear so forbidding and insurmountable. And if Christianity were a mere philosophy, or system of theology, it would be possible for many people, by studying and memorizing and thinking, to find their way into the Christian circle. But that is not possible. The emotions must enter into it; the heart must be renewed; the affections must be kindled. The very life must be made over again and given a new aim and motive and attachment. The outstanding Christian requirement is a challenge not to the mind but to the heart—"Thou shalt love" . . . "even as I have loved you." The strength and keenness of intellect don't count for much in getting the new birth; it's simply a believing mind and a receptive heart. There is the rub. The proud of intellect are humbled and brought low. They must be as a child. They must meet Christ, and feel the touch of his blessing upon the brow and the throb of his life within the heart. And the less one depends on the powers of his own mind and the more completely and constantly he yields himself to the leadership of the Spirit, the greater will be his joy and the richer his life. But there are many who count such self-abnegation as unworthy of the dignity of the human mind, and so will not receive the blessing, or only in small measure.

Those Not Separated From the World

A vital spirituality would be considered a liability by those who do not wish to be separated completely from the world. It would hinder their pleasures and profits; it would interfere with their indulgences and habits; it would change their treatment of others and make their lives more exemplary. But if one is seeking to conform his life according to the ways of the world, rather than to be transformed by the renewing of his mind, he will not be found spending much time with the Word, nor frequenting those places where the Spirit moves with deep and searching power. Such are after the flesh and do mind the things of the flesh, but if they were after the Spirit they would mind the things of the Spirit, which would mean an interference with their present worldly conduct.

To all such the Lord Jesus is calling, "Come ye out from among them and be ye separate." Make your choice complete; let him have full charge of your life and he will make it harmonious and happy and successful. As Robert E. Speer illustrates: "One sticking key of the organ not responding to the touch of the musician's hand spoils the whole harmony. One unsundered thing in your soul will screech and whine above the finest harmonies your life can play. Surrender the whole keyboard of your life to this Maestro of the soul. A man entered the Cathedral at Leipsig and looked with hungry eyes at the console. If he could but put his fingers on that organ! A request of the custodian brought an emphatic 'no.' He pleaded again and again. 'Just let me lay my hands on those great keys, for a moment, sir,' he pleaded. Reluctantly consenting, the custodian gave his approval and watched the man with high forehead and wavy hair sit down and caress those keys with his fingers. Forth

from that organ there came such strains of melody and beauty, without discord, as the custodian had never heard. It throbbed with pent-up beauty, force and grandeur he never knew it had possessed. 'Who are you, sir?' he asked. 'I am Mendelssohn,' was the reply. He could only say, 'And I almost refused to let you touch the keys.' That is the trouble. Christ stands by listening to the disharmony of this world, the sticking keys of unsunder, the discordant notes of conflicting passions, yearnings and aims, and how he longs to place beneath his royal hands of spiritual artistry the keys of your life . . . and bring out such melody, power and peace as you never dreamed were hidden there!"

Those Not Given To Spiritual Service

Spirituality might be considered a liability by those who do not care to give themselves to spiritual service. Without doubt a mighty infilling of the Spirit of God would drive an individual forth to do service for his Lord and Master. He would feel obligated to give expression to his spiritual passion in practical ways. It would be a strange anomaly to find a Christian who was rejoicing in a vital experience with the Holy Spirit and a pledged allegiance to Christ, but who did not gladly give himself to Christian work, to the bearing of witness to the grace of God and to effort to turn men from the darkness of sin into the light of the Gospel. And on the other hand men who have not given themselves to Christ will not give themselves to his service. They who have no spirituality will not devote themselves to spiritual activities. Spirituality is an embarrassment and a liability until one has come to know Christ, but that it should be confessed to be so to men who profess to know and to love him is deplorable. May it be that those who possess such an attitude toward his service have given themselves to something else besides Christ?

Dr. Koo, a great student leader in China, once said; "Confucianism asked me to surrender to a code. Ethical debates are common in China, for all are interested in what is right and what is wrong. But I grew tired of codes and ethics. They were dry as dust. One day a missionary came and asked me to surrender, not to a code, but to Christ. When I surrendered to his Person, I found I also loved his program; when I took Christ first it was not difficult to then accept his code. Loving him I loved the things he loved. "That is the secret of finding joy in his service. If we accept Christ with the whole heart and not merely as an intellectual affair, we will delight ourselves in his work and worship, and no spirituality will be too keen and overwhelming.

EDITORIAL REVIEW

THE KIND OF FAITH that is most truly Christian is the kind that bears the most faithful witness throughout the whole range of life.

THE LEON, IOWA, BRETHREN CHURCH will be without a pastor after the first of September, we are informed, and it is suggested that any pastor interested in considering the place may correspond with the secretary, Miss Ethel Bunch, Leon, Iowa.

THE BETHEL YOUNG PEOPLE'S camp was crowded out last week, and we are very sorry for it, but it could not be avoided. We had planned to publish it when the cover pages were printed, but other essential copy made too many pages to get in the paper. It is to be found on the Sunday School page of this issue.

THE McCARTNEYSMITH Evangelistic Party report the activities for the year, which include meetings in Illinois, New York, Pennsylvania and Texas. They are well equipped and do a splendid work. Many fine commendations reach concerning their campaigns. They are arranging the schedule for next year's campaigns.

DR. C. F. YODER writes this week for the Christian endeavorers, about the work of the young people in Argentina. Brother Yoder, some will remember, was one of the founders of the young people's work in the Brethren church in the United States, and we would expect him to take a great interest in young people wherever he might be.

THE PLEASANT HILL OHIO, church reports through its pastor, Brother Samuel Adams, that the work is going forward. A revival enabled the church to "widen her ministry." The Sunday School is growing in interest and attendance, the past year's average attendance being 20% that of the previous year. The C. E. and other organizations are doing good work. It is encouraging to learn of the progress of this church under Brother Adams leadership. There are some fine Brethren people there.

GOING TO CONFERENCE? It's time for all churches to elect their delegates and work and pray for a large attendance. The young people are especially given cause for desiring to go to Conference. Remember the dates, August 1 to September 1. It hardly needs to be said that Winona Lake is a beautiful place and offers many advantages. Every Brethren who has been accustomed to going knows about the attractiveness of Winona. Now, what we have said many times before, we say again, "It takes people to make a successful conference." So, let's all go—all who possibly can.

"LORD, TEACH US TO PRAY"

TOPICS for July and August

"But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to the Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Mt. 6:6.

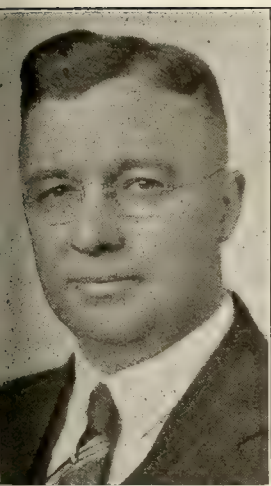
1. Pray for the Young People's Camps which are being held in Ohio, Pennsylvania, Indiana, Iowa and California.
2. Pray for the Summer Daily Vacation Bible Schools which are now in progress.
3. Pray for churches which yearly experience a great "summer slump." Pray that the leadership of the churches may become more and more spiritual and prayerful.
4. Pray for all summer revival meetings and summer Bible Conferences.
5. Pray for the work of the Brethren Church; large, and especially for the leadership of the Holy Spirit in the transactions of the coming National Conference to be held at Winona Lake, Indiana.

SPECIAL REQUEST

Pray for Mrs. Nora Bracken Davis, one of our Sunday School lesson writers, who is in a hospital in Easton, Md., awaiting a possible operation. Both Mr. and Mrs. Davis request the prayer.

MAKING the CHURCH GROW

By S. M. Whetstone, Pastor, Goshen, Indiana



Rev. S. M. Whetstone

WHILE this article is written especially in the interests of Home Missions, yet our mission work is not so much different from our more established congregations and thus we endeavor to make an appeal to all our churches. Our Brethren churches will continue to grow if we who are banded together as "Brethren" are loyal to our Lord and His word. No compromise of God's truth will accomplish the

work we have at hand. The surrender of our Lord's deity, resurrection, return, or the ordinances, will not make the church grow. It might swell it, but swelling and growth are not identical. The one is the result of disease, the other of health. "Make the church grow" sounds like a mandate. It is all of that, and it is not addressed simply to preachers. It comes to every regenerated man and woman. "Make the church grow" is an order from our Lord Himself. It was the last thing He ordered before He left us. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you." That is the task of the church today, it is her supreme mission. In order for the church to grow, many of her members will have to "go into all the world and preach the gospel to every creature." "How shall they hear without a preacher?" Let us consider this subject of "making the church grow," under three divisions.

1. Making The Church Grow Numerically

The preaching of the gospel will add people to the church. It is still God's way of reaching men. "It is pleased God through the foolishness of preaching to save them that believe." There may be other ways, but they are but the details of the one way—the Heaven-ordained way. Pulpit work counts for much, but pen work can do wonders, if properly ex-

ercised, in increasing the numerical growth of the church.

The preaching of the gospel will not win men, either as given by preacher or people, unless the church is in touch with God. The life of the church must be right. If discord or strife obtains, additions to the church will be few. If a church must spend its time in adjusting its own trouble, it will have little or no time to proclaim the gospel or call sinners to repentance. Numbers are not to be despised. People are to be sought and brought to Christ, one by one, or in numbers. This will happen when they are taught. Teaching and preaching are synonymous with the gospel in mind. Preaching is teaching, or should be. Teaching before baptism every time, and teaching afterward! The instructions came from our Lord Himself: "Go teach," baptize and "teach" again.

The visits of the preacher, if wisely directed, will be fruitful. Here he has an opportunity that he does not have in the pulpit. Here difficulties can be met and objections can be disposed of. The great growth in numbers will not happen alone through sermons. The personal touch must be made outside of the pulpit.

2. Making The Church Grow Financially

I do not mean that the church should "grow rich and increased in goods," but I do mean that the church should advance in moneyed liberality and in systematic giving to the cause of God. In other words, we must grow in the grace of giving. We give all too little, and our work of establishing and maintaining churches suffers. The growth of the church cannot be determined solely by its numerical accessions. It may have these, but it grows also by coming to know what service means. Service is sacrifice. What our churches need most today is education, not in the lore of the schools, but rather in what the Lord would have us do. The revival meeting with its larger number of additions is a flat failure if it does not awaken a larger and broader avenue of service in giving.

Many times we have been over anxious about additions and have not taken time to study conditions. Sometimes we have allowed certain pet notions to

overshadow the doctrines of our Lord. The church must give, every member must give something, give as he is able, give as the Lord has prospered him. It does not depend so much on what a man gives as that he gives. If every member gave something, the church would have enough to carry on her work and extend her borders. Financial growth is not healthful when only a few give and the many allow it. Giving in the church today is not gauged by the ability to give, but by the willingness. Some of the largest givers are the least able. Our need in the matter of giving is to put God first in our lives. All growth is of God. He is back of every seed that comes to golden grain. It is His sun and His rain and His soil that works the transformation. Every man will get his hand in his pocket when he puts God first. In his final distribution of his estate, he will remember the Lord's work and leave something to help carry this work on.

3. Making The Church Grow Spiritually

With this left out there would be no use of the growth numerically or the growth financially. Omit this, and the church becomes merely another club. The failure to grow spiritually will not be from without, but from within. The trouble with a blind man is not with the light, but with his eyes. Even so, the failure of the church to grow spiritually is within. The individual just baptized must be taught "all

things whatsoever" Christ has commanded. Our churches must grow spiritually, or they will retrogress. There is no standing still. The lives of God's people must bear witness to the truth of Christianity. We must be a praying people, patient, kind, gentle, loving and filled with God's spirit. The work must come to know us, not only by the name we bear or the doctrine we proclaim, but also by the lives we live. The message we present will carry tremendous weight when its advocates are recognized as the "salt of the earth," and the "light of the world." There is no better preaching, no more effective argument, than a pure and holy life.

Brethren, our church needs a genuine revival badly, a revival of personal dedication to the will of our Lord. Such a revival will go far toward solving our needs. Every activity will be promoted, man will respond to our invitation to confess the Lord Jesus Christ, money will flow into the treasury of the Lord and new churches will be established in new centers.

God is the great shepherd. He knows them that are his, calls them by name, marks them for himself, leads them out to fat pastures, makes them feed and rest there; speaks comfortably to them, guards them by his providence, guides them by his spirit and word, and goes before them, to set them in the way of his steps.—Matthew Henry.

THE FOUNDATION BUILDERS
CHOOSE CLEVELAND
FOR 1935

Last year we sent a questionnaire to all our Foundation Builders Secretaries asking them if they felt that it would aid them in their work if there were a special project for them to support. *The unanimous reply was, "Yes."*

So from now on there will be a special Foundation Builders project each year.

This year they are backing our new Church in Cleveland, Ohio, where Brother Tom Hammers is pastor.

Now Foundation Builders, Cleveland needs a big boost, let us give it to them!



WEATON COLLEGE Heading for Bremerton, Washington, we planned to pass by Weaton College. Four years ago we brought our eldest son, Robert, here, to begin his preparation for a medical missionary. Today, Monday, June 24th, we came to see him graduated. He has finished his Pre-medical work and now he enters Ashland Seminary to get proper theological training before going to medical school. He has had a real privilege at Wheaton College for it is without doubt the greatest fundamental Christian College in the world today. We earnestly hope that our own Ashland College will soon be its equal in every way.

OUT WHERE THE WEST BEGINS Leaving Wheaton, we were soon across the Mississippi River going West. As soon as we entered Wyoming the spirit of the old west began to manifest itself—friendliness. Here people seem to feel that it is unkind to pass without speaking the time of day. They never seem to be in too much of a hurry to talk to you. Born in California, we were raised on this spirit of friendliness. We will never forget the first time we came to a far western city and started down the street in the morning speaking to men and women who seemed to be neighbors, only to receive icy stares in return for our trouble. Needless to say, we feel at home in the west.

DUST AND FLOODS The farther west we came, the more rain we found. Hundreds of miles of it. The ground has been so wet and cold that farmers have not yet gotten their crops in. Many fields are standing under water. Those who, anticipating drought, listed their ground to catch what little water might come and thus secure a crop of corn, have had their furrows filled with water. Last year drought and this year flood. Droughty seasons are very evidently predicted for these last days and they seem to be coming. In one place a little way south of our route, while flood waters swept the towns, the fields, a dust storm overtook them with dirt!

THE NORTHWEST CONFERENCE We drove pretty hard to get to Harrah, Washington, for this Conference by Friday noon. We made it, but were pretty tired to

give two messages that afternoon and evening. We did our best. Harrah is a small town on the Yakima Indian Reservation. The Indians, under government supervision, rent their land to others to farm. It is a rich land, under irrigation, and grows abundant crops for all who faithfully care for their fields. Dr. Beal did the first work in establishing this Church while he was pastor at Sunnyside. This is a great and promising field for Christian work if rightly guided. We found the Conference in full swing when we arrived. The attendance was good both locally and from other churches of the district. It was a pleasure to meet many friends of other days, and to fellowship with Professor McClain in this Conference. We were here through Sunday, June 16th, after which we left for Bremerton, Washington where we are holding a tent meeting with a view of establishing a new church.

OUT OF THE ROUGH For a couple of years leaders of our Northwest churches have been urging our Board to aid them in establishing a new church in their district. At our annual Board meeting in August of last year, it was decided to enter the field that showed the best prospects in the estimation of our local men. Bremerton was the choice, so here we are. This is a city of about 16,000 inhabitants supported mainly by the Navy Yard located here. Where about 3000 men are steadily employed. A large lumber business is also carried on. This makes finances easy to care for if a congregation can be gotten together. An almost unique fact is that there is not a railroad to the town. All transportation is by water or motor truck. We believe it is the largest city in the United States without a railroad.

For beauty there is no section of America that can excel it of that we are sure. We have seen about every nook and corner of this land and believe this to be true. The trip across the sound from Seattle is simply superb. Words fail to describe it. It is great to live in a country like this. And business is good. There is more building going on in this city than any other city we know. It is a great country for a young man of ability and devotion to start at the bottom and build up a strong gospel church. With the surroundings and situations present it is truly a work out of the rough.

OUT OF THE WOODS

Our first task was to get center poles for the tent. They could hardly be shipped from the east. The first day we were here, we met a man who said, "Come out to my place and we'll get all the poles you want from the woods." Out we went and got two, cut them to length and peeled the bark off, loaded them on a trailer and hauled them in. Then we proceeded to get the quarter poles made up. After two days of preparations we raised the tent and by the first Sunday we were ready for services, electric lights, and all. We have done many things getting ready for this meeting, which we have never done before, but it is good experience. We have had many a laugh over it all.

PLANTING THE ACORN

Sunday morning, June 23rd we had our first service in the tent, the first service ever held in the name of the Brethren Church in this city. It is likely the Western most point under the Brethren banner in America. Twenty people attended that first morning service, and forty were at the evening service. We will have to give the rest of the report of this meeting in the August number.

ANOTHER NEW CHURCH

We are glad to publish in this issue a report of the dedication of our new church at Glendale, California. Glendale is about ten miles from Los Angeles and one of the swiftest growing cities in California. For years the secretary has desired to see a Brethren Church in this city, and was glad for the day when he could aid in planting one there. A cut of the new church and one of Donald Carter, one of our Ashland Seminary graduates, who is now pastor of this promising church, is found with the report of the dedication in "Our New Churches" department.

PRAY FOR HERMAN KOONTZ

A telegram from Roanoke, Virginia has just come informing us that Brother Herman Koontz, pastor of our Roanoke Church suffered a sudden attack of appendicitis and was operated on at once. Will all who pray, please remember him that he may be returned speedily to the great work he is doing in that city. At present it appears that he will be out of his pulpit until September 1st. Brother Norman Up-house has been secured to fill the Roanoke pulpit until Brother Koontz returns.

NEW KENSINGTON AGAIN

We mentioned this new point as a prospective field in our June issue. A message from Brother Robert Crees has just come informing us that these folks have secured their temporary build-

ing, and remodeled it in time to hold their first service on June 30th. They have bought forty chairs and a piano and are going to work with a will. Brother Crees has promised us a full report with a picture of the building, and the group at their first service, for our August issue.

COVINGTON, VIRGINIA

Things are moving swiftly down there since Brother Bernard Schneider got on the job as pastor. These people in the last four weeks have crowded out their new quarters, raised their monthly income to sixty dollars. Besides this, they have raised over six hundred dollars and thus paid spot cash for deed to their lots and are pressing us for the plan of their new tabernacle for they are ready to build at once. The spirit these people have is wonderful and God's blessing is surely upon them.

FOUR MORE PROSPECTS

God is surely setting His approval upon the Brethren Church today because she is preserving a pure faith and is rising up to her opportunities to spread it to every field that calls. A church that refuses to enter doors of opportunity that God opens to her, will soon find that she has no doors to enter at all. Four more fields with the fine promise of strong and swift growth are already showing up and by next year, should be ready for development. We have prayed for new fields and now it may seem to some that they are coming too fast! But we have to take opportunity when it comes, not when we send for it! God will provide for every work He sets before us. "The battle is not ours but God's."

R. Paul Miller

WILL THERE BE ANY PRIZES THIS YEAR?

So inquired one little girl in a letter. Yes, as before, *the boy or girl who first fills a Foundation Builders Bank with coins, (and remember it must be full) in each church, will receive a fine new Bible with his or her full name embossed on it in gold.* Just turn the bank in to your Foundation Builders Secretary who will send the money to our office with your name and address. In a few days you will receive your prize. A large number received these prizes last year. **Why not be the first in your Church?**



GLENDALE, CALIFORNIA

Glendale Brethren Dedicate New Church

ere they come, the Brethren of Southern California, an army of happy Christians, exulting in a victory won in the name of Christ. They come, eager to take in every detail, delighted voices coming on each improvement, happy faces beaming with satisfaction for a task well done. Their delight and satisfaction are truly justified for this is the church that THE BRETHREN BUILT. This First Brethren Church of Glendale which is now to be dedicated has been built through their dreams and

efforts. Never has a Brethren church been carried by a tide of prayers like this. Never has a church been completed by such willing hands as these. The hand of the Lord has been in the matter from the very start. It is a strong testimony in Glendale.

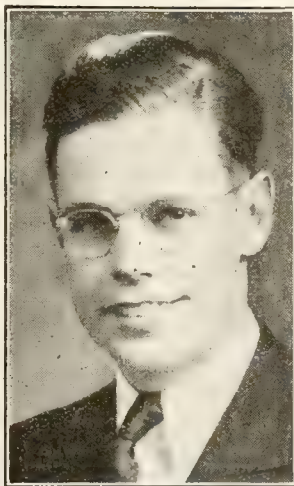
On Sunday afternoon, June 16th, the dedication service of The First Brethren Church of Glendale was held. This service climaxed a period of sixteen months labor on the part of the Glendale Brethren. These sixteen months were for the most part discouraging for it seemed that the Lord was not blessing His people. This time of discouragement was ended by the happy

announcement that the Missionary Board of the Brethren Church had purchased a partly finished church building in a nearby community. It was with great joy that the loyal Brethren took charge of this building. Compared with the old quarters this was a palace. Think of it! A new field with more than two square miles of heavily populated city territory without another church in it. In addition there was the opportunity of work in this fine city of 100 inhabitants. What a challenge! There is not a similar field in America.

Work was immediately begun to change the half finished building into a House of Worship. Indeed, it was a task demanding the best of workmanship.

Brother George Kriegbaum was secured to take charge of the work. As the job was a big one and expenses had to be kept down, the call went out to the other Brethren Churches to send laborers who would give their time to the Lord's work. We feel that in this many men were blessed for here they found the companionship of other Brethren men to give them assurance in their daily lives. Also they were able to feel that they were doing a service for their Lord. Something more than fifty men took part in this concerted effort, some of them giving not one or two days work, but many. Some of the men had in excess of two hundred hours work to their

credit. Taking this in terms of dollars and cents, the wages of these men for the work that they performed on the church amounted to about six hundred dollars. This constituted a great saving to the Glendale people for if these men had not been willing to work with their hands for the Lord, the people of Glendale would have had to employ workmen at regular wages. Truly we have learned that many a Christian man may have a definite ministry for his Master in this manner.



DON L. CARTER, PASTOR

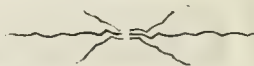
A great deal of credit also goes to Brother Kriegbaum who not only did a wonderful job in planning the new interior of the building but worked night and day with whatever men

came. He was tireless and energetic and patient until he was rewarded with a task completed that was worthy of commendation. We believe that the Lord is pleased with the fruit of his hands.

Though the men of the local congregation are all working steadily at their jobs, they were not to be outdone in the work of building. Almost every evening the Glendale men came to the church and held forth. It was a wonderful thing to see a man who has been at his work all day come to the Lord's house and give Him almost another day's work. Many an evening it was midnight before the work on the church rested. The wives of these men

(Continued on page 13)

A New Innovation for Foundation Builders



Last May when we were in Covington, Virginia, Brother J. E. Tate, our cartoonist, drove over from Roanoke, where he lives. He had with him a folder of cartoons and comic strips, all illustrating some Scripture truth. At once we saw the possibilities of a field for interesting children in the Bible. The little black jets drawn by Mr. Wade Smith for the Sunday School Times are a simple form of the idea. Everyone knows how the comic strips in the daily newspapers grip and hold the children. Why not turn this attraction to the benefit of the gospel in children's hearts? On the next page we publish the first issue of a cartoon strip which will appear regularly on the Foundation Builders page of the Home Mission number of The Evangelist each month. The characters who will be found in these cartoons are all shown at the top of the strip in this issue. Get acquainted with Spotsy, Primpo, Uncle Ned, Mrs. Lee, Richard, Timmy, Snipo, and Tubby, for they are going to live out Bible Truths on this page, for the boys and girls from now on, (and quite likely Dad and Mother also).

Brother Tate is a careful student of the Word of God, and prays much over his work. Won't you pray for him also that in this way he may develop another strong aid in grounding the children in the Word of God that they may love it?

If you find it helpful to your children write a letter to Brother Tate in care of our office in Berne, telling him your impressions. He will appreciate it.

That Foundation Builders "Rally" at Winona Lake!




Every enthusiastic Secretary is planning to be there if at all possible. Ideas, inspiration, fellowship, zeal, encouragement, are all going to be present. This is going to be a big year for Foundation Builders. *Secretary, plan to come!* If you can't come in your own car or on the train, tell your pastor of your desire. He will likely find a way for you to come. *But don't miss this. Be there!*


FOUNDATION BUILDERS PAGE

From now on all Foundation Builders boys and girls will find a message for them on this page, and a Scripture cartoon that they will delight in. Now boys and girls, if you enjoy these cartoons, write a letter to Mr. J. E. Tate, the cartoonist, in care of our office in Berne, Indiana, and tell him so.


INTRODUCING :

RICHARD LEE







"SPOTS"
(PRIMPO'S DAUGHTER)




"PRIMPO"
(CHURCH JANITOR)




"UNCLE NED MILLER"
(MISSIONARY TO AFRICA)




"MRS. LEE"
(RICHARD'S MOTHER)



"SNIPO"
(RICHARD'S STAND-BY)



"TUBBY"
(TIMMY'S PET)

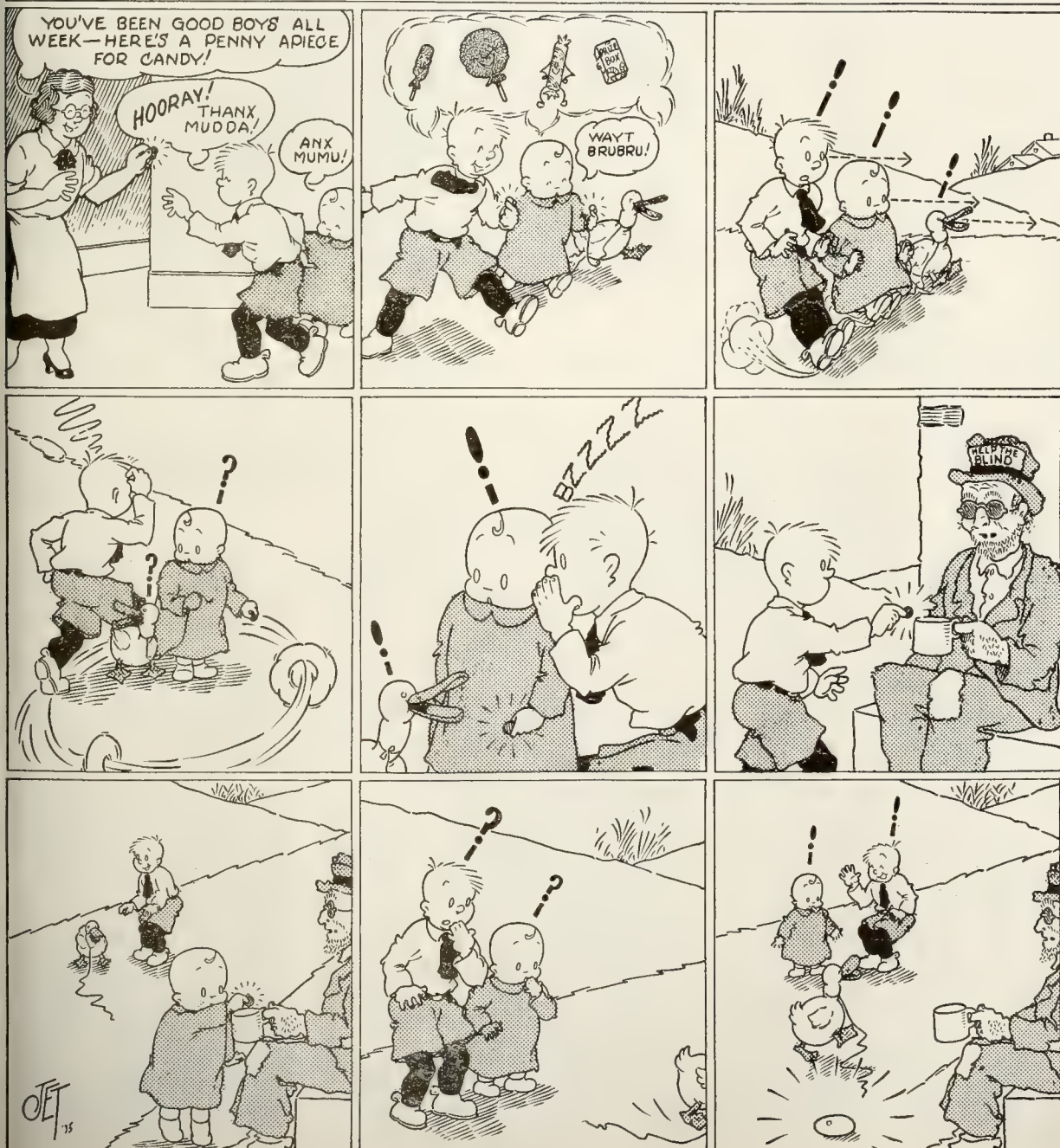


"TIMMY"
(RICHARD'S LITTLE BRUDDA)

MEMORY VERSE

"BLESSED IS HE THAT CONSIDERETH THE POOR: THE LORD WILL DELIVER HIM IN TIME OF TROUBLE."

Psalms 41:1



Opportunities and Obstacles to Building Brethren Churches

By Claud Studebaker, Pastor, Pittsburgh, Pennsylvania

It is quite easy to start a church. To develop it into a group that will provide a suitable building, support a minister and carry on the normal work of a church, requires more labor and sacrifice.

We have no supply of local elders who preach on Sunday and support themselves and sometimes almost provide for the upkeep of the church, as some of our able and prosperous men have done in former years. Even so, our people who have progressed in educational standards, and in many other ways, likely would not appreciate them.

To make the transition from largely untrained and unsupported ministry, and a church largely rural, with many restraints against touching the rushing currents of population for fear of evil effects to the church, to a cosmopolitan church, anxious to challenge the busiest and most cultured city, or the darkest and most forbidding continent, is not the accomplishment of a moment in a flash of enthusiasm.

The opportunity of our fathers which led to growth was largely one of colonization, preaching in school houses and homes, organizing a group of believers and building a church as a community center. Our people are no longer going west, north or south, colonizing and building new centers. Growth must now be largely in established communities that already have churches and a general public opinion that there are churches enough, and even more now than the community can support. True, there are new developments, cities or sections of cities, but the larger denominations are quite prompt in buying a good lot and providing a temporary church and minister to meet the spiritual need of the community, looking to an adequate and permanent church. In the colonizing period every community must have a church by common consent, and every worthy person and interest were ready to contribute to its support. Probably

the greatest spiritual need at this time is in the rural and small town sections, which if properly cared for, would be our greatest opportunity as a field. These places were formerly well cared for, but with a decreased rural and small town population, improved transportation and communication, many communities are left with very little spiritual ministry. Of course many from our most substantial and leading families have moved to the cities. We have many educators and professional men who were reared and taught in a Brethren home. This gives a nucleus in most large cities. However our greatest opportunity to build new churches, regardless of a historical analysis or physical environment, is the power of our message, and the spiritual strength of those who preach and live it.

Some interpretations and attitudes that now constitute opportunity.

Our Motto—The Bible, the whole Bible, and nothing but the Bible.

The historic refusal of our people to adopt a creed not because of unbelief, but our faith in the sufficiency and simplicity of the Bible as a rule of faith and conduct.

Our dominant characteristic. Humble obedience to the scripture as the infallible word of God. (Our sincere love of God's word and loving obedience to it, was a motive which prompted plain clothes, an ascetic tendency, intensive righteousness, rather than the extension of the church and preaching the gospel of the world. This very tendency may give us our greatest opportunity today.

Missionary interests were first mentioned in Annual meeting as far as the record shows until 1852. Then was recorded the request of certain groups for a minister to be sent. It then took several years to even make a start in a missionary program.

(Continued on page 15)

TODAY

*Earth's groans and cries
all speak a hast'ning climax!
Dictators rise, and rule
with iron hand!
Distress, unrest, and fear
possess the nations;
Bold lawlessness strides on
in every land.*

*Take heart, ye saints! Refuse
to be discouraged!
The Savior cometh! yes,
may come today!
The glorious COMING—that is
what we look for
Rejoice! Be glad! Wait! Work!
And watch! And pray!*

—J. Donson Smith.

GLENDALE, CALIFORNIA

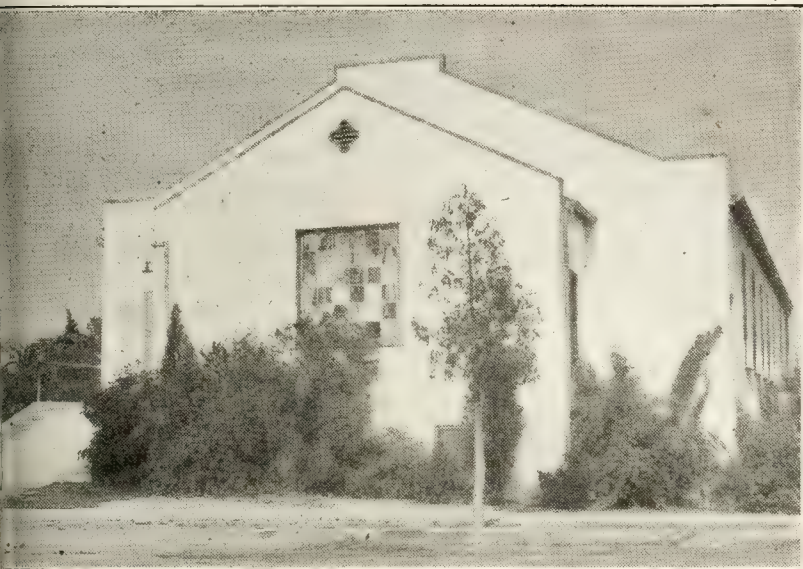
(Continued from page 9)

were not to be outdone. Every day they were there, sometimes with fine meals for the men. Their willingness and efficiency ought never be forgotten.

Each bearing of one another's burden by the people of Southern California ought not be allowed to go by without having a definite influence upon

beautify the grounds. The basement has been partitioned off to take care of two departments of the Bible School. Rooms have been provided for twelve classes. A modern kitchen is soon to be a reality and adequate provision for communion services is soon to come.

The matter of first consideration at this time is the Bible School. The building is equipped to take care of about two hundred and fifty pupils. The school has been divided into depart-



THE GLENDALE BRETHREN CHURCH

Brethren elsewhere in the United States. Here is the Church that the Lord has built, placed here because of His love for souls in the hearts of men. This is a case of true Church work, true Missionary Spirit. The Brethren Churches are situated so that the work of the Lord can be carried on year after year. Our churches grow in number, geographically speaking, and a true Missionary Spirit among them points out to this one end, build new churches. From word coming to us there are plans on foot to build Brethren Churches in three locations in the United States. In each one of these localities there are other Brethren churches. It is a wonderful sight to see the Brethren flocking to these sites and doing their labor for the Lord. This makes each Brethren a part in the new work, makes him a true missionary, and in the reward in the salvation of souls adds to the general interest of the Brethren to Missionary endeavor. The glory of the Brethren Church in the present time is that here is one phase of the building of great importance.

In the present time the work of completing this church is not finished. The basement is nearly completed. There is hope here that the Lord will give the church a finished appearance. Immediate action is to be taken in the matter of a lawn and sidewalk. These things will do much to

beautify the grounds. The basement has been partitioned off to take care of two departments of the Bible School. Rooms have been provided for twelve classes. A modern kitchen is soon to be a reality and adequate provision for communion services is soon to come.

The Lord has blessed also in a financial way. Sunday, June 16th, the dedication service was held. A great crowd of more than three hundred people came to the meeting. An offering was taken to defray the expenses of the building repairs. At that time the gifts came in in cash and pledges. Five hundred dollars, the cost of the repairing of the building, was raised. This is the first church in Southern California that was dedicated without debt. It will cost about five hundred dollars more to complete the repairs. This obligation will be taken over by the church. Since the Lord has blessed as He has we feel that it is His will that a church be here. This church is dedicated to the task of saving souls for Jesus Christ. We look into the future and see the possibility, if the Lord tarries, of many years of service in saving souls. Through the power of the Holy Spirit the whole city of Glendale will come to be influenced through the Gospel proclaimed here.

At the present time the church is enjoying a series of sermons by Dr. L. S. Bauman. These messages are brought to us as an introduction of the Brethren Church to Glendale. During these meetings the beliefs and practices of the Brethren Church are set forth.

The churches of Southern California again have shown their ability to cooperate by sending large delegations to all these meetings. Every church comes one night and brings a choir and special numbers. The delegations have done much to lend enthusiasm to the meetings. The messages seem to have been well received by the people of the city. The church is looking forward to a definite Evangelistic campaign under Rev. R. Paul Miller in the fall.

To the Missionary Board of the Brethren Church goes the honor of nurturing this missionary effort in its first stages. To Rev. A. D. Cashman goes the reward of conceiving the idea of founding a church here. To the faithful Brethren who began the work here without the assurance of aid we are indebted. All these were led by the power of the Holy Spirit in their noble aspirations. All were led by the Christ of Calvary. All have been in the will of the Lord. This church is a monument to genuine sacrifice and undimmed vision, a tribute to the Master, ever Jesus Christ.

DON CARTER

CLEVELAND, OHIO

Are you coming to Cleveland on your vacation trip this summer? If you do, be sure and stop any Sunday morning at 9:30 for the Unified Services of the First Brethren Church. We meet regularly in the Mayfair School building on Mayfair Avenue. We'll gladly serve you spiritual refreshments to the tune of good old gospel singing in the midst of real Christian fellowship. You'll find a real "Brethren Welcome" which will make you "feel right at home" in the city.

Just "one big, happy family" is the best characterization of the new congregation of Cleveland Brethren. This is quite evident from the enthusiastic and unselfish manner in which everyone joins in the work, never hesitating to sacrifice and labor that the best interests of all might be maintained.

The "Unified Service" beginning at 9:30 A. M. every Sunday is proving very satisfactory. This combines all the various phases of worship, as: Prayer and Praise, the Sermon, the Bible study into one great service. The attendance has been holding close to an average of 45 each week and the offerings are very good.

Quite recently the work was more definitely organized by electing five members of the congregation to serve in the capacity of an Advisory Board. They are: Mrs. L. S. Berkebile, and Messers. Harry M. Cole, George Peer, George C. Feathers, and T. E. Fuller. This board will work in cooperation with the pastor and in behalf of the congregation it provides their official representation whenever needed.

The first work of this board was to provide the proper credentials for the delegates of the First Brethren Church of Cleveland to the Ohio District Conference of the Brethren Churches which

convened in Ashland, Ohio, June 18-21. Mr. Harry M. Cole represented the church as "lay delegate" while the pastor attended the conference as "ministerial delegate." This marked another important step in the progress of this new church, in that it was represented for the first time and recognized in a district conference of Brethren Churches.

On June 10th, the pastors of the churches of North East Ohio came to Cleveland for their regular monthly meeting. After a fine dinner, the women met for a discussion of the work of the Women's Missionary Society, which work Mrs. A. E. Whitted discussed quite fully. At the same time, the pastors along with a number of laymen who had attended the meeting, listened to a fine paper by Rev. Hill Maconaghy, pastor of the Fairhaven Brethren Church.

Another day of wonderful fellowship was enjoyed on Sunday, June 23rd. Rev. Norman Uphouse, pastor of the Middlebranch congregation and at present a student in Western Reserve University in Cleveland, brought the message of the morning. Immediately after the morning services a basket dinner was spread in the gymnasium of the school in honor of Mr. and Mrs. William Johanson who have been fellowshiping with the Cleveland people since the beginning of the work. It was a real joy to share them with the Sterling congregation at which place they also attended. Their presence, prayers, and support of this new work has been a great blessing and so our prayers go with them as they retire to Shipshewana Lake, Indiana, at which place they will make their home. The congregation presented them with a beautiful picture as a token of remembrance.

Cottage prayer-meetings have been started with excellent results. The average attendance is twenty-four and this is remarkable in view of the distances which some are traveling, anywhere from five, ten, twenty and up to forty miles, in order to be present. Herein is a real challenge to many larger churches with a more closely settled membership. Real earnest prayer, testimony and praise attends each service. Due to the problem of distance, the Brethren combined a Fourth of July picnic and Prayer Meeting. Surely Brethren can pray on the Fourth. All the fireworks in the world couldn't hinder the prayers of a believer reaching God.

"There's never a dull moment for live-wire Christians." At least that has been the experience in Cleveland, for along came "Camp Buckeye." Six young people, Marjorie Peer, Harriet Brooks, Harry Cole, Roy Phillippi, Eddie Kennerson, and Tommy More, along with the pastor, his brother, James, and Rev. Norman Uphouse, all packed their "duds" and went to camp. It was one of the richest experiences of their lives. Particularly was it true in that three, Harriet Brooks, Eddie Kennerson and

Tommy Moore, all accepted the Lord Jesus Christ as their Savior. This was a great victory and we praise the Lord for it. Camp Buckeye closed with "Brethren Day" on Sunday, June 30th. At least two hundred visitors were present for the services of which 34 were from Cleveland. This speaks well of the interest and wholehearted support which the Cleveland Brethren are giving to not only their own local interests but the general interests of the Brethren everywhere. The young people from Cleveland made a commendable record for themselves while in camp and are to be congratulated.

As we close this report we want to again praise the Lord for these manifold blessings. He has gone before, He has prepared the way, He is providing the means, and above all, He is using the work as a means to bring the unsaved to Christ, and the careless and indifferent are being led back to a closer walk with the Lord. Thus we call upon all pastors and friends everywhere to inform us at once if there are friends or relatives or former church members living in Cleveland, upon whom you would like for the pastor to call. Send all names and addresses to Tom Hammers, 840 E. 149th St., Cleveland, Ohio.

Pray for Cleveland. Come to Cleveland, we welcome you.

TOM HAMMERS, Pastor

COVINGTON, VIRGINIA

"If God be for us, who can be against us?" These words of Saint Paul have been chosen by the Brethren people of Covington and vicinity as the timely slogan in their efforts to build a new Brethren church here. The context of this verse shows that its background is one of absolute trust in God, whereas the spirit going forth from it is one of great enthusiasm. The people here seem to have taken up the spirit of the verse, for never has the writer witnessed greater enthusiasm in the Lord's work among a group of Christians laboring under handicaps like these good Brethren here.

The Lord has been for us. This is the only answer we have for the remarkable progress which the work has made here since we arrived on the field last May, and to Him alone be the glory. There has been some groundwork done here last winter by Brother Koontz from the Roanoke Church, who faithfully visited the people here once a week and held a meeting for them each time, although the attendance and weather were sometimes bad enough "to discourage Moses" as one of our members here expressed it the other day. However his efforts were not spent in vain, for when we came here there was already a faithful, though small group of Brethren people who were anxiously waiting for the Mission Board to send them a full time man. In appreciation of his interest in the work here the newly organized Sunday

school is going to surprise Brother Koontz and his people at Roanoke walking in on them this coming Lord's Day at the morning service.

In briefly summing up the progress of the work here so far we shall divide it under three headings as follows: The Sunday school, the Church service and the Building Program.

1. The Sunday School.

We were fortunate enough to locate an empty store room, the only one to be had, and after considerable effort converted it into a temporary meeting place. Here the first Brethren Sunday school in Covington was held on May 26th, with 15 attending. There were not many pupils left after the officers and teachers had been elected but since that day the attendance has increased each Sunday, until after six weeks of existence the attendance on Sunday was 46. The store building which will hold only about 65 people has become too small and some of the classes are meeting outside in the shade of a tree. The Sunday school promises to be a growing organization under the very capable leadership of Brother L. Jamison as its superintendent.

2. The Church Service.

The history of the church service is somewhat the same as that of the Sunday school, and is held in the same building. We secured 40 folding chairs, supplemented in the meantime by benches, as well as a fine piano, a total of \$110, all of which has been paid for in cash, thanks to the sacrificing efforts of our people. We are preaching both Sunday morning and evening and the attendance has been larger even than that of the Sunday school, until every chair and bench is filled. The interest of the people in the preaching of the whole Gospel is remarkable and certainly encourages us to give our best. The Lord's blessing has rested visibly upon these services and we expect great things from the future. One of the best proofs of the interest of the people in the work of the Lord is our mid-week prayer meeting which has been well attended by a group varying from 13 to 20 people. These people know how to pray and what to ask for, and we feel that with such a spirit we cannot but succeed.

3. The Building Program.

Seeing that we would soon outgrow our present meeting place, we started to look and to pray for a suitable building site where we might start a new church building. Everything seemed to point towards South Covington and after carefully considering the location with the people as well as with Brother R. Paul Miller and Brother K. Koontz who were here on May 28th, we selected five lots in the very center of this rapidly growing section of South Covington. The lots are now paid for and we have the deed to them in our hands. The Lord certainly was good to us in

g us to secure these lots at a reasonable price. It is an ideal n, facing State highway No. 18 west and a forty feet wide side on the north. It lies in full view Alleghany mountains and houses ringing up around the plot almost night. In another two weeks we to break the ground and lay foundation for a new Brethren here in Covington, which will Church-home of all the Brethren section of the state. Up to date ve been able to raise over \$500 by free will offerings and \$600 in credit. After paying for the lus \$110 for chairs and piano, we bout \$400 in the bank with which ect to start our building so that ll have something to speak for ll when the Mission Board will again, for we expect some help them.

re are some of the facts concer- he work up to the present time. ve every reason to believe that ere on the work will progress faster, for the enthusiasm is g, and God is willing that the should be preached "Even unto ermost part of the earth." Much as received in the work here recent visit of Brother R. Paul who outlined to the people the m of Brethren Home Mission A word of appreciation also go to the Brethren people at Patch, Va., a place about ten outh of Covington. These splen- ple, who under the fine leader- Brother J. S. Bowman have a en organization there but no e building of their own, have us out from the very first, and e certainly doing all they can to e work here on its feet.

close this report by recommend- te work here at Covington to all en people as being well worth rayers and financial support. If d tarries we will doubtless have g Brethren church here in a com- etely short time. "If God be with o can be against us?"

ARD N. SCHNEIDER, Pastor

NEW KENSINGTON, PA.

Brethren Church Started

ay, June 30th, was the date marked the beginning of "An ment In Faith" in Western Penn- a. It was the time of the open- ices of the New Kensington n Church.

ver a year Brethren folks in the nity had been meeting in various monthly. Now they have rented ing on an excellent corner, in a g section, one block from the ghway. Partitions have been re- windows replaced, the building and painted, chairs and piano ed and yet there is money in sury. Without the help of any board, these people are going

ahead. Rev. Claud Studebaker of Pitts- burgh and the writer alternate in preaching on Sunday afternoons and it is hoped a full time pastor may be placed there in the fall.

The services opened with Sunday school at 2:30 P. M. The records re- vealed the following attendance: Chil- dren, 10; Young people 12; Adults 32; Teachers 3; Total present 57. The to- tal offering was \$5.12. Rev. Studebaker taught the adults, Rev. Floyd Sibert of Masontown, the young people, and Mrs. Melba Simmerman, the children. The total building is about 40 by 50 feet, but only part of it is being used at the present. The very arrangement of the building facilitates Sunday school work. From now on the regular local teach- ers will have charge, most of them hav- ing had school teaching and Sunday school experience.

A short dedication service followed, with Rev. Studebaker in charge. The message was brought by the writer on the theme, "A New Bethel." Delega- tions were present from the West Kit- tanning and Pittsburgh churches.

At the close of the service a picture was taken of the entire group present. Following this a short business meet- ing resulted in the election of the fol- lowing Sunday school officers: Super- intendent, Melba Simmerman; 1st As- sistant Superintendent, Carl Carlson; 2nd Assistant Superintendent, Wm. Cousins; Secretary, Charles E. Mc- Geary; Asistant Secretary, Victor Con- nor. It was decided that the Church Treasurer, Mrs. Melba Simmerman, take charge of the S. S. Funds also. Three church trustees were elected, Miss Elizabeth Bowser, Roy Bowser, and Wm. Cousins. Miss Virginia Smith was elected pianist for both church and Sunday school.

Regular services are to be conducted weekly, and until further notice will be as follows, Sunday school 2:30 P. M.; church 3:30 P. M. Summer services are in Daylight Saving Time. Visiting Brethren are welcome at the services. The location is the corner of Kimball and McCandles Sts., just one block be- low Route 56. Will you not pray that the Lord's guidance and blessing may be with this new venture?

R. D. CREES,
Kittanning, Pa.

OPPORTUNITIES AND OBSTACLES

(Continued from page 12)

In 1858—Article 58 of the minutes—"Whereas, there is a strong desire among the Brethren in various places to have a more general exertion made on the part of the church, to have the truth more universally spread, and, whereas, the subject has been frequent- ly talked of, without any definite plan being proposed, we therefore—" A committee is provided, districts made and a provision to solicit funds, but 25 years had passed before the missionary

program of the church was launched. Then came the disturbance of division and readjustment. The Church of the Brethren report of 1884 showed about \$400.00 expended on home missions and \$1200.00 for foreign missions. The growth from this time was quite rapid considering the caution with which they began. It was 20 years later before we really had a missionary program of ex- tension. Now our opportunity consists in the great world need for the very message our church has to offer. The large aggressive denominations that pushed out in extension have neglected intensive christian training. There is much dissention as to the authority of the Bible within many denominations and a consequent looseness of living and a lowering of spiritual standards. If our church will rise to the opportunity and declare our faith in the word of God and humbly obey it, we have an appeal that will find a response from those sincere hearts who love their Lord. Our historic reluctance to ex- pansion by virtue of emphasis on in- tensive christian conduct and humble obedience, may be the very quality which God can bless at this time of the world's need. Men's philosophies surely are a colossal failure. Many groups seeing the formality and deadness of the church have sought to make christian experience more real to the life:— Christian Laymen's Association, Buch- manism, Christian Science, etc, etc.— Modernism craving for the fruit, the Jesus way of living, but rejecting the root which bears it—Fundamentalist groups which ridicule the handshaking Christians who have not prayed through and know by the way they feel that they are saved, etc, etc. Out of all the confusion and capitalization of lead- ership on certain novel teaching, there is nothing so real or satisfying as the word of God in its simplicity. The pres- ence of Christ is never so real as in obedience to Him. The best evidence of true faith is obedience. A faith that tarries at the altar and pleads with God for the evidence that his word is true, will find reality in heeding God's spoken word. When Christ says, "He that believeth and is baptized shall be saved," I know of no certainty more real, than that assurance of God's bounteous grace which comes to that one who confesses that faith by word of mouth, and turns to God and obeys his word. I am trying to say, "The greatest reality of Jesus Christ and salvation is found in the eternal cer- tainty of his word. The rich experience of grace in the Holy Ghost is by that faith which expresses itself in humble obedience. If I know the heart of the Brethren church, this is her fundamen- tal tenet: Obedience to the entire word of God. It surely is the need of this day. If our people will rise to the op- portunities and our ministers will de- clare our whole gospel message, there surely will be a period of great growth.

I know there are obstacles to build- ing new churches. The cost of securing

a place of worship is rather heavy, especially in the city. It is easy for our people to forget the Brethren Church and especially those who are professional and business people, of some prominence, and it is more congenial and has certain worldly advantages to become the member of a large influential church. Our people have been backward probably because of their inherent doctrine of nonconformity to the world and their tendency to evade the centers of population.

I think our ministry is now anxious to meet any challenge where the gospel may be preached from the highest to

the lowest. If our people will give of themselves and their substance to extend the borders of our beloved church, and remain true to his holy Word, there will be many opportunities to build churches. The world needs the message we have entrusted to us. "Thy Word is Truth." Obedience is better than sacrifice. There is no danger of formalism, legalism, fanaticism or any other ism when obeying the Lord. He takes away the deadness and gives life. Sin will be overcome and a glorious abundant, growing life, feasting on the Word of Life, until the consummation of earth's pilgrimage in his presence in glory.

FOUNDATION BUILDERS SECRETARIES

(Continued from May Home Missionary Number)

THE FOUNDATION BUILDERS SECRETARY AT FLORA, INDIANA

Greetings Foundation Builders Workers:

To cover the work of the Foundation Builders at Flora and their love for Missions, I would have to say the foundation for all mission work was well laid years ago, and I feel that I have carried on what was started when Sister Coleman labored among us and it has never lost its appeal. Since then we have had a special missionary program on the first Sunday of each month with an offering which was kept until Easter or Thanksgiving. All missionary superintendents did their work well. The first year of the Foundation Builders work we had a separate work—or in other words a superintendent and a secretary. Last year one person, I myself, carried on both, by using Foreign Mission programs from November until Easter, and Home Mission programs from Easter to November. But no special missionary program was furnished the children until last year, when we used the second Sunday of each month as the Children's Missionary Sunday, which met with a hearty response.

Instead of giving each child a bank, we give each class one, which was passed each Sunday, so that if some had an offering one Sunday and another child the next, they all had a chance to give as they were able, and soon they were as faithful to the bank as to the Sunday School offering. Many sacrifices were made on nick-nacks that they might have more for their class bank. In six weeks one bank was full and ready to seal until the offering, and another bank given to fill. In a few weeks others were full and sealed with their class name and date of sealing. But always did we place the value on lost souls who needed the gospel sent to them and not how many banks we could fill.

Besides this, the Sunday School

Board gave each child a dime to invest (except the Cradle Roll and the Beginners) and they were to increase it as much as possible until the Home Mission offering. Thirty-seven dimes were invested which returned \$38.37, and was given with the Foundation Builders offering, separate from the Bank money.

For the programs each month for the children, I used extracts from letters sent me by Brother Miller, the programs sent out by Mrs. Murray, also object lessons. For the month of November we presented the needs each Sunday—before children and adults, by having some one talk—and especially did we enjoy talks by Sister Cook, who had labored in the Kentucky Mission. "The Great Awakening" was given as suggested by the Board.

Not all was accomplished that we hoped to do, that would increase the offering, but circumstances unavoidable, hindered, but believing God doeth all things well, we accepted these disappointments in humble submission, hoping it was His will.

I believe, if the Lord tarries, we will see some marvelous results in soul winning and sending the gospel where ever needed and the Church strengthened. By keeping the needs of the Home Mission work before us all, we will realize and appreciate our own rich blessings and privileges of worship and be more willing to share our blessings with others.

I am indeed happy to have been of service, however small, in so great a work, and I feel the greatest work had already been done by those who laid so well a foundation, and to them goes great credit, but to God the glory. And my humble prayer is that if He tarries, He will mightily use every Brethren everywhere to proclaim His gospel.

Yours in His blessed service,
MRS. MABLE FLORA,
Flora, Indiana.

THE FOUNDATION BUILDERS THE GHENT BRETHREN CHURCH ROANOKE, VIRGINIA

As we are nearing the time to upon another Foundation Builder's gram, I am glad of the opportunity to tell what the Foundation Builders have meant to our Home mission offering in the Roanoke, Vir Church.

We have used the banks for the two years, and the offerings have been the largest in the history of Church, each time the greater portion coming through the banks.

We praise the Lord that a plan has been presented which makes it possible to give, thereby increasing the offerings to carry on the Master's work.

Since we are using the banks we are becoming interested who are becoming interested who gave to Missions before, not to mention the children who never gave all, until the banks come into use.

Another thing that created quite a bit of interest was the monthly programs which were given regularly. These included the exercises and lectures, such as: "Giving Is Loving," "Trip To Our Home Mission Churches," giving what information we gathered as to the work and progress being made by each Church, "A Dollar For Dollar," and the "Great Awakening." This last play was given by request and was well attended times.

The "Bank Smashing" is a work we all enjoy, and is looked forward to by young and old alike. At the close of the bank smashing last year, there were some in the church who had used the banks, who came to missioning, "Be sure to order a bank for next year, it seems so easy to get through the banks." After seeing the banks broken, some containing ten five dollars in dimes, or ten dollars in quarters, which can be given more easily by laying away a little each day over a period of time than felt they wanted to give through the banks.

There is another point in using the banks also. It gives you a chance to work directly with the children, boys and girls of today, who will be the men and women of tomorrow. If this great need is properly kept before them they should grow up with knowledge of this work and with a desire to have a part in supporting it. It is indeed laying the "foundation" that ought to support a much larger work in years to come.

There seems to be a broader vision of missions in the Church, both at home and Foreign, and I can also see the increased missionary activities. Deeper spiritual growth is felt throughout the Church.

We ask that God's children everywhere will pray with us for a great Thanksgiving offering this year.
MRS. DEWEY MURRAY, F. F. Sec.
Ghent Brethren Church
Roanoke, Virginia.

FOUNDATION BUILDERS AT THE FAIR HAVEN CHURCH

The Foundation Builders of the Fair Haven Church was started August, and consisted of the Primary and for boys and girls and their teachers. Through the cooperation of the members, several talks on Home Missions were given after class periods, by the time a sample bank arrived everyone was eager for a bank to fill Home Missions. Never before had we had an opportunity to sacrifice pennies in order to give to Home Missions and have a part in helping the work of the Lord.

Although we did not begin our work the last of August, we gave the named Foundation Builders programs as often as possible. In these the children gladly participated.

Our Thanksgiving program was on the Sunday the banks were turned in. Happy smiles were on the faces of each one as they stepped to the altar to give their bit to the Lord, whether great or small. Nearly all below 14 years of age, they sacrificed many things in order to obtain a few extra nickles or pennies. Some were paid a small wage by their parents for work done before and after school. Out of our 30 Foundation Builders, five succeeded in completely filling their banks. Our hope and prayer this year is that each one of us will fill our banks to an overflow. Next year we would like to see the Foundation Builders support some work of their own or perhaps open a new field.

Yours in the Service of the Lord,
LOIS TOTTEN.

CONEMAUGH FOUNDATION BUILDERS

This was our second year as "Foundation Builders." The first year was successful but there was nothing to compare the second year would be such a success. It might have been the novelty of the banks the first year, but we were thankful such was not the case. The banks were given out early in the year. The pastor uses the weekly offering of the church quite liberally for the Home and Foreign Mission interests. In that way no one is permitted to forget about their banks more than two weeks.

The programs were used by the Sunday School as suggested, except the offering program which was used by the offering and Bible study group, which met Wednesday night. The names of the Home Mission pastors and locations of the churches they serve were printed on strips of paper and passed out one to each person present. The following night they were brought back and exchanged. Being able to ask the Lord to bless Lyda Carter in her work in the Kentucky mountains and Brother Mantz in his work in the Northwest and give a more personal interest in the work and the worker than asking the Lord to bless our home mission-

aries where and whoever they are. It did work. I know we had twelve or fifteen people who had had all the names before Thanksgiving. And every one else who attended prayer meeting three to six nights had as many names on their list. They prayed, too, for the proof came with the offering. Early in November we had the "Great Awakening" drama which came from the office.

November 25th we had the playlet, "Thanksgiving in a Home Mission Family." In this we were fortunate enough to have as characters a family of father, mother, daughter, and a baby in a high chair. This was the Marlie Rogers family.

There were quite a few banks found new homes last year. The "grown ups" have taken very kindly to the idea of "saving up" for the Home Mission offering. This year I hope to place at least one bank in every home.

I am wondering if the Foundation Builders offering could be used to send a missionary to the Indians of the United States. This would be Home Mission and yet be a different mission than the city pastor. The city pastor is necessary but if we can get a report of something definite being done among the Indian children it would be more interesting to the children and I am sure just as pleasing to the Lord. I just read there are seven counties in the state of Utah that have no pastor, missionary, or Christian worker of any kind. Many other large territories have no Christian worker. I realize this would be an entirely new work for the Brethren Church, but it could be done. The Indian woman is no less precious in God's sight because her skin is copper than is the city woman with her painted face and nails. The children would be just as lovely and lovable as any other children with whom missionaries have to work. I believe this is a worthy cause.

MRS. GROVER SNYDER.

ANNOUNCEMENTS

TITHING BULLETINS OFFERED AT A SAVING

At least \$5 a week can be saved by any church that customarily uses a four page bulletin each week. The Layman Company, 730 Rush Street, Chicago, offers this saving when using their four page bulletin. Two pages are printed with a Stewardship message, and two pages are left blank for local announcements. The company suggests that churches conduct a five weeks' to 10 weeks' course of tithe education by using its bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing tracts at 20 cents. Please mention The Brethren Evangelist, also give your denomination.

The Layman Company,
730 Rush Street, Chicago.

CHRISTIAN ENDEAVOR

C. D. WHITMER, Editor,
South Bend, Ind.

BRETHREN CHURCH
Y RINGING C HRISTIAN HURCH
E NDEAVOR EXTENSION
VANGELISM

CHRISTIAN ENDEAVOR IN ARGENTINA

The first Christian Endeavor Society in Argentina was organized in Rio Cuarto April 1st, 1915,—twenty years ago. The regular Christian Endeavor constitution was adopted with the customary pledge and committees. Brother and Sister Webb were our faithful helpers at that time and the society began work with some forty members, the total membership of the church being sixty.

Soon after this society was organized, others were also formed in Buenos Aires and in Temperly, a large town near Buenos Aires with a population of mainly English people. Later a society was also formed in the Brethren mission in Huinca Renaco. The societies in Buenos Aires and district formed a district association and began to publish a small society paper. Conventions were also held but our two societies in the interior have been too far away to be able to enjoy the conventions in Buenos Aires.

The movement has not spread among the churches of Argentina generally because the leading denominations, aside from the Presbyterians whose work is limited to Buenos Aires, have their own denominational societies. The Methodists have the Epworth League and the Baptists have the Baptist young people's union. These work along similar lines, but do not hold joint conventions with the Christian Endeavor Societies.

Among our own missions most of the pastors have prayer and Bible study meetings open to everybody and feel that they are not yet ready for the organized young people's society. Brother Reina in Tancacha is using his young people to help care for the mission in Hernando, much on the order of Gospel teams and is doing a fine work in this way. In Almafuerte it is only two years since we have our present mission and are not quite ready for an Endeavor Society yet. The girls are working with the women in their society and the children in the Sunday school are being trained to work in all ways, much as in the Endeavor society. We also have a workers training class with a dozen members. It meets on Tuesday evenings and we give twenty minutes to a lesson about the Bible, then twenty to a lesson on methods of working and finally twenty on how to teach the following Sunday school lesson.

(Continued on page 19)

NATIONAL SUNDAY SCHOOL ASSOCIATION

M. A. STUCKEY
ASHLAND, OHIO

Brethren Young People's Camp

CAMP BETHEL

JULY 29 to AUGUST 3, 1935

Promoted by The National Sunday School Association of
The Brethren Church

THEME—"The love of Christ constraineth us."—II Cor. 5:14

Description

This Camp and Training School for Brethren young people is being conducted by the National Sunday School Association in cooperation with the Southern California District Conference. While most of the young people and their adult leaders will probably come from the Brethren Churches, the camp is open to Christian young people from any church.

Location

Camp Bethel is located in the mouth of picturesque San Dimas Canyon. The Canyon is thirty miles north-east of Los Angeles. The Canyon Road is one mile east of the San Dimas sign on Foothill Boulevard, and the camp is one mile north of the same boulevard on the San Dimas Canyon Road.

Dates

The camp is to open on Monday, July 29th. Registration and camp allotment will take place in the late afternoon. Beginning with supper at six o'clock, the regular evening program will be carried out. Classes will begin on Tuesday morning. It is hoped that the camp may begin with no late registrations. The program for the week will end at three o'clock Saturday afternoon, August 3rd.

Who May Attend

The camp conference is planned for young people of high school age and above (14-25), and their adult leaders. It is desired that there may be nearly an equal representation of girls and boys. Churches should keep this in mind in selecting their representatives. No church is limited in the number attending camp. It will help greatly to have each group accompanied by some sympathetic adult leader.

What Campers Should Bring

Each camper should bring linen (one sheet and one pillow case), soap, towel and other personal effects, bathing suit (which must be in keeping with a Brethren camp; trunks and jersey for the boys and a conservative type for the girls), Bible, medium or large size notebook, stationery, etc. Also tennis racket and camera may be brought.

Expenses

Each student will pay a camp fee of six dollars which will cover all expenses. This is to be paid at the time of registration. Any additional expense will be what the individual makes it. Individuals or organizations of our churches will make a good investment in assisting young people to meet the necessary expense of camp life.

Detailed Camp Schedule

6:30- 7:00—Reveille.
7:00- 8:00—Breakfast and morning devotions at the table.
8:00- 8:45—Bible Doctrine.
9:00- 9:45—Archaeology.
9:45-10:15—Directed Recreation.
10:15-11:00—Christian Endeavor Methods.
11:15-12:00—Foreign Missions.
12:10- 1:00—Dinner.
1:00- 2:00—Tribe Meetings.
2:00- 5:00—Directed Recreation.
5:00- 6:00—Free Period.
6:00- 7:00—Supper.
7:00- 8:00—Vespers.
8:00- 9:15—Pageant.
9:15-10:00—Camp Fire Fellowship.
10:00-10:30—Quiet Time and Taps.
Wednesday and Friday mornings at 5:00, Prof. Fischer will conduct a hike and nature study.

Courses and Teachers

Bible Doctrine .. Rev. C. W. Mayes
Archaeology Dr. K. M. Monroe
Christian Endeavor Methods
..... Miss Helen Garber
Foreign Missions
..... Rev. Paul Bauman
Recreation Prof. R. F. Fischer

The Camp Staff

Administrative—Dean, K. M. Monroe; Business Manager, Doyle Montz; Dean of Boys, Paul Bauman; Dean of Girls, Mrs. Paul Bauman; Recreational Director, R. F. Fischer assisted by Virginia Force and Richard Gault; Nurse, Mrs. Paul Bauman.

Camp Bethel Committee—President, Doyle Montz; Secretary-Treasurer, Miriam Hendrickson; Recreational Director, Mr. Fischer, (Assistants, Virginia Force, Richard Gault). Publicity, Lorraine Paulson; Music Chairman, Dorothy Irwin; Pastor Counselor, Paul Bauman.

Special Speakers—Various Southern California Pastors will speak at vespers. Dr. J. Hubbard of the Bible Institute of Los Angeles will give the closing inspirational address 2:00 o'clock Saturday afternoon.

Camp Rules and Regulations

1. All members of the school shall remain quiet in their sleeping quarters until reveille sounds at 6:30 A. M., except those going on



study hikes who may quietly at 5:00 A. M.

Promptness to all camp activities required.

Unexcused absences from classes a failure in those subjects.

The Camp requires becoming conduct on the part of all campers, there smoking, profanity, etc., are prohibited. Unbecoming behavior will result in the loss of credits and probable dismissal from the camp.

All campers shall be in bed by P. M. and quiet shall reign.

Visiting relatives and friends are welcome, especially during the long hours when vespers and the athletic programs are in session. However, you will greatly aid our camp discipline if you will refrain from asking privileges which will militate against the proper enforcement of our regulations.

Students, parents or guardians, the pastors, and the camp advisers or groups, are asked to subscribe to above rules, and others which will be submitted on the grounds, at registration time.

Pageants

Sunday evening, South Gate; Tuesday evening, Second Los Angeles; Wednesday evening, LaVerne; Thursday evening, First Long Beach. Friday evening will be stunt night, beginning 8:00 P. M. Vespers will be held after the stunts.

C. E. IN ARGENTINA

(Continued from page 17)

I were writing about Christian Endeavor in South America instead of Argentina there would be much more to say because in Brazil and Chili the Christian work is very strong and have the Christian Endeavor Societies. In time, if the Lord tarries, we doubtless have many more among our missions.

We need the spirit and the methods of these societies. People everywhere are inclined to be willing to let others do things for them. They need to do things themselves, to bear responsibility and to work together as a body.

While we have always tried to develop a native ministry and prepare churches to be self supporting I feel that we are not yet ready to transfer the work to native workers. The most pressing need at the present time is that of able and consecrated and workers from the home land to the young people of this land in Christian Endeavor work. There is a great work which uses young men to volunteer to go out two by two without fixed salary. Usually one or two men do the work for their support and do the rest of the work for the Lord. They can teach the Gospel on the spot. They accomplish more than could be thought possible. Their defect is that they are not trained in the art of proselyting from other missions, but their method of support is worthy of consideration for young men in the home land who cannot come for

lack of funds in the hands of the Mission Board. Why can not the Christian Endeavor societies of the Brethren church promote the formation of a missionary band that will go forth in faith and willingness to sacrifice what others hold dear, in order that they may gain the workers crown in this great and needy field?

C. F. Yoder
Almafuerte, Argentina

NOTES ON THE SUNDAY SCHOOL LESSON BY GEORGE S. BAER

JOSIAH

A Religious Reformer
(Lesson for August 4)

Scripture Lesson: 2 Kings 23:1-5, 21-23.

Additional Scriptures: 2 Kings 22:1 to 23:30.

Golden Text: "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10).

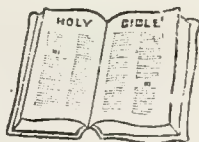
Josiah an Outstanding Leader: Josiah stands among the foremost religious leaders of Judah and Israel and one of the greatest of reformers. The writer of 2 Kings accords him a place above all the kings who ever reigned over Israel or Judah: "And like unto him there was no king before him, that turned to Jehovah with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any one like him" (2 Kings 23:25). The outstanding element of his greatness lay in the fact that he "turned to Je-

hovah with all his heart," and brought his people back to the worship of the true God.

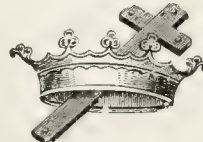
Started Right When Young. Josiah was only eight years of age when he became king, and it was fortunate for his future that he was surrounded by good counselors, and that he was disposed to reverence the house of God and the true Jehovah worship. At the age of eighteen he began to repair the temple, when the Book of the Law was discovered by the high priest. He was profoundly impressed by the reading of it and was filled with apprehensions of evil. He sought an oracle from Huldah the prophetess, who reported that the threatening would be realized, since the Book was true.

He Inaugurates a Reform: Josiah summoned to Jerusalem the elders of the people, the priests and the prophets and read the Book to them. He ordered a cleansing of the temple and city of all accessories to idolatrous worship. Moreover the worship on the high places was abolished and the priests who had been thus engaged were brought to Jerusalem and excluded from the service of the sanctuary. In it all he sought to follow explicitly the instructions of the Book of the Law in destroying idolatry and nature worship and in restoring the worship of Jehovah.

He Celebrates the Passover: The great national feast had been neglected, and it was discovered that the Book of the Law placed great emphasis on it and furnished explicit instructions for its observance. The king commanded the people to assemble and observe the feast. It proved to be one of the greatest observances in Hebrew history and the spiritual pulse of the people was greatly quickened.



NEWS FROM THE FIELD



OUR EVANGELISTIC ENDEAVORS DURING THE YEAR

Our Lord has been exceptionally good to us this year and has blessed our ministry with many souls, for which we are truly grateful. We entered our first campaign this year at Milledgeville, Ill., Feb. 3d with our good brother Dr. W. S. Bell, directing the work of the First Brethren Church, and the Church of the Brethren at Milledgeville. We are pleased with the splendid results Dr. Bell has been able to secure in this co-operative pastorate. One would never have known that the membership of two separate denominations were assisting in this campaign, so fine

was the spirit of brotherly co-operation. It was a source of pleasure to assist Dr. Bell in this wonderful work, and we enjoyed it very much. We do not know just what the exact results of this campaign will amount to, but hope that there will be more than the twenty-five (25) additions previously reported by the pastor. At least we are hoping that our coming to Milledgeville was not in vain and that many more souls will know the Lord.

On March 29th we began a three weeks city-wide campaign in Binghamton, N. Y., which was directed from the First Christian Church and resulted in more than two hundred tak-

ing a stand for the Master. One bright spot of the campaign was the fact that 72 young people definitely pledged themselves for full time Christian service. Our evangelistic party had the pleasure of conducting the Easter Sunrise Service from the top of a nearby mountain. This is an annual affair and was attended by more than 5000 people. This campaign closed the evening of Easter Sunday, and the party spent the week following visiting in New York City, Philadelphia, Baltimore and Washington. While in Philadelphia we met the good people of the First Brethren Church, and to our surprise Brother A. V. Kimmel had arranged for us to have charge of the mid-week service, which we did, being assisted by the Howard Twins, co-workers with Homer Rodeheaver.

Upon arrival at Johnstown, Pa., we found that our brother George H. Jones had all arrangements completed for our second campaign in the Second Brethren Church to begin April 28th. Much to our regret both brother and sister Jones were seriously ill with Influenza and were not permitted to attend the services until near the end of the campaign. Inasmuch as Brother Jones has already made a detailed report of the blessings showered upon the community in this meeting, we shall make no comment other than to say that we have always had the finest spirit of cooperation in working with Johnstown people, and find it a real pleasure to conduct a campaign in this city.

After spending four days in Waterloo in our home, we departed for Dallas, Texas, where we engaged in a two weeks Community Campaign, the results of which we are not measuring in numbers, but feel that our trip to Dallas was not in vain. We do not have a Brethren Church in Dallas, but this seems to be a field where Brethren doctrine is enthusiastically received and appreciated. On our return we experienced exceptionally high water owing to the heavy rains in Missouri and Kansas. This necessitated our driving more than 600 miles off our regular route in order to reach Waterloo, but finally we made it, and as we look back over the work we have been permitted to engage in for our blessed Master we are constrained to believe that no matter what the hardship or difficulty met, He always makes a way for His children, and it is a blessing to be in his service. To Him be honor and glory and blessing and Power now and evermore.

Sincerely
The McCartneysmith

PLEASANT HILL, OHIO

Six months of the present year have passed and during this period the Pleasant Hill Church has been moving forward slowly but surely.

Our program for the year included a revival which was held during the

month of March and in spite of some outside attractions and problems was well attended and once more the church was given opportunity to widen her ministry and reveal to the community and countryside her "Faith in the Book and Its Message."

The church as well as its pastor were privileged to take part in the Pre-Easter Services of the community. These meetings are a yearly affair and make a fine contribution to the spiritual life of the village.

Following our revival came our special Foreign Missionary effort. By using the barrels of the society our offering amounted to just a little over eighty four dollars. We trust this will be but the beginning of real missionary effort on the part of the church at home and abroad.

The various departments of our church are going forward. Our Sunday School is building for the future for its greatest assets are its Young People and its Young Married folks. These two classes have for months held the record in offerings and attendance. This does not mean the older folks are not working; they are, but as we look to the future, if the Lord tarries, we have the material at hand which will enable us to carry on, "until He comes."

The attendance of our school is about 20% greater this year than for the same period last year, the high mark of attendance being reached on Easter Sunday when 212 were present.

Our C. E. is growing and while it is the baby organization of the church we know it will develop and become one of the real helps for the training of our young people.

The Sisterhood, just one year old, will be one of the banner societies of Ohio, we feel sure. With a will to work they have cared for all things and we feel sure their reward will be in keeping with their efforts. With National Conference coming many are planning to attend it hoping through the fellowship and inspiration of the Conference to receive a greater vision,

the result of which will mean the tempting of greater things for Lord.

The W. M. S. is endeavoring to carry on its work for the Lord. Sickness and death has robbed it of some of its leaders but in spite of this the women are loyal to the church and their work.

Summer will bring the marking time period for all organizations. Out of us we hope to come marching forward greater things for Christ and Church.

We are praying for the guidance of the Holy Spirit in all matters. As we "wait for the coming of the Savior" may He point us to those tasks that will bring glory and honor to His Name. As we face the future we are trusting Him who knows the way and desires that we walk therein.

Brethren pray for us.

Sam. J. Adams

The man who will not believe what he does not understand will be compelled to reject more than half of the realities of knowledge.

The sense of security in the midst of danger comes, as it came to the ancient poet. "I will fear no evil, for Thou art with me."

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Ashland, Ohio.

The BRETHREN EVANGELIST

FOREIGN MISSIONARY NUMBER

Containing the Treasurer's Annual Report



The Man of Sorrows

O God of love, whose mercy came
To this dark world of sin and shame,
And on a cross of suffering sore,
That sin and shame in meekness bore.

Supreme the love the Christ displayed
When He, True God, True Man was made;
When He was scorned, His patience then
Shone forth Divine, with sinful men.

Did e'er such mercy lead the great
To stoop from high to low estate?
Did e'er such love incline the heart
To take the erring sinner's part?

His Son our erring souls to save;
'Tis Christ that wins us by the love
From earth below to heaven above.
'Twas God who love'd, 'twas God who gave

Win me, O Lord, whose mercy came
To this dark world of sin and shame,
To that bright world whose beauties shine
For ever in Thy Love Divine.

To Thee, O Father, glory be;
And glory, Christ, God-Man, to Thee;
And to the Spirit, Thee in One,
Now, and while countless ages run.
—Hymns of the Early Church.

Signs of the Times

By Alva J. McClain

THERE Is No Peace."

This is being written at Fishing Bridge, Yellowstone Park, Wyoming. Sitting in the back seat of the automobile, with my typewriter on an improvised table which hooks on the robe rail of the front seat, I can look across the amazingly blue waters of Lake Yellowstone and see Mount Sheridan, snow covered and glistening in the clear air. At this altitude, nearly 8,000 feet, the sun is still hot enough at mid-day to make you appreciate the shade of the lodge-pole pines which abound at this end of the lake. Those who find it too hot resort to the waters of the lake, the temperature of which ranges somewhere between 40 and 50. That sounds cold, but it is not so bad after you get in.

Dinner in most of the camps is finished, the fishermen have ceased their "toil" for the day, the birds are singing, and all seems peaceful. But a newsboy crying his wares through the camp reminds us that Mussolini is determined to take his bite out of Africa, and that war is both certain and imminent. We buy a paper and read the news, mostly concerning the feverish activity of bankrupt nations madly accumulating the implements of warfare against the approaching day of battle.

It is rather depressing, and one wonders whether it might not be well to forbid the sale of newspapers in places like this. On the other hand, the newspapers keep us from forgetting that, after all, "There is no peace to the wicked." (Isa. 48:22).

WHAT The Church Forgot

The plan of our Lord, laid down nineteen centuries ago, put the salvation of the individual soul first. Peace, to have any abiding worth, had to begin inside of individual persons. After that it might flow from one person to another as a relationship. But the idea of peace floating about as an abstract relationship between men and nations, regardless of their inward character, is a fantasy not to be found anywhere in the authentic documents of Christian Revelation.

If, in the present dispensation, Christianity has any peace to offer, it is not to men indiscriminately, but to "men in whom He is well pleased." (Luke 2:14 ARV).

A large group of men in the church, to whom the people looked for leadership, forgot this simple fact. They forgot that there is an essential connection between individual peace with God and international peace among men. And so, turning aside from the business of creating peace in men through the

new birth, they gave themselves to the impossible task of creating peace between men who had no peace within them, men filled with "enmities, strife, jealousies, wraths, factions, divisions." (Gal. 5:20 ARV).

They tried many interesting devices, arbitration treaties, an international court, a league of nations, treaties to outlaw war solemnly signed by all the nations—even fighting the greatest war in human history for the Paradoxical purpose of ending war. And all these devices have failed.

THE Two Ways to Peace.

From the Christian standpoint, there are but two ways that peace can be realized between men. The first way would be to bring every person in the world to Jesus Christ. The second way would be for Christ to return personally to this earth, set up His kingdom, and enforce peace.

Both divine revelation and human experience offer no hope for the realization of peace by the first way in this present age. In spite of all the missionary efforts of the church, there are today on earth more unsaved people than there were when Christianity began nineteen hundred years ago. Furthermore, because Christianity cannot be passed from parents to children, biologically, every newborn generation presents the church with a world which is lost in totality. And thus every few years the entire task of world conversion, if such a thing were possible, would have to be done all over again.

The hope for world peace, therefore, must be found in the personal coming of our Lord. "He will judge the nations, and decide concerning many peoples." (Isa. 2:4 ARV).

But the church should not abandon the work of saving individual men while we wait for the Lord's coming. It is our business to gather out of the lost world a people "for His Name," a people who will constitute the ruling aristocracy of the coming Kingdom, men in whose hearts there is the peace of God, and who therefore will be fitted to be the instruments through whom our Lord will usher in peace among men.

THE Value of Human Life.

The other day I picked up a paper, published in Denver, and found nothing at all on the front page except the pictures of two modern women who had divorced their husbands, and the detailed story of the killing of a notorious gangster. Inside the paper, in a six-inch brief printed on a bit of space which happened to be left on the classified "ad" page, I learned that a flood in China had destroyed 50,000 lives and left 1,000,000 without homes.

A visitor from some other planet would wonder at that sort of newspaper reporting. And yet perhaps we should not lay all the blame on the newspaper

management. The discouraging truth seems to be that the general public more interested in the amours of tv shop-worn women and the demise of gangster "rat" than in the fate of fifty thousand human souls.

Still, I think, the newspapers must bear a share of the responsibility. They are not wholly responsible for the tastes of their readers, it is true; but they have helped to create those tastes. Granted that people like sensational material, surely there is more opportunity for sensational reporting in a holocaust like the Chinese flood than there is in the sordid story of publicity seeking vorcees.

This is one of the "crooked things" of human life that needs to be made straight.

The Deluge and Its Scientific Significance

A great many conditions are difficult to account for unless the fact of the Flood be adhered to. Geology with its fossil study offers some of the most baffling problems; to the careful student. A few suggestions will reveal these extremely perplexing questions.

How can we account for the burial of almost all kinds of plants and vegetation, on a world wide scale, in such tremendous profusion? In many places the world over, are found fossil remains of trees, vines, ferns, palms, sassafras, laurel-magnolia, poplar, willow, birch, and elm, showing not only the leaves but the flowers and fruits in a wonderful state of preservation. The great geologist Dana has said—"with all the perfection they have in a herbarium." If they were found in one place only, it might be explained as a local condition, but being found everywhere in a stone formation that must have formed about the same time, it is rather difficult to come to any other conclusion than that something happened worldwide suddenly . . . This the Bible declares to be the flood. No better explanation can be found.

Again—leaves and flowers are falling from trees today. Many forms of vegetation are being buried continuously. What happens to all this? Today they decay as they are buried. Under very special conditions do we find a process of petrification going on. And petrification can hardly be classed as fossilification. Petrification is a chemical change in the substance itself, while fossilification is simply the substance becoming a form for a mold. True sometimes the very substance itself has been so sealed from the oxidizing action of the atmosphere that it has been preserved unharmed. If this argument be presented that it came about in the

(Continued on page 18)

The Brethren Evangelist

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EDITORIAL

Pictures on the Resurrection of the Body

The resurrection is ever a vital issue, because we are ever compelled to follow our friends and loved ones to the great Divide, beyond which we can only follow with anxious and sustaining faith. Happy are they whose faith does not sustain them in such a time. It is then that an unquestioning attitude toward the Word of God brings blessed assurance. Nothing is more important than that such an attitude shall be encouraged in all our teaching and preaching. This is the truly Christian way, and it has been characteristic of Brethren proclaimers of the Word from the days of Alexander Mack down to the present hour. The outstanding principle fundamental has been and is to let the Word stand and to accept it with unquestioning faith in all matters of doctrine and life. When one is accustomed to doing that, he will have no difficulty with the doctrine of the bodily resurrection of the dead, simply because faith lays hold on it as a blessed reality and reason does not foolishly try to explain it. With such a faith we may all look forward with a growing certainty to a happy reunion with, and a recognition of the friends who go on before. And eagerly and with bright eyes do we look forward also to the meeting of our Lord Jesus when he shall come, in whose likeness we shall appear when our natures shall be glorified by his blessed life.

With such faith it will be a real comfort and consolation to the portions of Scripture that deal with the resurrection of the body and the future life, and perhaps there are those who will appreciate having some of them pointed out, as follows:

From the Old Testament

For I know that my redeemer liveth, and that he shall at the latter day upon the earth: and though after my worms destroy this body, yet in my flesh shall I see whom I shall see for myself, and mine eyes shall behold and not another; though my reins be consumed within me (Job 19:25-27). "But God will redeem my soul from the grave: for he shall receive me," (Psa. 49:15). "The dead men shall live, together with my body shall they awake, and sing, ye that dwell in the dust; for thy power as the dew of herbs, and the earth shall cast out the dead" (Isa. 26:19.) "And many of them that sleep in the earth shall awake, some to everlasting life, and some to shame and everlasting contempt," (Dan. 12:2, 3).

"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction," (Hos. 13:14).

From the New Testament

"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal with the angels; and are the children of God, being children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him," (Luke 20:35-38). "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation," (John 5:28, 29). "He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you," (Rom. 8:11). "Waiting for the adoption, to wit, the redemption of our body," (Rom. 8:23). "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption.... For this corruptible must put on incorruption, and this mortal must put on immortality," (I Cor. 15:42, 53). "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus," (II Cor. 4:14). "Who shall change our vile body, that it may be fashioned like unto his glorious body," (Phil. 3:21).

There can be no doubt about the resurrection of the body if we take the Word at its face value, but if we discount it at any point, we shall have difficulty in accepting any part.

Lotteries and the Christian

Some one asks, "Are the American people to go through another cycle of mental and moral debauchery, due to the effects of the lottery?" The question is occasioned by the fact that the Ways and Means Committee of the House of Representatives is giving consideration to a Federal Lotteries Bill designed to establish a national lottery as an emergency relief measure to pay the soldiers' bonus, and for other purposes. The interrogator must have had in mind that for over two and a half centuries—from 1570 to 1833—the lottery was a blurr upon the morals and general social well-being of both the English and the American people. And the implication is that the informed citizen should reflect on the history of the lottery and should have an opinion which he is ready to express.

If that is true with regard to intelligent citizens in general, it is all the more to be expected that Christian citizens shall take an understanding and conscientious attitude toward the problem. They should know and bear in mind the evil effects of gambling upon individuals and communities where it is given the right-of-way. It is insidious and fascinating, but productive of the most vicious consequences in mind and morals. Some insist that the effects of gambling at lottery chances are as seductively pernicious on the minds of many people as are the effects of narcotics on the human brain and nervous system. People are deceived by vain and delusive expectations and are seduced into habits of idleness and vice, leaving a trail of social evil in their wake. And the fact that gambling may be carried on for sweet charity's sake, or for the purpose of financing a noble project does not change the effects and should not alter the Christian's attitude toward the matter. It may be recalled that churches have resorted to lotteries to raise funds with which to build sanctuaries dedicated to the worship of God, and school buildings in which to teach the Word of God, but that is to the shame of the churches and not to the justification of gambling devices. Even the raffling off of quilts and cakes by some of

our Protestant church organizations cannot be allowed to go unquestioned, nor to give a show of respectability to the principle of chance involved. The recollection of such means can only bring chagrin to spiritually minded church leaders and cause them to vow never to allow such compromising efforts to be carried on in the name of religion by their permission.

The story of gambling is everywhere the same, no matter under what auspices it is conducted, nor for what purpose. It works against morals, public welfare and Christian standards. It is iniquitous in its influence on the individual, the community, the church and the state, and nation after nation has been compelled to resort to severe measures to abolish it. On such an issue the Christian's attitude can only be one of abstention and opposition.

EDITORIAL REVIEW

"HE GOETH BEFORE YOU into Galilee." That is always the Lord's way. He is the eternal pioneer, going before us, breaking ground, preparing the way for us. Whatever new and untried way we go, whenever we arrive we find that he has preceded us. Nothing comes suddenly upon him. Nothing is new to him. He is never surprised.

BERLIN CHRISTIAN ENDEAVORERS are heard from this week, and an interesting report it is, and well worth reading. We hope other societies will follow their example and tell what they are doing for their Lord and Master. Bear your witness as faithful Endeavorers should.

THE FIRST CHURCH OF LONG BEACH, California, has called Dr. Bauman to another year of service as pastor, the twenty-fourth consecutive year, according to information received from the church bulletin. Dr. Bauman and the Long Beach church have a unique record for continuance of service together, and the outstanding achievements speak for the success and the divine approval of this cooperative undertaking.

THE FOREIGN MISSION OFFERING this year closing with June from the churches of the Brotherhood amounted to \$40,196.21, which is an encouraging gain over last year, as you will see by referring to the Treasurer's report this week. More than one-third of the entire offering was given by the churches of Southern California, their total offering being \$14,344.15

CAMP JUNIATA is reported this week by two of the young people who were there, Mary Ashman, who was dean of girls, and Elton Whitted, who was assistant to the dean of the camp. Part of their report consists of words of appreciation on the part of a goodly number of the students. From these words it is clear that the work of this camp was highly successful. And these expressions seem to be typical of the attitude of the attendants of all the camps.

CONSCIENCE only urges a man to live up to the light that he has; it does not give him additional light; therefore it is possible for a person to be given to certain types of wrong-doing conscientiously until he has been instructed according to the standards set by the Lord Jesus Christ. That is one reason why the great principles set forth in the Sermon on the Mount are so important to successful Christian living.

BROTHER JAMES S. COOK writes a newsletter this week speaking a word in behalf of the church at Portis, Kans., where he closed a successful pastorate last fall, then telling of the work at Flora, Indiana, where he is now located, and where he is being given fine cooperation in his leadership. As a result of his evangelistic efforts since coming on the

field twelve souls have been added to the church, and plans are now under way for raising funds with which to carry the indebtedness on the church.

BROTHER FLOYD W. SHIER, secretary of the Ohio district conference, gives us a brief report of the recent session held at Ashland under the moderatorship of Brother C. Stewart, and also gives the new officary of the district. It was a well attended conference and the program was quite varied and full of interest. The new moderator-elect is K. M. Monroe, the vice moderator is Brother Grant McCall and Brother Shier was re-elected to his secretarial position. Next year's conference will go to Gratis during the third week in June.

LaVERNE, CALIFORNIA, church has enjoyed a year of blessing under the hand of God, according to the report of the correspondent this week. The work is going forward in every department. The financial achievements have been especially commendable, over \$9,000 having passed through the church treasury during the year, and the congregation is not an unusually large one either. The church has experienced a net gain in membership during the year, 1934-35, forty-four, the net gain during the past quarter being twenty-five. Brother Archie L. Lynn is the capable pastor of this church.

MRS. NORA BRACKEN DAVIS, for whom prayer was requested in last week's paper, passed to her eternal reward on the morning of July 23, 1935, following an operation at a hospital at Easton, Maryland. Mrs. Davis has for a goodly number of years been a highly valued member of the staff of Sunday school lesson writers and her place will be hard to fill. She was well equipped by nature and by training to work with the children's division of the Sunday school and her work has been appreciated most by those who best understood the needs and problems of the task to which she selflessly gave her splendid talents. Further words will be given in a later issue, but in the meantime we extend in behalf of the Evangelist family sincere sympathy to the bereaved husband and three small children, the oldest thirteen years of age.

"LORD, TEACH US TO PRAY"

TOPICS for July and August

"But thou, when thou prayest, enter into thy closet, and when thou hast shut the door pray to the Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Mt. 6:6.

1. Pray for the Young People's Camps which are being held in Ohio, Pennsylvania, Indiana, Iowa and California.
2. Pray for the Summer Daily Vacation Bible Schools which are now in progress.
3. Pray for churches which yearly experience a great "summer slump." Pray that the leadership of the churches may become more and more spiritual and prayerful.
4. Pray for all summer revival meetings and summer Bible Conferences.
5. Pray for the work of the Brethren Church as a whole, and especially for the leadership of the Holy Spirit in the transactions of the coming National Conference to be held at Winona Lake, Indiana.

F. M. S. DEPARTMENT

Louis S. Bauman, Editor
Long Beach, California

"Go Ye Into All the World and Preach the Gospel to Every Creature"

EDITORIAL

"Arthur and Louis"

**"A POINT OF VIEW" and
"A QUALITY OF LIFE"**

In *The Gospel Messenger* (July 13, 1935,) there appeared rather a remarkable editorial under the above caption—"Arthur and Louis." Probably these names were aimed to merely represent two different groups over which the editor wished to "shed a few useless tears of passing regret;" but, if so, we cannot but but that Smith and Jones, or Pat and Mike, would have served his purpose equally as well.

We do not know who "Arthur" is. We hazard no guess. He may be fiction or fact. But we **do** know who "Louis" is. He is **fact** and not **fiction**. Intentioned or not, the "Louis" of the editorial is properly named. Moreover, "Louis'" thinking as to "A Point of View" and "A Quality of Life" is not misrepresented. It is set forth correctly and exactly.

Moreover it has been his privilege in the past few years to do his thinking on this subject "out loud" before many very large congregations of people. Less than two months ago, "Louis" accepted the invitation and spoke on the subject before three different audiences at the World's Fundamentalist Association Conference in Portland, Tacoma and Everett. He is now at the largely attended Central Pennsylvania Bible Conference, Lakemont Park (near Allentown), Pa., where on next, August 3rd, he will again think "out loud" on this subject:—"A Point of View" and (or) "A Quality of Life." More exactly, the subject will be **"The Oxford Group Movement: God or of the Devil?"** And the conclusion is going to be, without the slightest hesitation—"Of the Devil!"

So the editor of *The Gospel Messenger* is right. "Louis," at least, is a hopeless case, and "will probably never make the 'great discovery' that 'would be a wonderfully illuminating and satisfying' to the editor of *The Gospel Messenger* and to some others who, for the sake of peace, advise both "Arthur and Louis" to **forget about their theology.**"

If we are correctly informed, over in Russia, the devil himself has taken a hand in the task of improving (?) social relations by compelling men, women and little children to **"forget about their theology."** It is not necessary for us here to elaborate upon all four words comprehend.

Our readers may be wondering what this is all about? Let us explain as briefly as we can. There is a "Movement" presenting itself to the world and attracting great throngs of elite sinners to its meetings, known as "The Oxford Group Movement." We say "elite sinners" because the "Movement" proclaims in its authorized literature that its appeal is not to "the down-and-outs" but to "the up-and-outs." It boasts that it is void of theology. Mr. David Bishop of Liverpool, friend of the "Movement" says:

"Some critics of the Oxford Group urge that it has no theology. That is true, but it need not surprise us. After all, in the beginning, experience came before doctrine. Life in the risen Christ was known before it was explained."

If Dr. Davis is right, why spake the Apostle James: **He begat us with the word of truth?** (1:18) "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Saving experience before saving knowledge, is unadulterated fiction. Here is a battle that (in spite of any desire for peace) must be fought to death—**where there is no regenerating truth, there is no regeneration!**

Now, the real "Bible" of the Oxford Group Movement is a book entitled **"For Sinners Only."** (That is, "Up-and-out" sinners only. For no "gospel" which is void of the theology of the blood that was shed on the cross, avails for the "down-and-outs") In this book, page 117, appears the clear statement: **"These (Oxford Groups) . . . do not stand for a point of view as the price of a safe seat in Paradise, but for a quality of life."**

This is not a chance statement. It is the whole teaching of the Oxford Group Movement compressed into a single sentence. It cannot be otherwise since this "Movement" is without a theology. On this ground, then, we stand and say: The Oxford Group Movement is inspired by Satan, the eternal foe of the Son of God who came forth from the womb of a virgin, died upon a cross to pay the price of the sinner's redemption, arose from the grave in the body in which He died, and is coming again to reign over the creation He has redeemed.

We affirm with all the force at our command that "a point of view" as to Jesus Christ and the true doctrines concerning Him, determines whether or not a sinner shall have "a safe seat in Paradise." True, the "point of view" must be sincere and fully accepted by the sinner. Your "point of view" is your

faith, and **faith saves**. A thousand Scriptures proclaim it. We deny with all the force at our command, that "a quality of life" has anything to do with salvation. **It is the fruit of salvation, not the cause of it.** A thousand Scriptures affirm this fact. **"Nothing in my hand I bring"**—not even "a quality of life." **"Simply to Thy cross I Cling!"**

It is true, as the editor of The Gospel Messenger proclaims: "A point of view and a quality of life belong together and they are together in every wholesome religious experience." But it is also true that it is the "point of view" which brings a sinner into God's favor, and thus saves him, while "the quality of life" follows as the sure result. **Assuredly** "they are together in every wholesome religious experience."

Verily "Louis" says once more, "Look at the thief on the cross—What quality of life had he to commend him to the divine mercy? It was a point of view that saved him." "Louis" is only surprised that the editor of The Gospel Messenger cannot see through the great spiritual danger of his own reasoning. He says:

"The thief lacked opportunity to accumulate a stack of golden deeds. He would have done this if he could, assuming the sincerity of his confession, and in that act of his will his life took on a new quality. It was that new quality of life in him, the necessary accompaniment of his new point of view, which wrought recognition of the dying Christ."

Does the editor of The Gospel Messenger honestly believe that there was wrought suddenly in the breast of the blasphemous thief "a new quality of life" which, if the thief could have descended from the cross and thus could have had "opportunity," would have enabled him to "accumulate a stack of golden deeds" sufficiently high to offer to the living God as "the PRICE of a safe seat in Paradise?" If so, then "Louis" must continue to be an object of pity over which the editor may "shed a few useless tears of regret." For, when it comes to the "price of a safe seat in Paradise," no new "quality of life" that a condemned sinner can ever realize, no matter though it enables him to "accumulate a stack of golden deeds" heaven-high, can ever be the **price** of his redemption. When it come to the **price** there is but **one**:

"For as much as ye know that ye were not redeemed with corruptible things, as Silver and Gold... but with the precious blood of Christ, as of a lamb without blemish and without spot." (I Peter 1:18, 19).

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains.

"The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away!"

"NON PROFESSIONAL MISSIONARIES IN BUENOS AIRES."

This is the title of a article by E. C. Rogers in the latest issue of WORLD DOMINATION. We are passing

on the major part of this article to our readers, since it deals with Argentina, a land in which all of the readers of THE BRETHREN EVANGELIST have an intense interest, we are sure. The article gives us great encouragement to continue our work in that land which has been declared by some of the leading missionary statesmen of the world to be the most difficult land on the face of the earth for evangelization.

One of the most striking things in this article is the fact that God is using small things in that region of spiritual night for accomplishing His own great purposes. It is interesting to note how the Word of God itself does work whenever it reaches the mind of man, no matter how deeply steeped in sin he may be. A mutilated Bible is dug out of a pile of waste paper in a kitchen, with no missionary night, and souls are born again! Another youth, "the liveliest devil of them all", was "suddenly changed, as from night to day, and began preaching to the rest" after he had been persuaded to simply read the Bible for himself. Its great prophetic message convicted him of its truthfulness, and, again, the power of the Gospel is made manifest in the salvation of souls. It certainly pays to give people the Word of God.

Who can read this article and not be persuaded that we have never done a better work in Argentina than to send out the Bible Coach from one end of the great Province of Cordoba to the other, scattering the Word of God? The seed has been sown, and that seed, under the care of the Holy Spirit, will produce its glorious harvest in due time! Brethren, let us have faith in God and continue to sow the seed.

THE WORLD'S HEART CRY.

Words of a heathen woman: "Tell your people how fast we are dying, and ask if they cannot send the gospel a little faster."

An Indian woman: "Oh, tell us again who He was and tell it slowly, for we forget so soon."

A New Zealand Maori girl: "Do not hinder me, I must go and tell my people the good news."

An Eskimo appeal: "Tell it to me once more, for I, too, want to be saved."

A Chinese woman: "Are we only to hear this once—only—once?"

A Burmese boy's inquiry: "Does Jesus Christ live here? Tell me where I can find Him. Tell me—tell me!"

—Evangelical Christian.

« « NOMADS » »

By Dr. Florence N. Gribble

French Equatorial Africa

Rolling hills, storm-swept, or sun-burned—often reburned by fiercely roaring fires—clouds drifting over the visible vault which we call the sky, breezes oftentimes playing softly—but sometimes transformed into roaring winds—long grass in large areas—streams of pure water—no tse tse flies—such is Yaloke. Such Yaloke has been through countless years. Formerly only herds of goats grazed wide pastures, until recently—(so recently we can hardly fix the date) nomadic Mohammedan travellers came in from the north carrying the banner of Islam, bringing horses and donkeys as beasts of burden, and of passage, and driving before them immense herds of cattle. Concessions have been obtained from the government, new villages have been formed, villages of different nomadic tribes—Hausa, Bamou, Bororo, Foulbe, Tulani, etc. One common language is understood by all, the Hausa, although many dialects are employed. In this language, the whole of the Bible has been translated by far away workers in “Sunny Nigeria” from whence many of these nomads come. The rules are very simple, both as to reading and pronunciation, and missionaries hitherto laboring among the pagan tribes find the Gospel understood by these nomads, though simply read aloud in the Hausa tongue.

Here and there is an English-speaking Tulani, or, perhaps, Hausa; now and again one reads or “hears” French; “Malamus” or scholars are among them who read or write with the Hausa characters.

Among these Tulani hearers of the gospel, one named *Irimo*, has seemingly responded with all his heart. He comes for teaching at every opportunity, invites us eagerly to the Hausa village in which he resides, has ceased to count the meaningless beads, prays to Allah in the name of *Isa* (Jesus), brings to our door every wandering Tulani, that he, too, may be instructed in the gospel of the Son of God, prays in secret and hungrily hears the Word which he cannot read. Is not this the work of God's own Spirit?

The dispensary was used in beginning work among these nomads. Scarcely a day but what some present themselves there for treatment,—sometimes only one or two, sometimes as many as forty at once. In the early days we tried teaching them there—but they would not mix with the pagan hearers. Dress, manners, customs, language, religion are all so different that

we began teaching them first on verandas and now in any available rooms of houses or other buildings. We have found that we must “endeavor to be all things to all men in order that by all means we may win some.”

Their voluminous robes are in marked contrast to the naked skins of our pagan tribes—(the latter from the standpoint of cleanliness at least, far preferable). They are traders—and sell not only meat and milk, but in small quantities and at a great profit, salt, needles, pins, thread, nuts and what-not. At these little bazaars the crowds gather, and here we have begun our evening classes, teaching all who will listen. Accustomed to order in our teachings among pagan tribes, it is not always easy to sit—in a deck chair—on the narrow veranda of a bazaar—or near its entrance, reading, explaining, propounding, exhorting, teaching, changing languages as hearers come and go—French, Hausa, Sango, English—whichever will best suit the needs of the group with which one is momentarily occupied.

Travelling far from Yaloke in Bangui, Carnot, Boda, Bozoum, Pasua, one meets them—these chance (?) hearers. With smiles and outstretched hands they approach. “It is Madame from Yaloke;” (I here give my own testimony) “Won't you read us again the third chapter of Yohanna (John)?” And out of the pocket of the car we pull the Hausa Testament. The crowd gathers and hear to their astonishment their own language, or at least their own *lingua franca*. Strangers begin to ask us questions but here we must resort to an interpreter, as we do not yet understand this marvelous language. And so the “Word of God is having free course and is being glorified” among nomadic Mohammedan hearers. Pray for them in a special way as this message reaches you, that among them many may be saved.

GOD'S OUT-STRETCHED BOW

One of the greatest strains of life is the strain of waiting for God. God takes the saint like a bow, which He stretches and stretches, and we get to a certain point and say, “I cannot stand any more!” But God goes on stretching. He is not aiming at OUR mark, but HIS OWN, and the patience of the saints is that WE HOLD ON until He lets the arrow fly straight to HIS goal.

—Oswald Chambers.

Missionary Statesmanship in the Congo

As Reported in the Congo Mission News

In the October issue of the Congo Mission News is a report of a great missionary conference held in the Belgian Congo, conducted by that great missionary statesman, Dr. John R. Mott. Inasmuch as the Belgian Congo joins our own field in Oubangui-Chari, and inasmuch as the problems of the two fields are quite similar, the following portion of the report will be of interest to our readers and all those interested in the advance of our work in the heart of Africa. Here is a brief resume:

"The first question considered was THE CHRISTIAN MESSAGE and EVANGELIZATION. All were of one mind and voice in agreeing that JESUS CHRIST is our message and that the urgency of this message demands that every possible agency and means be utilized in its propagation.

"It is encouraging to review the many characteristics of the African which are assets in teaching Christianity; his natural interest in religion, his love of music, his responsiveness and his friendliness.

"Some stations reported ingatherings of such dimensions that they amount almost to mass movements. It was generally admitted that our greatest weakness in evangelization lies in our inability or failure to shepherd properly the converts that we have won.

"Real and commendable progress has been made toward the establishing of a self-propagating, self-supporting and self-governing INDIGENOUS CHURCH. Many Congo Christians have manifested a laudable zeal in spreading the Good News. Self-support is fostered on every mission and in some quarters tremendous strides have been made toward the attaining of this goal. In several of the missions, native leaders have been ordained and in the church courts, which direct the affairs of the indigenous church, have a vote which is on a par with that of the missionaries.

"Great prominence was given to the subject of CHRISTIAN EDUCATION. Genuine effort is being put forth to follow the courses laid down by the State for primary and second degree schools, necessary adjustments being made to include instruction in religion from the Protestant point of view.

"In a land where the vast majority of the population is illiterate, the school is an indispensable adjunct to the church, and the keenness of the African to learn creates a priceless opportunity to attract people to the Gospel. Indeed, the class room has been

one of the most fruitful means of winning the youth of the land, and not a few of their elders, to Christ and of leading them into a cleaner and a larger life.

"It was observed that a weakness in our educational work is discernible in the failure of the pupil to apply to village life what he has learned in school. We need to redouble our efforts to reach and uplift the women and girls who are far outnumbered by the men and boys in the class rooms. In Africa, as elsewhere during this stagnating depression, there is lack of opportunities for the graduates to use the talents and their learning.

"An examination of the question of CHRISTIAN LITERATURE revealed the encouraging fact that considerable amount and variety of literature in the vernaculars is already available. In some languages the whole Bible and in others, portions of the Scriptures are now in use. A list of further literature needed was drawn up and all are urged to produce and make this available as soon as time and means permit.

"Perhaps on no mission field in the World has MEDICAL WORK played a more important part in presenting Christ to a people than in Africa. Where fear and superstition reign supreme, the doctors and nurses have almost miraculously broken down barriers and gained an entrance into villages and hearth that were once closed to us

"They who were privileged to attend this conference will not soon forget Dr. Mott's inspiring address on 'The Rising Tide of Religion' and especially the ringing challenge with which he closed.

"The tide operates all over the world. It is well to take advantage of the rising tide. There is a great need for wise pilots and every teacher, every preacher, every editor is a pilot. A pilot must know the port; he must know the course, its sands, its rocks; he must know the time.

"Now is the time. The tide is rising. Let us ever now follow the beckoning hand of Christ, the piercing hand, the unerring hand."

Repentance is toward God and not toward punishment.—Pentecost.

What we want is enthusiasm. Don't be afraid of it. Some people the minute you speak of enthusiasm think it is fanaticism. Do you know what the word "enthusiasm" means?—"in God," that is what it means.—D. L. Moody.

THE SICK ROOM

By Martha Snell Nicholson, Wilmington, Calif.

(Note: Mrs. Nicholson, the author of this and many other beautiful poems sent us, is a personal friend of the Editor. In connection with this poem, it is interesting to note that she is a "shut-in"—acquainted with "The Sick Room" these many years. This poem therefore comes forth from her own soul's experience).

*My sick-room is the heart of me,
And beats with love and pain and grief.
Its pangs are often sharp as death,
Yet strangely sweet beyond belief.
Weary and worn when day is done,
Yet all my clouds have golden rifts,
For always in the wistful dusk
Come tender angels bearing gifts.*

*A battle-ground where forces meet,
And lances shatter end on end
As marching hours go down to death;
Thy angels oft for me contend.
Lord God of battles, gird me with
Thine armour bright! O, strengthen me,
Heal Thou my blindness! Round my bed
Thy marching hosts my eyes would see!*

*A school-room where I learn of God,
And con my lessons o'er and o'er,—
Of love and faith, of patience, hope,—
The alphabet of heavenly lore.
At night I put my books away,
And from my window try to trace,
In all that starry host above,
The shining of my Teacher's face!*

*A sanctuary! Thou art here!
No darkest hour is spent alone.
And with my hand in Thine, at last
I learn to say, "Thy will be done!"
O holy hours, alone with Thee,—
How sweet within Thy will to rest,
Secure from storms beneath Thy wings!
Mould Thou my life,—Thou knowest best!*

The Missionary Plan of God

By Elias Newman

The people God redeemed should be governed by the Book God wrote. Too often in our missionary addresses we hear more of what some missionary statesman or favoured servant of God has said than what our blessed Lord Himself has left on record as our supreme and all sufficient incentive to do His work. The Bible is the one text-book on missions authorized by God; and if God's people are to study it more than they do, and read less of what men say, they would get a clearer and truer view of God's missionary plan.

DEFINITION — Missions means the extensive and comprehensive realization of God's great and redemptive purpose in Christ by means of frail and weak human messengers. It is also the agency by which Jews and heathen by nature in darkness and superstition see the great Light, and in which the Light of the World shines in upon them.

ORIGIN—The primary origin of missions is in the heart of God. Historically it originates in the life, commands, death, and resurrection of Lord Jesus. Practically missions were caused by the loving concern of the early Christians for the world and the world.

THE MISSIONARY THOUGHT has always been in God's heart. No sooner had man disobeyed Him, than by nature become corrupt, than He planned a way of return. This was the reason for Israel having been chosen as the nation through whom He would work in reclaiming the world.

THE MISSIONARY MESSAGE is contained in Christ's vicarious atonement. He died that we might live. He being rich became poor, that we who were poor through his poverty might become rich. In other words, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This is the great missionary message.

THE MISSIONARY DUTY is found in Christ's commands, and they are: To "leave all and follow Him." To preach to "every creature," to "all the world," beginning not at Peking, but Jerusalem, then going into Judea, Samaria and the uttermost parts of the earth. Paul, the apostle to the Gentiles, carried this command out to the letter. Beginning at Jerusalem. He ended in a world-wide missionary endeavor which everywhere included the Jews, to whom he always went first. We are still in the same dispensation in which Paul lived, and the same rules apply to us.

THE MISSIONARY MOTIVE lies in the nature of the redeemed life. There are missionaries today who are failures, together with the Societies and Boards that employ them. This is because the motive is other than the redeemed life. The early missionaries were told to wait in Jerusalem until they received power from on high—the baptism of the Holy Ghost, who was to consecrate and sanctify them for their holy work. We need to lay great stress on this in these days. Missionaries need

more than the Bishop's or Presbyter's hands laid on them.

They need a living faith in an ever-present God, conforming to a life of holiness continually controlled by the Holy Ghost.

THE MISSIONARY TASK lies in a world under the sway and rule of the evil one. Everywhere and all around we see Satan ruling and the people in his power. Great emphasis is laid today on education and social service, good things in their place. But we must not forget that we are in a lost world to be saved, and not simply an ignorant world to be educated.

THE MISSIONARY POWER is the Holy Ghost. Without Him the apostles could do nothing. What all mission fields need today, and above all, the Jewish mission field, is Spirit-filled missionaries, who have this power.

THE MISSIONARY GOAL is the completion of the CHURCH, the Body of Christ, the Second Coming of Christ and the setting up of His glorious Kingdom on earth with the final consummation of all things.

THE MISSIONARY PLAN—The essentials of the plan for carrying to the world the Gospel of Christ we would expect to be given to the witnesses and representatives of the Master. We find instruction and guidance in the commission at each crucial point.

THE MISSION FIELD — The field is the world (Matt. 13:38). The world is too great a concept and needs to be divided. On what principals and lines shall division be made?

(1) First division spiritual, between that which is of the world and not of the world, as seen in Cain and Abel.

(2) Second, racial division, Esau and Jacob. We have, after the call of Abraham, or perhaps after Israel left Egypt, the world divided into Hebrews and Gentiles, those who have the revelation of God and those without it.

(3) Third, geographical distinction, as put forth in Acts 1:8, comes next into consideration. Jerusalem, Judea, Samaria, and the uttermost parts of the earth. On what principle shall the field of labor be selected? Go to the people who have not heard the Gospel. Labor where results can be obtained. Develop strategic points from which as centers the news might sound forth. This is seen as the method Paul adopted.

THE MISSIONARY AGENTS—God the Father gave His Son so that through Him He might beget many sons. Each one in turn He dedicates to His service in His redemptive work.

THE MISSIONARY RESPONSIBILITY — Now in what capacity are we, as believers, responsible?

The general church (spiritual Body of Christ) may be thought as conveying the responsibility, but it has no definite local habitation.

The general church (visible Body) has no central authority. And in connection with local church or ecclesiastical organizations there is no evidence of any missionary command or charge given in Scripture. Ultimately the obligation and responsibility for missions rests on the individual soul, elected for service and led to it by regeneration and sanctification.

We cannot shirk the responsibility of mission. Ignorance and enmity must be met by Gospel truth. Darkness brought face to face with Light—the only thing that can dispel it. Hatred must be overcome with love. And we must be filled with light, and our hearts overflowing with the love of God who bears the sacred message of the cross.

We are facing dark days, and they are likely to become darker in the immediate future. It is the privilege of the child of God to look even further ahead to see after the long night the glorious dawn when the Sun of Righteousness shall shine forth with healing in His wings.

May that time speedily come should be our daily prayer. Even so, come, Lord Jesus!

—From "The Dawn"

I AM THE MACHINE

BY P. R. HAYWARD

A Message to Parents

I am the Machine.

My fingers are made of steel—tireless.

My brain is electricity—unfailing.

My muscles are power—without limit.

I multiply the skill of man's hands a thousandfold—and then leave those hands idle and impoverished.

I have multiplied men's comforts.

I have added to his luxuries.

I have increased manifold his wealth.

I do undreamed of and marvelous things.

I stand on exhibit and seem almost to enjoy man wonderment at my achievements.

The men who created me I have conspired to destroy.

Long before you were born I laid my plans to circumvent your dearest plans for your children.

You trained them to work—and I created a world that would keep them idle.

You made them frugal—and I schemed to prevent them from earning anything to save.

You taught them honor as a groundwork for success—and I destroyed their chances for success of any kind.

Until the men who made me turn an equal to mastering me, I will destroy life for your children.

I am the Machine.

A Future Argentine Saint

The Devotee of Holy Exercises—Maria Antonia de la Paz y Figueroa.

By Alica Barraneos Fernandez

The following is a translation of extracts from an article, taken from ACONCAGUA, of the life of one who has done more than any other, perhaps, in the establishment of these "Casas de Ejercicios."—Loree Sickel.

The Devotee of Holy Exercises—Maria Antonia de la Paz y Figueroa.

Will we have a saint of Argentine origin in the future? In the year 1905, when the bishops of our country signed a petition to the Pope intreating the canonization and canonization of that servant of God, Maria Antonia de la Paz y Figueroa, there was every promise of its realization.

Maria Antonia de San Jose as she was called in religion, was born in the city of Santiago de Estero about 1730. She grew up in cultured surroundings. Being the child of wealthy and aristocratic parents, her life developed in the midst of culture,

but prepared more for the extraordinary abilities of one who was destined by providence to carry an important place in the religion of this continent of America.

While young and beautiful she fled from the world which could allure her with flattery and adulation

and gave herself up to meditation.

When, in 1767, the King of Spain, Carlos the Third ordered the expulsion of the Jesuits from Spain and America, the humble and virtuous woman fled out from her retirement.

Defying persecution, she started on her way over lonely and dangerous roads. She traversed during several years nearly all of the northern part of Argentina from Jujuy to Cordoba. Her desire was to do holy exercises in towns, villages and cities. These exercises lasted about eight days in complete retirement with personal meditation and the spirit of penitence.

She tried to give new vigor to the work of Loyola, which had been interrupted and was in danger of dying out. She knew that the orders of the king meant the closing of numerous houses of exercises. Her journey was extremely painful and long. In many places she had difficulties. In Cordoba, even after receiving permission from the bishop for the practice of holy exercises, she was denied the right to give them. In spite of that, because of her persis-

tence, she was able to provide a house of exercises for that city.

Even greater sufferings awaited her in Buenos Aires. The exact date is not known when she started on her journey on foot from Santiago del Estero. She crossed the forests and deserts, and the wild beasts respected her, who travelling the dusty way by day, at night converted hunger and thirst from the journey into the profound sleep of the exhausted. The underbrush served her for a bed and the native trees were the only witnesses to her heroism. One afternoon, early in 1779, she entered Buenos Aires after having walked more than nine hundred miles.

Windows were thrown open and the doorways crowded with curious ones. To everyone, this woman, barefooted, footsore, her clothes in tatters, that exhorted all to do penance, was a witch. She was ridiculed and even stoned and finally had to take refuge in the old

*"I am seeking for one who will wait and watch
For MY beckoning hand, MY eye;
Who will work in MY manner the work I give,
And the work I give not, pass by.
And, oh, the joy that is brought to Me
When one such as this I can find—
A man who will let Me do all MY will—who is set
To study his MASTER'S mind."*

church of La Piedad.

From that day until her death, over twenty years, she continued to work. She overcame the indifference of Victory Vertiz, after he had denied her several times, obtaining permission to give the exercises to the first twenty persons that would apply for them. Later, the number of those who came to do penance increased so that it was necessary to obtain larger quarters. Finally the house that stands today at Independence 1190-1194 was secured. There, during a number of years, until her death, this brave woman, who had entered Buenos Aires under taunts and insults lived to see more than sixty thousand people come to her to take the holy exercises.

The exercises were not the only end pursued by her. She dedicated herself to many works of charity. She had the gift of working miracles and is given the credit for having multiplied the loaves and other food when it was necessary. She cured a demented man, who was considered incurable and

(Continued on page 16)

Non-Professional Missionaries in Buenos Aires

By E. C. Rogers

(From WORLD DOMINION)

"Other men laboured and ye are entered into their labours." Gospel work in Argentina is aptly described in these words, and reports from all quarters reveal that the fields are indeed white unto harvest. We reap to-day what Allen Gardiner, Besson, Thompson, Torre, Payne, Barbrooke Grubb and many other noble pioneers, long gone to their reward, have sown in tears.

Picture, if you can, a country vast enough to include Morocco, Spain, France, Germany, Norway and the British Isles, with climatic conditions just about as varied, but with a total population probably not greatly exceeding that of London and Paris combined, and you will agree that even if one were fortunate enough to have access to the necessary data it would baffle the skill of a precise writer to condense within the limits of a readable article any fair account of present-day evangelistic effort in this land of subtle charm and amazing contrasts.

Argentina has often been called "the land of opportunity," and looking back over the last quarter-of-a-century, I do not hesitate to say that this is more accurate today than ever. Although it is generally admitted that no movement which could be truthfully described as "a revival" has yet been seen, the hard times of the last few years have prepared many hearts to receive the message. Crop failures, political unrest, currency depreciation and many other factors caused the wave of prosperity to vanish from this land of plenty; and unemployment, which used to be the exception, is now one of our most serious problems. Insidious communist propaganda is rife, and although the Eucharistic Congress recently held was considered to have been a great success, the extravagant display of luxury and the undisguised distinction between rich and poor embittered many—especially the men—who, ignorant of anything better, are being driven to rank atheism. The challenge to reach out to such with the Gospel of "the unsearchable riches of Christ" is more pressing than ever and open doors abound on every hand.

Having been tied to a typewriter in a Buenos Aires office for over nineteen years, I can only speak first-hand of a fraction of what goes on in and around this city of about two million inhabitants, sometimes termed the Paris of the western hemisphere, where, in spite of the present depression, conditions are ideal for any young man or woman of average capabilities desirous of an opportunity for non-professional missionary work.

Soon after my arrival from the interior, I fell in with a like-minded

Italian artisan who had been converted some fifteen years previously at one of Mr. Torre's open-air meetings in a plaza at the squalid southern end of the town. He had long been anxious to see definite Gospel work going forward in the revolting slum where he lived, down among the factories and cattle yards which lie just beyond the city limits across the Riachuelo. Between us, we rented a room and, as neither of us had any confidence in our preaching powers, got others to come and do the speaking at first. That little beginning has resulted in a prosperous and almost entirely self-supporting work with three halls in the central and outlying districts, which my wife and I still look upon as our center of operations.

Similar work has been done in numerous districts during the last thirty years. Baptists, Methodists, Presbyterians, Brethren and others work in different suburbs as a rule, and with so much virgin territory there need be no overlapping. There are a few deplorable exceptions of course, due to human frailty, but in general a spirit of practical cooperation exists among the leading workers, and interchange of pulpits is frequent.

This sketch would be hopelessly incomplete without some mention of the lady workers. Eternity alone will reveal how much of the success achieved has been due to the self-denying efforts of the noble army of devoted ladies, married and single, self-supporting and otherwise, who carry on women's meetings, and find time to do the indispensable visiting work without which progress is impossible. An Anglo-Argentine stenographer, employed in our company, helps to support her mother, has classes in two Sunday Schools of a suburban Methodist work, and is busy most evenings of the week with Christian Endeavour and other activities.

From our slum center above mentioned, we have been privileged of late to reach out and preach the Gospel in several small inland towns where we found widely open doors and where no evangelism had ever been done. The first link in the chain was a visit, during my annual holiday some six years ago, to a town over sixty miles up the river where there is a flourishing work carried on by an Australian dentist. At the weekly prayer meeting an unemployed well-digger asked prayer for a town twenty-five miles away. He had visited this town with tracts, finding four isolated believers who had not even been visited since an engine-driver, who occasionally held meetings with them, had been changed to another run three years before. Getting a lift in a

friend's car and taking the well-digger as a guide, we set out to visit A. By one of the coincidences which so clearly indicate the path of divine guidance, a plate-laying foreman, whom we may call Victorino, turned up while we were there, on an unexpected visit to his parents. Victorino had found a mutilated Bible among waste paper in a kitchen some seventeen years previously when transferred to another railway section. He had been saved himself and had been used to win four relatives at A, as well as others. This little group begged us to return and although A is seventy-two miles away from the city, with a wretched train service, we could not refuse. It was worth the three hours' journey to find about seventy people gathered whenever we advised them we could, although at times the preacher would be almost illiterate.

For about two years we paid them spasmodic visits on week-ends and bank holidays with the cheering result that a dozen or so made professions of faith. Then a young Argentine couple who had been trained in one of our missions, decided to settle at A, to seek employment; I spent my four days' annual holiday there, taking up a small marquee tent, so as to give them a good start. There is now an entirely self-supporting work at A, with a thirty baptized members.

It might be wearisome to tell the length how the chain has gone on extending until five other small places have been reached, some of them still off the beaten track.

It is characteristic of evangelism in Buenos Aires that most encouraging results are obtained from comparatively insignificant efforts. Take a plain instance in the case of a young Argentine, whom I will call Toribo, whose widowed mother was one of the converts. Toribo peddles olive oil in a little Ford delivery van, which he uses on Sundays as a Gospel omnibus in which we have made hair-raising trips to some of the places above referred to. About three years ago he told me he was anxious to see Gospel work commenced in a western suburb visited on his business rounds where nothing was being done. He found a small shop to let and I lent him a few benches and an old harmonium. He started with his own family and a young Swiss friend, but within a few days had found two or three isolated families who gladly joined up with him.

A charcoal-dealer was saved during the opening meetings and subsequently moved out into the next suburb, inviting Toribo to start a Sunday School in his house. A weekly meeting has resulted and a little group is gathering there. This man's brother was saved some years ago in a city evangelistic campaign and he and his mother and sisters had been praying much for him. The brother brought him along to the meetings.

One of Toribo's customers is a
(Continued on page 16)

Treasurer's Report

From July 1, 1934 to July 1, 1935

GENERAL FUND

Balance on hand July 1, 1934	\$32,248.01
Receipts	19,491.81
Transfer from Undesignated Fund	1,545.68
Total Receipts	\$53,285.50
Disbursements:	
Treasurer's Assistant	\$ 1,000.00
Office Secretary	1,200.00
Help	60.60
Supplies	21.35
Typewriter	62.68
Postage & Expressage	92.13
Printing Treasurer's Report 1933-1934	100.00
Printing	6.65
Offering Barrels	313.92
Offering Printed Matter	194.01
Missions Conf. of N. A.	25.00
Contributions to Magazines	10.80
State Incorporation	25.00
Gift to Graflex Camera	179.00
Meetings Expense	6.50
Lot 25	35.74
Assessment (Lots 44 & 45)	196.22
Lot 44 & 45	13.00
To Annuity Property Fund	2.00
To Brethren Missionary Fund	49.75
To Garber Booklet Fund	15.46
To African General Fund	11.34
To South American General Fund	98.93
	773.24
	17.69
	3,238.37
	7,662.09
Disbursements	\$15,411.47
Balance on hand July 1, 1935	\$37,874.03

SOUTH AMERICAN GENERAL FUND

Balance on hand July 1, 1934	\$ 0.00
Receipts	1,759.32
Transfer from Undesignated Fund	17.50
Transfer from General Fund	7,662.09
Total Receipts	\$ 9,438.91
Disbursements:	
Allowance and Allowance to Sichel to Sept. 1, 1935	\$ 1,679.16
To Charles F. Yoder to Sept. 1, 1935	1,957.33
Gift to Miss Nielsen	5.00
Gifts to Charles F. Yoder	17.00
Field Expenses (11 months)	11.25
Postage	3,915.00
Trip to South America	118.89
To Nielsen Fund	1,407.86
To Romanenghi Fund	221.45
	105.92
Disbursements	\$ 9,438.91
Balance on hand July 1, 1935	\$ 0.00

AFRICAN GENERAL FUND

Balance on hand July 1, 1935	\$ 0.00
Receipts	3,970.36
Transfer from Undesignated Fund	104.82
Transfer from General Fund	3,238.37
Total Receipts	\$ 7,313.55
Disbursements:	
Expenses, Yaloke (15 months)	\$ 1,500.00
Expenses, Bellevue, (15 months)	1,500.00
Customs, etc. on Multigraph and Type-	
for Yaloke	83.22
Examinations	30.00
at for Kabba Station	103.95
al Dues	6.75
ipped by First Church of Johnstown	36.55
and Postage on African Remittances	40.50
ous	31.31
to African Special Fund	11.05
to Byron Fund	246.72
to Emmert Fund	574.26
to Tyson Fund	44.81
to Taber Fund	110.56
to Sheldon Fund	438.40
to Kennedy Fund	438.54
to Jobson Fund	358.76
to Hathaway Fund	1,090.18
to Crawford Fund	407.82
to African-Hospital Fund	87.52
	172.65
Disbursements	\$ 7,313.55
Balance on hand July 1, 1935	\$ 0.00

AFRICAN BIBLE TRANSLATION FUND

Receipts:	
Balance on hand July 1, 1934	63.35
Cash Receipts	235.76
Total Receipts	\$ 299.11
Disbursements:	
Balance on hand July 1, 1935	\$ 299.11

AFRICAN HOSPITAL FUND

Receipts:	
Balance on hand July 1, 1934	\$ 145.89
Cash Receipts	595.46
By Transfer from African General Fund	172.65
Total Receipts	\$ 914.00
Disbursements:	
By draft to the Field Treasurer	\$ 825.00
Special Gift (sent to Field Treasurer)	75.00
American Medical Ass'n Subscription for Dr. Gribble	11.00
Medical Women's Nat'l Ass'n for Dr. Gribble	3.00
Total Disbursements	\$ 914.00
Balance on hand July 1, 1935	\$ 0.00

AFRICAN NATIVE EVANGELISTS' FUND

Receipts:	
Balance on hand July 1, 1934	\$ 47.42
Cash Receipts	145.00
Total Receipts	\$ 192.42
Disbursements:	
To the Field	\$ 149.50
Balance on hand July 1, 1935	\$ 42.92

AFRICAN SPECIAL FUNDS

Receipts:	
Balance on hand July 1, 1934	\$ 897.56
Cash Receipts	875.60
By Transfer from African General Fund	246.72
Total Receipts	\$ 2,019.88
Disbursements:	
To the Field (bal. on Bellevue Church)	\$ 0.00
To the field, Special gifts	180.00
Communion Set (Yaloke)	125.00
	70.60
Total Disbursements	\$ 375.60
Balance on hand July 1, 1935	\$ 1,644.28

W. M. S. FUND

Receipts:	
Overdraft July 1, 1934	\$ 26.69
Cash Receipts	1,329.00
Total Receipts	\$ 1,355.69
Disbursements:	
Bassai Station Field Expenses	\$ 1,500.00
Overdraft July 1, 1935	\$ 197.69

BANGUI STATION FUND

Receipts:	
Balance on hand July 1, 1934	\$ 23.50
Disbursements:	0.00
Balance on hand July 1, 1935	\$ 23.50

BICKEL FUND

Receipts:	
Balance on hand July 1, 1934	\$ 0.00
Cash Receipts	433.00
Total Receipts	\$ 433.00

Disbursements:	
Allowance to Dec. 1, 1935	\$ 297.52
Balance on Furlough Expenses	8.66
Deputation Expenses	3.50
Outfit Funds	5.00
Total Disbursements	\$ 314.68
Balance on hand July 1, 1935	\$ 118.32

BYRON FUND

Receipts:	
Balance on hand July 1, 1934	\$ 0.00
Cash Receipts	287.77
By Transfer from Undesignated Fund	5.00
By Transfer from African General Fund	574.26
Total Receipts	\$ 867.03

Disbursements:

Allowance (16 months)	\$ 466.00
Deputation Expense	89.00
Outfit Funds	6.00
Furlough Expense, Return to Africa	304.00
Total Disbursements	\$ 865.00

Balance on hand July 1, 1935	\$ 0.00
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CRAWFORD FUND

Receipts:	
Balance on hand July 1, 1934	\$ 0.00
Cash Receipts	350.00
By Transfer from African General Fund	87.00
Total Receipts	\$ 437.00

Disbursements:	
Allowance to Dec. 1, 1935	\$ 437.00
Balance on hand July 1, 1935	\$ 0.00

EMMERT FUND

Receipts:	
Balance on hand July 1, 1934	\$ 176.00
Cash Receipts	337.00
By Transfer from Undesignated Fund	311.00
By Transfer from African General Fund	44.00
Total Receipts	\$ 869.00

Disbursements:	
Allowance to October 1, 1935	\$ 329.00
Furlough Expense	500.00
Deputation Expense	8.90
Outfit Funds	31.00
Total Disbursements	\$ 869.00

Balance on hand July 1, 1935	\$ 0.00
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FOSTER FUND

Receipts:	
Balance on hand July 1, 1934	\$ 626.10
Cash Receipts	759.30
Total Receipts	\$ 1,385.40

Disbursements:	
Allowance to December 1, 1935	\$ 816.70
Special Gifts	19.00
Total Disbursements	\$ 835.70

Balance on hand July 1, 1935	\$ 549.70
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GRIBBLE FUND

Receipts:	
Balance on hand July 1, 1934	\$ 159.10
Cash Receipts	466.10
Total Receipts	\$ 625.20

Disbursements:	
Allowance to December 1, 1935	\$ 437.52
Allowance to Marguerite Gribble to November 1, 1934	38.88
Special Gifts	35.25
Total Disbursements	\$ 511.65

Balance on hand July 1, 1935	\$ 113.63
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HATHAWAY FUND

Receipts:	
Balance on hand July 1, 1934	\$ 0.00
Cash Receipts	388.10
By Transfer from African General Fund	407.82
Total Receipts	\$ 795.92

Disbursements:	
Allowance to December 1, 1935	\$ 655.37
Deputation Expenses	108.21
Outfit Funds	15.00
Balance Furlough Expense	17.34
Total Disbursements	\$ 795.92

Balance on hand July 1, 1935	\$ 0.00
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JOBSON FUND

Receipts:	
Balance on hand July 1, 1934	\$ 0.00
Cash Receipts	76.52
By Transfer from African General Fund	1,090.18
Total Receipts	\$ 1,166.70

Disbursements:	
Allowance to December 1, 1935	\$ 816.72

Children's Allowance to August 1, 1935	349.98
Total Disbursements	\$ 1,166.70

Balance on hand July 1, 1935	\$ 0.00
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KENNEDY FUND

Receipts:	
Balance on hand July 1, 1934	\$ 0.00
Cash Receipts	726.06
By Transfer from African General Fund	358.76
Total Receipts	\$ 1,084.82

Disbursements:	
Allowance to August 1, 1935	\$ 279.00
Children's Allowance to August 1, 1935	233.29
Special Gifts	39.26
Furlough Expense	500.00
Deputation Expenses	33.27
Total Disbursements	\$ 1,084.82

Balance on hand July 1, 1935	\$ 0.00
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MORRILL FUND

Receipts:	
Balance on hand July 1, 1934	\$ 395.33
Cash Receipts	1,679.75
Total Receipts	\$ 2,075.08

Disbursements:	
Allowance (4 months advanced)	\$ 233.33
Outfit Funds	730.99
Travelling Expense to Africa	766.24
Deputation Expense	25.00
Miscellaneous	2.50
Total Disbursements	\$ 1,758.06

Balance on hand July 1, 1935	\$ 317.02
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ESTELLA MYERS FUND

Overdraft, July 1, 1934	\$ 11.11
Cash Receipts	480.00
Net Receipts	\$ 468.89

Disbursements:	
Cash to Miss Myers	\$ 497.44
Overdraft, July 1, 1935	\$ 28.55

SHELDON AUTO FUND

Receipts:	
Balance on hand July 1, 1934	\$ 165.00
Cash Receipts	730.10
Total Receipts	\$ 895.10

Disbursements	0.00
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Balance on hand July 1, 1935	\$ 895.10
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SHELDON FUND

Receipts:	
Balance on hand July 1, 1934	\$ 0.00
Cash Receipts	117.18
By Transfer from African General Fund	438.54
Total Receipts	\$ 555.72

Disbursements:	
Allowance to August 1, 1935	\$ 486.37
Balance Furlough Expense	10.85
Outfit Funds	35.00
Deputation Expense	23.50
Total Disbursements	\$ 555.72

Balance on hand July 1, 1935	\$ 0.00
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TABER FUND

Receipts:	
Balance on hand July 1, 1934	\$ 0.00
Cash Receipts	1,011.60
By Transfer from African General Fund	438.40
Total Receipts	\$ 1,450.00

Disbursements:	
Living Expenses in France (12 months)	\$ 927.27
Tuition and Books	291.48
Laundry and Clothing	84.93
Medical Expense	33.63
Miscellaneous	19.86
Advance on Expenses	92.83
Total Disbursements	\$ 1,450.00

Balance on hand July 1, 1935	\$ 0.00
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TYSON FUND

Receipts:	
Balance on hand July 1, 1934	\$ 249.24
Cash Receipts	697.79
By Transfer from African General Fund	110.56
Total Receipts	\$ 1,057.59

Disbursements:	
Allowance (14 months)	\$ 408.34
Deputation Expense	165.89
Outfit Funds	176.01

Furlough Expense (Return to Africa)	307.35
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Total Disbursements	\$ 1,057.59
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Balance on hand July 1, 1935	\$ 0.00
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SOUTH AMERICAN BIBLE & TRACT FUND

Balance on hand July 1, 1934	\$ 596.51
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Disbursements	0.00
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Balance on hand July 1, 1935	\$ 596.51
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SOUTH AMERICAN BUILDING FUND

Receipts:	
Balance on hand July 1, 1934	\$ 2,041.32

Disbursements:	
Advance on Almafuerie Property	100.00

Balance on hand July 1, 1935	\$ 1,941.32
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SOUTH AMERICAN HELPERS' CHILDREN'S FUND

Receipts:	
Balance on hand July 1, 1934	\$ 1.14

Cash Receipts	37.00
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Total Receipts	\$ 38.14
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Disbursements:	
To the Field	\$ 37.00

Balance on hand July 1, 1935	\$ 1.14
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SOUTH AMERICAN STUDENTS' AID FUND

Receipts:	
Balance on hand July 1, 1934	\$ 932.90

Disbursements	0.00
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Balance on hand July 1, 1935	\$ 932.90
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LARSON FUND

Receipts:	
Balance on hand July 1, 1934	\$ 71.60

Cash Receipts	34.00
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Total Receipts	\$ 105.60
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Disbursements:	
Special Gifts	\$ 34.00

Balance on hand July 1, 1935	\$ 71.60
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NIELSEN FUND

Receipts:	
Balance on hand July 1, 1934	\$ 327.69

Cash Receipts	245.83
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By Transfer from South American General Fund	221.45
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Total Receipts	\$ 795.00
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Disbursements:	
Salary to July 1, 1935	\$ 495.00

Furlough Expense	300.00
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Total Disbursements	\$ 795.00
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Balance on hand July 1, 1935	\$ 0.00
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ROMANENGHI FUND

Receipts:	
Balance on hand July 1, 1934	\$ 113.08

Cash Receipts	6.00
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By Transfer from South American General Fund	105.92
--	--------

Total Receipts	\$ 225.00
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Disbursements:	
Six Months' Salary to Mrs. Romanenghi	225.00

Balance on hand July 1, 1935	\$ 0.00
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ANNUITY INTEREST FUND

Receipts:	
Overdraft, July 1, 1934	\$ 208.63

Cash Receipts	946.83
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Net Receipts	\$ 738.20
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Disbursements:	
Interest to Annuitants	876.58

Overdraft, July 1, 1935	\$ 138.38
--------------------------------------	------------------

Balance on hand July 1, 1935	\$ 0.00
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ANNUITY PROPERTY FUND

Receipts:	
Overdraft, July 1, 1934	\$ 655.94

Cash Receipts from rents, etc	935.28
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Cash Receipts from Sale of Property	150.00
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By Transfer from General Fund	98.93
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Net Receipts	\$ 528.33
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Disbursements:	
Repairs to Property	121.12

Taxes	235.69
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Property Transfer Cost	34.00
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Interest to Annuitants	717.50
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Total Disbursements	\$ 1,108.31
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Overdraft, July 1, 1935	\$ 579.98
--------------------------------------	------------------

Balance on hand July 1, 1935	\$ 0.00
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BRETHREN MISSIONARY FUND

Receipts:	
Balance on hand July 1, 1934	\$ 826.67

Cash Receipts	5.00
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By Transfer from General Fund	773.24
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Total Receipts	\$ 1,604.91
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Disbursements:

Publishing (7 issues)	\$
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Advance to Brethren Pub. Co.	\$
------------------------------------	----

Cuts	\$
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Subscription to World Dominion	\$
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Miscellaneous	\$
---------------------	----

Total Disbursements	\$
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Balance on hand July 1, 1935	\$
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GARBER BOOKLET FUND

Receipts:	
Overdraft, July 1, 1934	\$

By Transfer from General Fund	\$
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Balance on hand July 1, 1935	\$
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GRIBBLE BOOK FUND

Balance on hand July 1, 1934	\$
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Cash Receipts	\$
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Total Receipts	\$
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Disbursements:	
To Brethren Publishing Company	\$

Misc. Printing and Postage	\$
----------------------------------	----

Cuts	\$
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Total Disbursements	\$
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Overdraft, July 1, 1935	\$
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UNDESIGNATED FUNDS

Receipts:	
Balance on hand July 1, 1934	\$

Cash Receipts	\$
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Total Receipts	\$
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Disbursements:	
Transfer to General Fund	\$

Transfer to South American General	\$
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Transfer to African General Fund	\$
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Transfer to Byron Fund	\$
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Transfer to Emmert Fund	\$
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Total Disbursements	\$
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Balance on hand July 1, 1935	\$
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VARIOUS FUNDS OUTSIDE OF BRETHREN DENOMINATION

Receipts:	
Belgian Gospel Mission	\$

Hebron Community Center	\$
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China Inland Mission	\$
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Central American Mission	\$
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J. A. Vaus (Jewish Work)	\$
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Hebrew Christian Alliance	\$
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American-European Fellowship	\$
------------------------------------	----

American Board of Missions to Jews	\$
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Florence Ottinger (East Africa)	\$
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Claude H. Pearson (Sailors' Work)	\$
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George M. Richardson (Sailors' Work)	\$
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Dawson Trotman (Sailors' Work)	\$
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Mrs. Rose M. Foulke, China	\$
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South American Mission (Jos. Davis)	\$
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Luis Farre, South America	\$
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Total Receipts	\$
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Disbursements:	
Cash paid out as listed above	\$

Balance on hand July 1, 1935	\$
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TOTAL EXPENDITURES AS TO FIELD

South American Field	\$10,302.54
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African Field	18,484.80
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All Others	752.12
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HOME EXECUTIVE EXPENSE ITEMIZE

Salary, Treasurer's Assistant	\$ 1,000.00
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Salary, Office Secretary	1,200.00
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Office Help	60.60
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Office Supplies	21.35
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Portable Typewriter	62.68
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Postage and Express	92.13
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Printing Treasurer's Report 1933-1934	100.00
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Misc. Printing	6.65
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Easter Offering Barrels	313.92
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Foreign Missions Conference of N. A.	25.00
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Telephone	25.00
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California State Incorporation	179.00
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Repairs to Graflex Camera	6.50
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ERINGS FOR FOREIGN MISSIONS

the Year July 1, 1934 to July 1, 1935

* Indicates Increase in 1935 Offerings over 1934)

PENNSYLVANIA DISTRICT	
Valley	\$ 43.34
own	182.00
ugh	63.90
Valley	270.82
on, W. Va. *	3.02
ugh	11.00
ugh	327.28
own, Del.	127.75
own (1st)	7.07
own (2nd)	769.45
own (3rd)	25.35
own (3rd)	141.05
own	8.00
ing	107.73
ing	500.07
ing	188.41
ing	163.85
ing	139.00
ing	87.80
ing	10.30
ing	181.50
ing	16.94
ing	2,550.44
ing	150.73
ing	186.32
ing	141.00
ing	34.63
ing	63.00
ing	54.75
ing	8.53
ing	190.28
ing	150.00
ing	326.60
ing	7.92
ing	146.25
ing	\$ 7,752.08
ing	6,664.36
ing	\$ 1,087.72
SOUTHEASTERN DISTRICT	
ing	\$ 18.00
ing	392.46
ing	188.03
ing	10.00
ing	5.00
ing	15.00
ing	68.47
ing	65.00
ing	70.06
ing	276.13
ing	27.50
ing	118.39
ing	15.00
ing	5.00
ing	431.54
ing	6.25
ing	970.59
ing	41.50
ing	239.32
ing	\$ 2,963.74
ing	2,785.53
ing	\$ 178.21
OHIO DISTRICT	
ing	\$ 150.25
ing	431.00
ing	156.20
ing	6.00
ing	671.09
ing	93.09
ing	50.00
ing	15.21
ing	44.29
ing	784.00
ing	147.10
ing	131.36
ing	12.00
ing	44.12
ing	149.70
ing	122.41
ing	23.15
ing	294.81
ing	73.50
ing	99.79
ing	153.61
ing	11.35
ing	94.24
ing	117.24
ing	210.00
ing	441.83
ing	96.89
ing	32.00
ing	118.53
ing	35.82
ing	87.00
ing	\$ 4,896.58
ing	4,675.00
ing	\$ 221.58
INDIANA DISTRICT	
ing	\$ 8.29
ing	500.00

*Burlington	20.00
*Campbell, Mich.	405.00
Clay City	63.20
County Line	9.75
Dutchtown	6.65
Elkhart	441.73
*Flora	169.59
Fort Wayne	3.19
*Goshen	210.58
Howe (Brighton)	6.30
Huntington	3.51
*Loree	108.71
Mexico	81.77
*Muncie	250.14
Nappanee	318.51
*New Paris	77.69
*North Liberty (1st)	41.73
*North Liberty (Bethel)	24.76
North Manchester	138.38
Oakville	40.37
*Peru (1st)	113.02
*Peru (Center Chapel)	20.80
*Roann	197.28
*Roanoke	18.00
*Sidney	142.30
South Bend (1st)	187.00
Tiosa	21.10
Twelve Mile	19.00
*Wabash (College Corner)	21.35
Wabash (Poplar Grove)	5.06
Warsaw	220.05
Sundry Unclassified Offerings	7.00
Total	\$ 3,901.75
Total for 1934	4,003.06
Decrease under Preceding Year	\$ 101.03
ILLIOKOTA DISTRICT	
*Dallas Center, Iowa	\$ 433.55
Des Moines, Iowa	20.00
Garwin, Iowa	72.00
Lanark, Ill.	303.94
Leon, Iowa	115.69
Milledgeville, Ill.	112.37
Udell, Iowa	4.00
*Waterloo, Iowa	455.75
*Williamsburg, Iowa	207.64
Sundry Unclassified Offerings	12.00
Total	\$ 1,737.00
Total for 1934	1,450.69
Increase over Preceding Year	\$ 286.31
MID-WEST DISTRICT	
Beaver City, Neb.	\$ 97.50
Carleton, Neb.	22.57
Falls City, Neb.	230.61
Fort Scott, Kans.	17.00
Hamlin, Kans.	69.60
McLouth, Kans.	8.00
Morrill, Kans.	44.54
Mulvane, Kans.	8.75
*Portis, Kans.	134.03
Total	\$ 632.60

Total for 1934	804.99
Decrease under Preceding year	\$ 172.39
NORTHWEST DISTRICT	
*Harrah, Wash.	\$ 233.52
*Spokane, Wash.	211.96
Sunyside, Wash.	647.85
Total	\$ 1,093.33
Total for 1934	1,036.93
Increase over Preceding Year	\$ 56.40
NORTHERN CALIFORNIA DISTRICT	
*Lathrop	\$ 440.00
*Manteca	229.36
*Turlock	298.00
Total	\$ 967.36
Total for 1934	1,155.07
Decrease under Preceding Year	\$ 187.71
SOUTHERN CALIFORNIA DISTRICT	
*Fillmore	\$ 304.15
*Glendale	112.17
*LaVerne	1,942.20
*Long Beach (1st)	7,183.40
*Long Beach (2nd)	1,150.46
*Los Angeles (1st)	494.15
*Los Angeles (2nd)	898.89
*South Gate	346.68
*Whittier	1,891.05
*Sundry Unclassified Offerings	21.00
Total	\$14,344.15
Total for 1934	11,710.53
Increase over Preceding Year	\$ 2,633.62
GENERAL MISCELLANEOUS OFFERINGS	
Miscellaneous Offerings for 1935	\$ 3,939.79
Miscellaneous Offerings for 1934	3,153.31
Increase over Preceding Year	\$ 786.48
DISTRICT TOTALS FOR THE YEAR	
July 1, 1934 to July 1, 1935	
*Pennsylvania	\$ 7,752.08
*Southeastern	2,963.74
*Ohio	4,896.58
Indiana	3,901.75
*Illiokota	1,737.00
Mid-West	632.60
*Northwest	1,093.33
Northern California	967.36
*Southern California	14,344.15
*General Miscellaneous	3,939.79
Grand Total All Funds, 1935	\$42,228.38
Grand Total All Funds, 1934	37,439.47
Increase Over Preceding Year	\$ 4,788.91
SUMMARY—1934-1935	
Receipts	
By Cash	By Transfer
Disbursements	
By Cash	By Transfer
Balances	
July 1, '34	July 1, '35
African Bible Translation Fund	\$ 235.76
African General Fund	3,970.36
African Hospital Fund	595.46
African Native Evangelists Fund	145.00
African Special Funds	875.60
Annuity Property Fund	1,085.34
Annuity Interest Fund	946.83
Bangui Station Fund	.....
Bielke Fund	433.00
Brethren Missionary Fund	5.00
Byron Fund	287.77
Crawford Fund	350.00
Emmert Fund	337.05
Foster Fund	759.30
Garber Booklet Fund	.....
General Fund	19,491.81
Gribble Book Fund	189.05
Gribble Fund	466.15
Hathaway Fund	388.10
Jobson Fund	76.52
Kennedy Fund	726.06
Larson Fund	34.00
Morrill Fund	1,679.75
Myers Fund	480.00
Nielsen Fund	245.86
Romanenghi Fund	6.00
Sheldon Auto Fund	730.10
Sheldon Fund	117.18
South American Bible & Tract	.....
South American Building Fund	.....
South American General Fund	1,759.32
South American Helpers' Children	37.00
South American Students' Aid	.....
Taber Fund	1,011.00
Tyson Fund	687.79
Undesignated Fund	1,984.50
W. M. S. Fund	1,329.00
Miscellaneous Funds	752.12
GRAND TOTALS	\$42,228.38
By Cash	\$18,072.41
By Transfer	\$37,115.17
By Cash	\$18,072.41
By Transfer	\$39,314.04
By Cash	\$44,427.85
By Transfer	
*Overdraft	

FIFTEEN LEADING CHURCHES

Long Beach, Calif. (1st)	\$ 7,183.40
Philadelphia, Pa. (1st)	2,550.44
LaVerne, Calif.	1,942.20
Whittier, Calif.	1,891.05
Long Beach, Calif. (2nd)	1,150.46
Washington, D. C.	970.59
Los Angeles, Calif. (2d)	898.89
Dayton, Ohio	784.00
Johnstown, Pa. (1st)	769.45
Canton, Ohio	671.09
Sunnyside, Wash.	647.85
Philadelphia, Pa. (3d)	510.73
Listle, Pa.	500.73
Berne, Ind.	500.00
Waterloo, Iowa	455.75

COMPARATIVE FISCAL YEAR OFFERINGS

1900-1901	\$ 403.94
1901-1902	2,832.55
1902-1903	558.90
1903-1904	392.80
1904-1905	459.39
1905-1906	462.22
1906-1907	524.41
1907-1908	2,815.48
1908-1909	2,747.75
1909-1910	3,836.27
1910-1911	4,187.39
1911-1912	3,568.81
1912-1913	3,575.19
1913-1914	4,781.02
1914-1915	3,939.84
1915-1916	5,123.02
1916-1917	6,365.47
1917-1918	14,029.50
1918-1919	19,280.74
1919-1920	29,787.70
1920-1921	29,251.86
1921-1922	31,004.21
1922-1923	33,481.31
1923-1924	35,765.55
1924-1925	34,568.73
1925-1926	37,402.13
1926-1927	40,414.50
1927-1928	39,572.30
1928-1929	42,213.10
1929-1930	45,003.01
1930-1931	47,652.72
1931-1932	38,305.23
1932-1933	37,007.95
1933-1934	37,439.47
1934-1935	42,228.38

NEW LIFE MEMBERS
of the
FOREIGN MISSIONARY SOCIETY
Acquired During 1934-1935

Miss Clara J. Hendley	Philadelphia, Pa.
Mrs. H. W. Nowag	Johnstown, Pa.
Mrs. S. Walter Link	Ambridge, Pa.
Marguerite P. Taber	France
Miss Mary Thompson	Philadelphia, Pa.
Wm. Dumont Voorhees	Long Beach, Calif.

(Making a total of 405 Life Members to date)

LOUIS S. BAUMAN,
Treasurer.

A Future Argentine Saint

(Continued from page 11)

raised a laborer from the dead, who had fallen from a scaffold. Many times at night, when her presence was needed by persons in distant places, she would suddenly appear, like a shadow, releasing them from all danger.

She died March 7, 1799, and was buried in the ancient church of La Piedad, secretly, without even an epitaph to mark her resting place. After many years, when the old edifice was torn down, her remains were sought by order of Archbishop Monsenor Escalda, but the efforts proved unfruitful. That which later helped to locate the sacred bones of our heroine, is considered miraculous. On May 2, 1867, a little girl dressed in white, made known the fact that she had received mysterious information and indicated the exact spot to the workmen. Her remains were identified by a thick piece of wood at the head of the coffin. They are now in the Temple of La Piedad.

It is altogether possible that she will

be canonized. Providence, always generous to our Republic, always present in the great needs of our history, will perhaps give us, in the near future, an Argentine saint, as heroic as our gauchos and as humble as the flowers of our fields.

Non-Professional Missionaries

(Continued from page 12)

out to yet another suburb and as soon as the doors were fitted to her house, invited him to start a Sunday School there. I have visited the crowded Saturday evening meeting which is held in that two-roomed shanty in this neglected district where Mr. Payne used to preach thirty years ago with little visible result. Toribio and his wife are not particularly gifted or discreet, and possibly would not be passed by any mission Board as capable to undertake work in these populous suburbs, but they have a real love for souls and he has a praying mother. The little meetings he organizes are of the humblest, but as far as we know, none of the districts he is evangelizing have been visited by anyone else in recent years.

During the house-to-house canvass for Toribio's opening meetings, the Swiss found an ex-political prisoner recently released from the Ushuaia penal settlement, the story of whose conversion in the jail is thrilling, and who joyfully brought along his wife and other unsaved relatives, several of whom made profession. Desiderio (not his real name) has suffered prolonged unemployment, but now writes cheerily from the remote corner where he has obtained a post that he has linked up with other workers and is winning souls for Christ.

Desiderio's testimony in my small tent and other Gospel meetings held audiences spellbound. He was imprisoned for the mere bagatelle of plotting the assassination of Provisional-President Uriburu! With his gang was a young scapegrace whose father was a baker, whom I remembered as an open-air preacher when I first arrived in the country. The baker's widow was permitted to send warm clothing to her son down in the frigid penal settlement, and she put her husband's Bible in the parcel with the result that the prodigal son of many prayers was saved. Desiderio relates that this youth, who had been the liveliest devil of them all, suddenly changed as from night to day, and began preaching to the rest. After long resistance, Desiderio was persuaded to read the Bible for himself, and, as a keen student of history, he was first attracted by the historical fulfillment of prophecy. He was convicted and converted with three of his companions, so that for about a year prior to the amnesty proclaimed by President Justo, these five jail birds spent their afternoons of conditional liberty studying the Bible together in the shelter of the rocks on the very

shores where Allen Gardiner breathed out his martyr soul in intercession to God eighty years ago. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

HER TREASURES IN THIS WORLD

A story of much significance is related of a worldly, selfish young woman who on one occasion dreamed that she was in heaven.

As she was being shown through the holy city examining and admiring the many beautiful residences, she paused before one exceptionally beautiful. Turning to her guide, she said, "For whom is this beautiful place?"

"Why, that's for your gardener," answered the guide.

"For my gardener? Why, he would not know what to do in such a spacious dwelling. He would be entirely lost in a mansion like this! Why, he lives in such a little bit of a cottage on earth; he might do better, I give him reasonable wages, but he gives so much of it away to the poor, miserable people that he has hardly enough to keep his wife and family, let alone any comforts or luxuries."

Walking on apace, they came to a little bit of a cottage.

"And whom is this being built for?" asked the young woman.

"Why, that is for you," answered the guide.

"For me!" she exclaimed in wonder and surprise. "Why that cannot be for me! I have always been accustomed to a mansion for a house. I could not adjust myself to such a small house."

Still plainly but sadly answered the guide: "It is for you. Our great Architect does the very best He can with the material that is sent up to Him."

Where are you laying up your treasure?

The courage that holds in the midst of a challenging world is born out of the influence of the indwelling Spirit. We are cowards because we will not let God "have His way with us."

If you will hide God's Word in your heart some dark day when you are rummaging there you will find it, and the light of the heavenly comfort will ease your pain.

There is a legend that St. Peter sent two angels from heaven to gather the Petitions and Thanksgiving from the earth. The Angel of Thanksgiving had a larger hamper, but the Collector of Petitions had only a small basket. The petitions overflowed many times the basket, but the Angel of Thanksgiving had only three in her hamper. We beg often, but praise rarely. It is still true that to him that hath shall more be given for the thankful soul receives God's blessings because He dares to trust him with them.

I. DUKER
President
Goashen, Ind.

NATIONAL SUNDAY SCHOOL ASSOCIATION

N. V. LEATHERMAN
General Secretary
Berlin, Pa.

L. MILLER
Vice President
Aurortown, Va.

M. A. STUCKEY, EDITOR
Ashland, Ohio

K. M. MONROE
Treasurer
Ashland, Ohio

« « Camp Juniata » »

By Mary Ashman and Elton Whitted

"Why I Like Camp Juniata"
You're seeking for a place to rest,
Camp Juniata is the best.
God we have beautiful fellowship,
young folks intimate friendship.
fine lessons you will learn,
have those campfires for which
all yearn.

Edith Magalotti.

Camp Juniata is the realization of a
long held by the members of the
sylvania Sunday School Board and
vitaly interested in the train-
ing of Brethren young people.

In the year 1933, through the full
operation of the National Sunday
School Association, Juniata camp was
started. The first year the enrollment
was 44, and the second year 42. This
year, the third year of the camp, the
enrollment jumped to 67.

The camp is located on a hill over-
looking the beautiful Juniata River. It
is a "place of beauty" with the camp
situated on the hill among the pines and the
mountains stretching away in the dis-
tance.

The camp itself consists of a
Hall, Administration and Recrea-
tion Building, fifteen cottages, and
a beautiful outdoor recreational facili-

ties. The students in camp this year were
given the opportunity to express themselves
by answering the question "Why I like
Camp Juniata?" Space does not per-
mit the inclusion of all those testimonies.
However, following are a few of
those offered which were felt to express
the consensus of opinion pervading the
entire body.

"I like Camp Juniata because

.of the spiritual atmosphere
which has been prevalent from start to
finish of the camp. The teaching of
the Holy inspired word has drawn me
to Him and the Christian fellow-
ship of all the young folks from the
different Brethren churches will long be
in my memory. The natural beauty of
Juniata has just been a means of
drawing one to pause and ponder about
the artist behind it all.—P. L."

.I have found a sweeter and
friendship, not only with my
peers and with the faculty but
with my Lord. (And the eats were
great).—P. B."

.it offers Christian fellow-
ship that is away from the rush of life,
nothing is supervised, and the word
of God is taught.—P. D."

"of the Christian fellowship
with other young people, and here
among the mountains I felt the near-
ness of God and His love.—M. D."

"of the fellowship with stu-
dents and teachers, and the inspiration
I have received from this camp through
Jesus my Savior. Vesper services also
were an inspiration to me.—F. M."

"it perfectly coordinates the
spiritual, mental, and physical aspects
of life.—W. W."

"it was there I learned to
know God better and to fellowship with
followers of Christ.—J. Y."

"of the inspiration toward
the Jesus Way of living through a four
fold program, Spiritual, Mental, Social,
and Recreation.—B. B."

"of the interesting Bible
study in bringing me closer to God. I
enjoyed all the field activities, and fel-
lowship with everyone.—E. J. C."

"
For me Camp Juniata is greater
Than any other place
To learn the teachings of our Creator
And learn to enjoy life's race.

—E. M."
"of the training it gives me
in Sunday school work and church.

—G. S."
"of the Christian education,
the prayers, the fellowship of Christian
spirit and the earnestness and fervor
of the instructors.—P. G."

"of the Christian fellowship
and experience. Also because of the op-
portunity to meet other Christian young
people.—F. W."

"all the students were so
considerate of one another. I also like
the wonderful way in which Christ has
revealed Himself to man and has en-
deared Himself to all the students.

—I. F. D."
"of its wonderful teachings
of Jesus Christ our God.—R. D."

"of the closer relationship it
has brought with my God. It made me
respect the Bible more and brought
Christ our Lord closer to me.—G. W."

"of the instruction on the
Bible I received, of the beautiful loca-
tion, of the clean and healthful sports,
of the good food.—B. L. R."

Such is the spirit of the Juniata
campers. Mildred Walls, a camper from
Uniontown, has very capably summar-
ized the attitude of the entire student
body. She says, "One of the most de-

lightful weeks of my life has been
spent at Camp Juniata because of the
wonderful fellowship with God and
Christian young people. The presence
of God has been prevalent at all times
and the inspirational lessons will ever
be kept in my heart and ever continue
to hold my love for Jesus Christ our
Saviour."

NOTES ON THE SUNDAY SCHOOL LESSON BY GEORGE S. BAER

DANIEL

Temperance and Health

Scripture Lesson. Dan. 1:8-20.

Golden Text: "Know ye not that your
body is the temple of the Holy Ghost
which is in you, which ye have from
God? I Cor. 6:19.

Abstain from Defilement. Daniel had
a fixed purpose not to defile himself
with the king's "meat" and "wine."
There were two good reasons why he
should not do so. (1) By partaking of
the king's dainties he would give sanc-
tion to idolatry, because of the custom
of throwing a small portion of the vi-
ands and wine on the hearth as an of-
fering to the gods. The whole feast or
entertainment was in that way consec-
rated to idolatry. (2) The king's diet
was luxurious and contained much food
forbidden to the Jew. The Hebrews en-
couraged a simple and primarily vege-
tarian fare and were very strict about
the eating of flesh. Only animals that
parted the hoof and chewed the cud
were suitable for food. The prohibi-
tions proved to be wise and made for
temperance and health. Daniel and his
three friends were determined not to
compromise their consciences, but to
bear a faithful witness to the one true
God and to the law of their fathers.
Such courage is needed today. All too
many feasts in which Christians are in-
vited to participate contain offerings
to Bacchus, god of wine, besides much
extremely rich and unwholesome foods,
and it takes courage to refuse to com-
promise conscience and Christian pro-
fession by abstaining from such baccha-
nalian festivities. Abstinence from in-
toxicating drink, whether at social
feasts or at private meals, and on
every other occasion, is the only safe
and truly Christian way.

Temperance Conducive to Wisdom.
They who would be wise and gain un-
derstanding that will enable them to
deal with the difficult situations of life
must maintain temperate habits. They
should be temperate in what they eat,
in what they drink and in all their in-
dulgences. Self-denial and personal re-
striction are pre-requisites to achieve-
ment and efficiency. Discipline is the
narrow way that leads to power. Ab-
stinence from the dainties of the world
and from the intoxicating cup are nec-

essary to the understanding of the finer realities of life and to the appreciation of the things of the Spirit. Daniel would never have caught the mind of God to the extent that he did, if he had not denied himself the indulgences of the idolatrous world.

Worth of Temperance Proven. Daniel proposed to the chief steward who had charge of furnishing the daily portion that he and his three friends be tried out with a simple vegetable diet for a period of time. They were granted the privilege of doing this and the results seemed satisfactory. Then the experiment was continued throughout the three years of their education and training. They proved healthier and wiser than the young men who indulged in the rich dainties and wine. And as God blessed those young men for their temperate course and righteous living, so he will bless the young men and women of today who conscientiously maintain a course of total abstinence toward those things that poison the body, weaken the mind and dull the soul to the things of the Spirit.

CHRISTIAN ENDEAVOR

C. D. WHITMER, Editor,
South Bend, Ind.

BRETHREN BRINGING CHRISTIAN CHURCH UNCONSECRATED EXTENSION VANGELISM

BERLIN C. E. SOCIETY

Mr. C. D. Whitmer,
South Bend, Ind.

Dear Mr. Whitmer:

The Berlin Brethren Church, Berlin, Pa., submits the following report of the activities of its Christian Endeavor Societies.

The work is divided into three societies, Junior, Young People and Adult Groups. The Young People's group has a membership of twenty-five. Each society has its own officers and its own programs.

Each Sunday evening the societies meet for their programs. Some of the things the Young People's society has carried out in the past year are as follows: A series of programs worked out by a program committee on different subjects, such as "amusements," "The Easter Story," etc. In these programs we would have trio, double, and single leaders; also special music, special talks, etc., which all added to the interest of the program. At the present time we are having a Bible Study on the book of John, presented by our pastor.

Before our fall communion we had a gospel team who went from home to home and did a little gospel team work. Some homes were visited in order to interest the young ones in our C. E. work, while others were homes of elderly people. All seemed to enjoy the visit by the teams. We also carried out

a contest in the winter, by dividing our society into two parts and seeing which side could get the most points. This proved quite successful. We unite with the Adult C. E. Society of our church to visit the Old People's Home at Scalp Level at least yearly. Besides the above we have socials, banquets and outings which are always well attended.

Many of our Young People attend Camp Juniata each year.

Sincerely yours,
MARIE V. FLAMM.

THE DELUGE AND ITS SCIENTIFIC SIGNIFICANCE

(Continued from page 2)

manned described by the **uniformity hypothesis**, it might be said—that all the more does it prove the contrary. If there is a perfect seal around the substance to become a fossil, that seal to be perfect must have formed **suddenly** otherwise it would not be a seal.

Here is another problem difficult to solve—the problem of **fish-fossils**. When they die under modern conditions, they immediately come to the surface of the water and float with stomach up, begin to decompose and fall apart bit by bit. How does it come that in the hardened strata of the earth all the world over there are millions of fish buried, in great shoals and with no evidence of decay? The state of preservation is almost perfect. Can it be possible that as fish died in the long ago, they were not subject to the same laws of decomposition as today? How does it come that for the most part they are found in a living position huddled together in great schools, as if frightened? How does it come that in many, it might be said most places where fish fossils are found, they give evidence of having met death, not only suddenly but also evidence of fear and pain?

"The figures are contorted, contracted, curved, the tail in many instances is bent around the head, the spines stick out, and the fins are spread to the full." Something most unusual must have happened to bring this about. The fossils seem to rise and speak forth in clear language—**something happened suddenly**. Who can account for it? Only the Bible and its message of the flood. The flood has scientific significance.

In Ohio, the so-called Devonian rocks of several hundred feet in thickness, show remains of sharks of all sizes, and give evidence of having died in the natural swimming position, belly down and the weight from the mud that settled upon them from above and flattened them to the thickness of a quarter of an inch. What happened? The earth was stirred up from the continents by the flood, churning as the fountains of the deep broke forth a muddy mixture of various kinds of earth, having different densities, this thickness settled as the water of the flood receded and so packed the aquatic forms of life in their sealed encase-

ments. Here too we have the explanation for their being packed so close together. How can we successfully count for strata formation and fossilification without the flood.—The Evangelical Beacon.

NEWS FROM THE FIELD

OHIO DISTRICT CONFERENCE

The Brethren churches of Ohio began their 52nd Conference in Ash Grove, on Tuesday evening, June 11, 1935. The Conference ended the following Friday noon. The meetings were well attended by both ministers and laity. The consensus of opinion was that the Conference was very profitable and that the Lord's work was cared for in a most acceptable and orderly way. The Conference text for this year was "Inheritance of the Saints." (Col. 1:12-13)

The simultaneous sessions were provided for, and the interest was evident. The three Ministeriums had a special speaker for each time. Dr. Crick presented a paper on "The Pastor's Place of Privilege and Power in the Sunday School." Dr. J. C. Spoke on "The Art of Making Expository Preaching Attractive as Well as Profitable." Grant McDonald brought a message on "What Constitutes Spiritual Success with Young People."

The various Conference sessions were carried according to the Program published in the June 8th issue of the Evangelist. There were 73 Lay delegates present at the Conference, and 27 Ministerial delegates, as well as 12 Ministerial credentials sent in from present ministers. This made a total of 112 delegates. Many other Brethren were not delegates also came to the sessions to enjoy the various programs.

The Statistician reported a total of 317 additions to the Church, and reported losses were 286, leaving a net gain of 49. The total membership of the Brethren Churches of Ohio was reported at 5,733.

The District Mission Board made a good report for the past year. The progress in the various churches shows promise and promise. The Work of the District Mission Board was so arranged that it will have to have at least one member who is a member of the National Home Mission work. Dr. Anspach, Dr. Stewart, and Dr. Beachler each gave a short inspiring message concerning Home Mission work.

The Conference extended fifty dollars (\$50.00) to Camp Buckeye for the year's Camp. The Conference accepted the invitation of the Gratis Brethren to meet with them next year for our conference. The Conference will meet the third full week in June. The Conference adopted the following Resolutions: Whereas it has pleased our Heavenly Father to permit us to again assemble in His name for the Fifty-second

Conference of the Brethren church-
of Ohio, and

Whereas, we have been blessed
abundantly with both material and
spiritual blessings in Christ Jesus, and
we have witnessed a commendable increase
of souls saved and spiritual power
among the various churches,

It Resolved:

That we extol the name of the
Father for His election, and of the Son
for His redemption, and of the Holy
Spirit for His regenerating and sancti-
fying power in the lives of the re-
deemed—sealed unto the day of re-
demption.

That we are grateful that the
Brethren remained steadfast to "The
Bible, the whole Bible, and nothing but
the Bible," as the only rule of faith and
practice of the fathers of yesterday and
ministers of today.

That we express our appreciation
of the Moderatorial address of the
Rev. C. A. Stewart for its Biblical, posi-
tive challenge to the present day and
for the eminently fair and pleasing
manner in which he conducted the var-
ious sessions of the Conference.

That we thank the Executive Com-
mittee for the excellent program which
was prepared for our instruction and
edification; also the various officials of
the Conference.

That we express our heartfelt ap-
preciation to the Rev. Willis E. Ronk,
guest speaker, for the masterful,
spiritual, and practical messages from
the Word of God.

That we recognize the diligently
prepared and timely addresses, ser-
mons, and devotional readings of the
various other speakers.

That we thank the Rev. Albert
Crick for the effective and attractive
program in which he selected and conducted
musical selections of the Confer-
ence thereby giving to the entire pro-
gram a healthy feeling of fellowship;
that we thank all who contributed
valuable numbers to the program.

That we hereby recognize with
great satisfaction the excellent hospi-
tality of the Brethren of Ashland in
opening their homes to us as guests of
the Conference: that we express ap-
preciation to the women of the church
for the tasty and wholesome meals
which they provided from day to day.
We thank the church custodian for
his service, and those private parties
who contributed flowers.

That we again convey to the edi-
torial staff of the Times Gazette our
gratitude for the attractive pre-
sentation to the public the transactions
of the Conference and excerpts from ad-
dresses.

That we encourage every effort
which is being made in our District to
promote the spiritual welfare of our
men and women; also the W. M.
in their manifold activities.

That we go on record as approv-
ing the newly announced organization
program of President Charles L.
Beach and the Board of Trustees for
Ashland College, and that we dedicate

ourselves to the task of making our
educational institution definitely and
positively Christian.

That we uphold and encourage the
Seminary faculty for their rigid ad-
herence to the faith and for their suc-
cessful training of candidates for the
gospel ministry.

12. That we express our sincere ap-
preciation to God for the life and la-
bors of Dr. J. Allen Miller in the church
which he loved and to which he devoted
his life; and we extend our heartfelt
sympathy to Mrs. Miller and the fam-
ily.

13. That we deplore the rising tide
of paganism in our country in the forms
of Communism, Socialism, and Facism;
that we view with alarm the widespread
use of liquor and narcotics; that we op-
pose Christian's participating in world-
ly amusements in all their varied forms;
that we guard the sanctity of our homes
against the pernicious divorce evil. In
view of these things we urge every
Christian to commit himself to the task
of combatting these evils by means of
the Word.

14. And finally, that we continue to
actively approve the propagation of
"The Message of the Brethren Minis-
try" in all church activity and in the
literature of our denomination.

Respectfully submitted,
R. E. GINGRICH, Chairman
MRS. A. E. WHITTED
ALVIN BYERS

Officers of the Ohio District

Conference, 1935-1936.

Moderator—Dr. K. M. Monroe.

Vice-Moderator—Grant McDonald.

Secretary—Floyd W. Shiery.

Credential Committee—W. S. Crick,
Mrs. C. A. Stewart, Mrs. Edmund Hast-
ings, N. G. Kimmel.

College Trustees—1937, George Kem,
Alvin Byers, Dr. J. C. Beal. 1938, R.
R. Teeter, F. E. Clapper, Wm. H.
Beachler; 1939, Mrs. E. L. Kilhefner,
H. S. Rutt, N. G. Kimmel.

Ministerial Examining Board—1936,
Wm. H. Beachler; 1937, G. C. Carpen-
ter; 1938, M. A. Stuckey.

District Mission Board—Three year
terms, 1936, E. F. Miller, vice presi-
dent; 1937, G. W. Brumbaugh, Secre-
tary-Treasurer; 1938, K. M. Monroe,
President. One year term, C. A. Stew-
art, A. E. Whitted, Wm. H. Beachler.

Church Trustees—1936, H. S. Rutt;
1937, L. P. Clapper; 1938, J. E. Stookey;
1939, Frank Weaver; 1940, F. B. Lin-
dower.

General Conference Program Commit-
tee—O. A. Lorenz, C. A. Bame.

Boy's Work Committee—Tom Ham-
mers, Floyd W. Shiery, C. A. Stewart.

Church Comity Committee—C. L.
Anspach, C. A. Bame, and the President
of the District Mission Board.

Statistician—Floyd W. Shiery.

Christian Education—M. A. Stuckey.

Sunday School Research Committee
—M. P. Puterbaugh, Garber Drushal,
W. S. Crick.

FLOYD W. SHIER, Secretary.

LA VERNE, CALIFORNIA

The first of July marks the begin-
ning of a new conference year in the
district. In reviewing the accomplish-
ments of the year at La Verne, we see
that every department of the church
has been conscientiously working. This
has been the best year in net gain, and
the best year financially in the history
of the church. The latter we believe is
due in a large measure to the fact that
members are more and more taking
God at his word and paying the tithe.
Also, the very efficient work of the
Board of Trustees has been in such
good financial condition. Over \$9,000
has gone through the church this year.
During the past quarter, there was a
total gain of 25 in membership—17 by
baptism, 3 by letter and five by rela-
tion. Total net gain for the year was
44.

Under the leadership of our pastor,
Brother Lynn, the church launched out
on three new projects—the Prophetic
Institute, radio broadcasts, and a Bible
class held in Pomona.

The Prophetic Institute (explained
more fully in a previous report) has
been a great success. Over 4,000 peo-
ple were in attendance during the 21
meetings held. This prophetic work is
reaching out to many people of San
Gabriel Valley and is truly a blessing.
The work has been discontinued for the
summer, but will, no doubt, be revived
in the fall.

The three-months' radio ministry
brought great blessing to many people;
and we feel that this effort over the
radio has been a great help to the
church.

Also, a Bible class has been opened
in the city of Pomona, which is lo-
cated three miles from La Verne. We
feel much encouraged with the results
thus far; and have reason to believe
God is going to richly bless.

The Sunday school and Christian En-
deavor societies have been functioning
well. Average Sunday school attend-
ance was better this year than last. A
plan is now being worked on for rotat-
ing Sunday school teachers to different
classes. It is thought that this would
be beneficial to the Sunday school as a

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whole. Teachers' meetings are held once a quarter, at which time problems and new plans are brought before the teaching staff.

At our last business meeting Brother Lynn was granted a leave of absence for the month of September, as a time of rest, and time to hold a revival elsewhere later on in the conference year. This was requested by the pastor, as he said he felt called to do more evangelistic work. He was called as pastor of the La Verne church for the coming year, and also granted this request.

The field in La Verne is limited; but God has truly been blessing the consecrated leadership of our pastor, and whole-hearted cooperation of a congregation who love the Lord. May we ever be led by His hand, is our prayer.

MRS. VERNA MINOR,
Evangelist Correspondent

THE FIRST BRETHREN CHURCH FLORA, INDIANA

Ten months have passed since entering upon this field of labor and it does seem like a long time to remain silent and not have a word for our Evangelist friends. However our church corresponding secretary, Mrs. Elmer Kuns, gave a splendid report of our work a few months ago.

This being our first word through The Evangelist since leaving Kansas, perhaps a few words in behalf of our Portis Brethren would not be out of order. During the continued drouth and dust storms we were holding them up before the throne of God in prayer. I think they should be commended for the way they stood by the church in those trying times. If the apostle Paul were writing, he would perhaps say, "Moreover, brethren, we do you to wit of the Grace of God bestowed on the Church of Portis; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." Or as John, who recorded the Revelation of Jesus Christ could say, "Unto the church of Portis, write I these things: I know thy works and charity, and service, and patience, and faith and thou hast not fainted." Neither have we forgotten the fine spirit expressed in that reception on the lawn the last evening we were with you. Those prayers and good wishes continue to follow us and are still sacred with memory. Continue the good fight of faith. And remember, "God is able to make all grace abound toward you that ye, always having all sufficiency in all things, may abound in every good work."

Entering the town of Flora, from either of the four directions, you will see a large sign with these words: "Flora, The Garden Spot of Indiana." And one has only to drive out through the community and see the fertile fields with ripening grain and the promises of many things in abundance to be convinced that this is true.

Our first introduction before the public in Flora was through the conducting of a funeral service. Since then we have been ministering to a people who love and appreciate God's word and with whom we are having blessed fellowship. We have found here a willingness on the part of the church to follow their pastor in many things that may seem narrow to a worldly church. The church here is fortunate in having Mr. Elmer Cripe, one of Flora's outstanding business men, as superintendent of our Bible School. Mr. Cripe is a capable and wide-awake leader, who cooperates fully with the pastor. Mr. Everett Myers is his faithful assistant.

Last fall we conducted our own evangelistic meetings, and in the spring a week of pre-Easter services with fair results. Twelve have been received into the church in the last ten months.

The first of the year we started a young people's organization. We have an interesting group of young people, about an average of twenty, who meet every Sunday evening.

Mrs. Edith Hendrix is president of the W. M. S. and Mrs. Mary Fisher is the patroness of the S. M. M. Both groups are doing a commendable work.

On the evening of April 12 Miss Grace Byron, our missionary from Africa, brought us a helpful and inspiring message.

We were glad to have Dr. Kenneth Monroe with us one Sunday morning in June. He spoke briefly on the work of the college, then gave us a helpful message on the Book of Ecclesiastes.

Just a word about the Brethren Home at Flora. We were pleasantly surprised when we went through the home for the first time; it far exceeded our expectations. We have been in and out of the home almost every week, and we believe Brother and Sister Myers are doing all that is possible to make those dear souls comfortable as well as to provide for the upkeep in general. Much credit is due them for the new appearance resulting from the beautifying of the walls, that has brought joy to the hearts of those within. Re-

member they will continue to need prayers and your gifts.

The church here is endeavoring to push forward with plans for the future. Our indebtedness is quite small, plans are being shaped and the church is set when it is hoped every penny needed will be provided. A special meeting is being planned for this fall, for which we solicit your prayers. So with the cooperation of the church and the community we believe is dominant in our midst, we are looking forward to greater triumphs in His Name.

JAS. S. CO

ANNOUNCEMENTS

ARE YOU COMING TO WINONA LAKE FOR NATIONAL CONFERENCE?

Now that you have seen the program as it was printed in the Evangelist, you know that you will want to come if all possible. You have noticed by the program that many good things have been planned for all, both young and old. I believe that our Young People will find more for them on this program than at any time previously. I heartily recommend that the young people of every church have their representatives here. I wish to call attention especially to the speaker on the program who we not make Sunday afternoon an especially helpful to young people. The day of conference. I believe he will be for a great Young People's Rally. Of course others are invited, but take as a special recommendation to you people and their organizations.

Winona Lake is the ideal vacation spot. It is still my favorite after being here for about ten years, and is within one mile, for three years. Make Conference your vacation and have one that you will not only enjoy to the full, but which will give you spiritually, and give you a testimony for Christ when you go to your home church. We'll see you at Conference, August 26 to September 1.

L. E. Lindower, Warsaw,

THE MOST STRIKING BOOK OF THE YEAR

A Book You Will Want To Read

"CRUCIFYING CHRIST IN OUR COLLEGES"

By Dan Gilbert

You have been wondering why young people lose their faith when going to College. This book gives the answer. You find here, too, why it is so necessary that our own Ashland College be carefully guarded that the faith of Brethren young people be preserved.

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Ashland, Ohio.

The BRETHREN EVANGELIST

WOMAN'S OUTLOOK NUMBER

Contrasts

St. Luke 16:25

*Some one has passed from this earthland away,
Leaving a home that was worldly and gay;
"What was he worth?" they are asking on earth,
But the angels have nothing to say!*

*Another one passed at the set of the sun,
Leaving the home he had gladdened undone!
"How many souls has he helped to their goals?"
The angels are counting each one!*

*They are glad in the City of God to-day,
And the angels rejoice as they bear him away;
"He was not much worth," say the men of this earth,
But the angels have much to say!*

VIOLET E. WILLS.

Signs of the Times

By Alva J. McClain

ARTHUR Brisbane Quotes the Bible

As against the Nazi notion that the German people are the chosen of the Lord, Arthur Brisbane suggests that they read the Bible and find that not the Germans, Irish, French or Abyssinians, but the Jews are God's chosen people. As references Mr. Brisbane offers Chronicles 16:13, 16; Psalms 105:6, 89:3, and Thessalonians.

Bible students will notice that the noted writer has slipped a bit on his Biblical references. In the first place, he apparently overlooks the fact that there are two books of Chronicles. For the benefit of those who are interested, he refers to First Chronicles. In the second place, neither of the two epistles to the Thessalonians has anything to say about the Jews being the chosen of the Lord. Either Mr. Brisbane means some other book of the Bible, or he has confused the Jew with the Church, for both the Thessalonian epistles speak of the election of the Church. When you become as famous as Brisbane, most people will believe what you write without bothering to look up your documentation.

But Mr. Brisbane is right in his main contention, that the Jew is the chosen of the Lord, and as Christians we should be thankful that this testimony should be borne to millions of readers through the medium of a newspaper column. He adds that "either the Lord's chosen people are the Jews, or the Bible is mistaken." Certain preachers, who are experts in misinterpretation, will not like that doctrine. But on this point you had better follow Mr. Brisbane, rather than the gentlemen who argue that God has cast off the Jew forever.

The average Bible student, however, could improve on Mr. Brisbane's list of Biblical references. Read Psalms 89:34-37, or Jeremiah 31:35-37, or Romans 11:25-29, if you want to know whether or not the Jew is still the chosen people of God.

THE Law of Osann

The town council of Osann, Germany, composed of Germans faithful to the ideals of Mr. Hitler, recently voted the following law:

"No Jew or Jewess is permitted to move into Osann. No Jew can buy or rent a house in Osann. No craftsman, merchant or any other citizen can get work in town who has anything to do with a Jew. Purchases from Jews mean treason against the people and the nation."

This is not an isolated case merely, but is indicative of what is going on wherever the Nazi movement is in

power. In fact, not satisfied with war on the Jew within the German nation, the Nazis are inaugurating a movement to spread anti-semitism throughout the world, and thus leave no place for the feet of the Jew to find rest. Julius Streicher, who heads the organization, was asked where they expected the Jew to go if he is driven from all lands, including Palestine. "That is not our problem," answered hard-boiled Mr. Streicher, "It is the Jews' problem."

All Nazis, and those who sympathize with the Nazi schemes, will wake up one of these days and discover that God has concerned Himself with this problem. Mr. Streicher should read the 60th chapter of Isaiah, and tremble. Here is a part of it:

"The sons of them that afflicted thee (the Jew) shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet" (14). "That nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (12). This is the law of God. It is greater than the law of Osann.

ONLY a Butterfly.

Out in Wyoming the other day two automobiles met in a head-on collision, sending a number of people to the hospital seriously injured. Both cars were working perfectly from a mechanical standpoint. But a beautiful little butterfly flew in the window and struck the driver of one car in the eye.

In spite of all the safeguards men have thrown about human life, the hazards are many and unexpected. It is wise, when you rise in the morning, to pause for a moment and ask the protection of God for the day. He controls the floods, the storms, the lightning, and the butterflies. If you do not believe that, you do not know much about God.

"Are not two sparrows sold for a penny? And not one of them shall fall on the ground without your Father" (Matt. 10:29).

HE Knoweth Our Frame."

Newspapers this morning report rising temperatures generally, with no relief in sight. Mitchell, South Dakota, through which we passed the other day returning from the west, reports a high mark of 110 degrees. Dozens of people die, and hundreds are prostrated.

Man at his best is a frail creature. Raise the temperature only a few degrees and he dies. Lower it too much and he freezes. Some modern psychologist refers to him as "that weak and shivering organic unit which we call a man."

Little wonder that the Psalmist, considering the matter, wrote as follows: "What is man, that Thou art mindful of him?"

But man, with all his weakness and frailty, was made for eternity. What we are now is not the measure of what

we shall be. "It doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him" (1 John 3:2).

"Like Him." No man, however wise has ever comprehended the reach of these two little words. After we have thought as largely as we can with the little minds of ours, we have only a faint idea of what it will mean to "like" the Son of God. And remember that this means "like Him" in resurrection glory. Read Revelation 13-18 for a brief description of Him.

And do not forget that this glory only for "believers."

A PROBLEM for Pacifists.

Great Britain, after much sole discussion, decides that she will fully safeguard her "neutrality" with reference to the Italian-Abyssinian controversy. As the first step she announces that no permits will be issued for English manufacturers to sell munitions of any kind to either of these nations.

Such a step, on the face of it, seems to be very virtuous. Actually, however, it will only make it more certain that Mussolini will get what he wants quickly in Africa. Italy makes her own conditions. But poor Abyssinia has no resources.

Little wonder that men grow cynical over the possibility of securing justice among the nations. Abyssinia had two sources of hope for escape from the clutches of Mussolini. The first was appeal to the League of Nations; the second was to defend herself by force.

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EDITORIAL

"Except Ye Repent"

The Scriptural origin of these words will be recognized at once. The full statement is, "Except ye repent, ye shall all likewise perish" (Luke 13:3). They are the words of Jesus, and they were spoken to people who were professors of religion, people who were banking on their membership in the church to give them standing in the sight of God.

Jesus had previously rebuked the people for their inability to discern the signs of the times. Some who heard him of the Galileans slain by Pilate at the altar, their blood being mingled with that of the slaughtered beasts being prepared for the sacrifice. Perhaps they thought their blood would be regarded as a sign. Their suggestion was that the terrible fate of those Galileans was due to their great wickedness.

How like the people of the present day they were! Many are who ask concerning those who meet some terrible disaster, "Was that not brought on them for a punishment?" Is it not a sign of divine judgment for their great wickedness?" It has been so all through the history of disasters, ancient and modern. Many will recall hearing it asked concerning the Johnstown flood, the Chicago theater fire, the San Francisco earthquake, and other shake-ups and disasters of flood and wind,—"Were not these sent upon the people as punishments?"

The proper answer to all these questions regarding the coming of disasters is to be found in the words of our Lord, as he replied to the inquirers present in his audience, "I tell you, ye shall all likewise perish." Jesus proposed ye that these Galileans were sinners above all the Galileans, because they suffered these things? I tell you, no; but except ye repent, ye shall all likewise perish." Jesus neither condemned the Galileans nor Pilate, but merely pointed in effect, If it is wickedness and its consequent judgment that you are talking about, let no one think himself exempt, no: not even you religious folks. But be warned that you are all in need of repentance. To every man the message is, Repent or perish.

When to drive home the truth more strongly he reminded them of "those eighteen, upon whom the tower in Siloam fell, and slew them," inquiring, "Think ye that they were sinners above all men that dwell in Jerusalem?" He did not wait for a reply, but said, "I tell you, Nay: but except ye repent, ye shall all likewise perish." No, he would say to them and to you, Do not be deceived about this matter of sin, you are all

sinners and stand in need of repentance. To all men everywhere the demand is, Repent or perish.

Sin is universal. It is a fact in the experience and nature of all men. And people need to be made to realize it, need to be made sin-conscious. We are too prone to think of sin as limited to a comparatively few individuals who may be made to suffer because of some overt act, or to groups of individuals who meet with disaster. Our Lord did not deny the fact of sin in relation to such persons, but he does not justify the supposition that they are sinners more than other people. The whole world is lost in sin. Paul concludes concerning both Jews and Gentiles, "that they are all under sin; as it is written, There is none righteous, no, not one: . . . for all have sinned and come short of the glory of God" (Rom. 3:9, 10, 23).

And sin must be repented of. We must be continually reminded of the fact that Jesus said, "Except ye repent." There is an ever-present need of repentance. It is one of the most fundamental doctrines of life and religion. He who would come to Christ for salvation will find that he must first take the step of repentance. He who would continue successfully in the truly Christian way will find a repentant attitude of mind a constant necessity. Wherever sin is found it must be treated as sin. Men must recognize the exceeding sinfulness of sin; they must be sorry for it, confess it, and turn to Christ in prayer for deliverance from it.

That is repentance, and that is a profound necessity for all men everywhere. "Except ye repent, ye shall all likewise perish." Nothing is more important than that men shall be made to hear and to realize that fact.

"The Abundant Life"

There is much talk going the rounds about "the abundant life," an expression that is very deceptive, because, as it is being used, it has a wholly material connotation. A more accurate expression would be "the well-supplied life," or the life fully supplied with all modern conveniences, and means of material welfare.

Under the sponsorship of the Rockefeller Foundation scientists have been carrying on a study of economic and social conditions of communities on a nation-wide scale, and it is said that they have produced a fairly intelligent picture of how America lives. The results of this study are objectified in the form of a map showing by the colors of the spectrum the various standards of living, purple representing the highest standard, blue next to the top, green the national average, then on down the scale with yellow, orange and red in order, red being the lowest. Of the 3000 counties in the United States and several hundred communities rating the title of city, only 145 cities and counties win the purple patch, or the highest rating in standards of living.

An editorial writer for "Cleveland Plain Dealer," recognizing certain inaccuracies, says, "But the map of America's social status approximates very closely the known facts of the distribution of the more abundant life among the nation's 125 millions. Thus where low wage industries prevail living standards are correspondingly low. . . . If the purple is taken to represent the attainable in the abundant life for America, it is evident that the most of the nation still has a long way to go." In that he is right, but in admitting that "such a classification puts much emphasis on the material," he says, "there is no gainsaying the fact that where material conditions are the easiest progress in the direction of what are vaguely known as the better things of life has been most marked." But even this remark about the things that are "vaguely known as the better things of life" does not refer to the spiritual welfare, but to merely cultural and social affairs. For he says, "There is a close relation between social standards and incomes."

That may be a fact, and there may be an advantage in

discovering it and pointing it out to the public. But the complete omission of the spiritual elements in the survey of "how America lives," together with the popularizing of the term, "The Abundant Life" is certain to add to the tendency to exalt material elements to the place of highest value in the minds of the people. Already we are a nation of idolaters, worshipping the god of material prosperity, and sacrificing our sons and daughters to Bacchus, the god of wine and dissipation, and there is comparatively very little worshipping of the true God even though approximately half the adult population is nominally Christian. And this new emphasis on the material will add force to the tendency in the direction of godlessness, and this term, "The Abundant Life," will be an encouragement to people to think they have the real thing when they have only a false god wearing a fake label. This is the kind of a god that this same famous Baptist layman helped to propagate in mission lands by his widely publicized laymen's survey of foreign missions. Only a religion of cultural and social betterment would have encouraged missionaries to sit down at a common table with representatives of non-Christian faiths and share each with the other. Real Christianity is uncompromising and imperialistic. That alone can offer "the abundant life," and that alone can satisfy the yearning hearts of the people.

Cultural benefits and material prosperity are desirable, but they can be most certain of attainment and most truly possessed when spiritual welfare is placed first. The Word says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). To counteract these materializing influences and to exalt the spiritual is the challenge of the church. It must seek to disillusion people and call them to the only One who can really give life more abundant. And that is the church's job.

EDITORIAL REVIEW

THE REVIVAL MEETING at the Fair Haven, Ohio, church under the leadership of the pastor, Brother Hill Macconaghy, is going forward with good interest and attendance, according to word recently received by Brother J. C. McBride, who in company with his wife recently visited the church. In spite of a rain storm that came up just before Sunday school the attendance at this rural church was 90.

BROTHER D. R. MURRAY, pastor of the Cooperative Brethren Church at Columbus, Ohio, reports a very successful Daily Vacation Bible School of two weeks duration. The total enrollment was 91, the second largest in six years. These vacation Bible schools prove to be a splendid means of contacting new homes and bring in new scholars for the regular Sunday school.

AT DALLAS CENTER, IOWA, there is a live, wide-awake Christian Endeavor Society, and we have a good letter from its correspondent this week. They have from twenty-five to thirty in attendance and they support the National Christian Endeavor program. Now, if your society enjoys reading about the work of others, see that some one reports your work.

BROTHER W. H. SCHAFER writes that an attractive program has been arranged for the Young Men's and Boys' Brotherhood delegates at National Conference. It is hoped that a good attendance will be had, for it seems that the boys are coming into their own and have promise of a good time at Conference. The Laymen also have a program prepared for them and it will be very much worth while for them to attend. Send a delegation.

TRUTHFULNESS AND HONESTY never come by accident. The tendency, the constant pull and the practice of the world are all in the other direction. To succeed in building such virtues into life one must set himself against the current, and with steady aim and constant endeavor refuse ever to be turned back.

BROTHER CHARLES W. MAYES of Whittier, California, reports the progress of the Lord's work at that place. Church and Sunday school attendance records stand a splendid mark and show increase. During the year forty members were added to the church, bringing its total membership to 369. He reports seventy-five enrolled for the next semesters of his evening Bible school. The prayer meetings are exceptionally well attended, which doubtless is one reason for the splendid growth being experienced by the congregation.

THIS WEEK we publish memorials to two prominent brotherhood workers, whose passing has already been announced through these columns. Brother Gearhart will be remembered for his fine service as Home Mission Secretary and his leadership in the Dayton church, but most of all for his lofty Christian character. Sister Nora B. Davis will be remembered for her leadership in Sunday school work and for her efficient service as a writer of lesson helps for Primaries and Juniors, and also for her inspiring and cheerful personality. God comfort the sorrowing friends of the departed and of others, on whose passing we cannot comment.

DR. L. O. McCARTNEYSMITH, whose address is 1013 Third Avenue, West, Waterloo, Iowa, writes us in a personal communication of a change in the personnel of his evangelistic party. The Howard Twins of Reading, Pennsylvania, and Misses Ida Oliver Howard and Ada Helen Howard, who joined the party for the coming year. "The Twins together with Mrs. McCartneysmith will have charge of the children's Meetings, Young People's Councils, Club and Social Meetings, Hospital and Shut-in Visitation." Some will call hearing the Howard Twins sing at Winona last year. They have been associated with Homer Rodeheaver and George Smith meetings and with other prominent evangelists.

"LORD, TEACH US TO PRAY"

TOPICS for July and August

"But thou, when thou prayest, enter into thy closet, and when thou hast shut the door pray to the Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Mt. 6:6.

1. Pray for the Young People's Camps which are being held in Ohio, Pennsylvania, Indiana, Iowa and California.
2. Pray for the Summer Daily Vacation Bible Schools which are now in progress.
3. Pray for churches which yearly experience a great "summer slump." Pray that the leadership of the churches may become more and more spiritual and prayerful.
4. Pray for all summer revival meetings and summer Bible Conferences.
5. Pray for the work of the Brethren Church at large, and especially for the leadership of the Holy Spirit in the transactions of the coming National Conference to be held at Winona Lake, Indiana.

How Should Christians Regard the Lord's Day?

By L. G. Wood

Nature and Origin of Lord's Day

First: We must consider the origin and nature of this day, before we can rightly offer our "regards." We will do this by referring to several Scriptures which have to do with the subject.

Ps. 118:22-24.—"The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the DAY which the Lord hath made; we will rejoice and be glad in it."

Rev. 1:10.—"I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet."

1 Cor. 16:2.—"Now concerning the collection for the saints, as I have given order, to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as he hath prospered him, that there be no gatherings when I come."

Three Fundamental Facts

In these passages we have three great fundamental facts laid down.

1. The origin of this day: "This is the day which the Lord hath made." Man had no part in the making of this day, not even popes, rulers nor church-making bodies. It is the Lord's own creation. This is a suggestion as to how Christians should regard it.

2. And when we realize this, of course we will "rejoice and be glad in it."

3. This also suggests that our regards should be for the day.

4. And John, "being" in the Spirit on the Lord's day, "certainly implies worship of the highest order. We should regard the Lord's Day, as a special day of public worship and spiritual recreation.

5. And "Let every one of you lay by him in store, as he hath prospered him." Certainly this implies offerings based upon the tithes for the Lord's work, as a part of the Lord's Day program. This, also most

beautifully, links up offerings with worship and an acknowledgement of Christian Stewardship.

The year, the season and even the month are marked by nature, but the Lord's Day is written into the constitution of the Christian life by God himself.

Built on Seventh Day Plan

The world, as well as man, is built on the seventh day plan. The "Stone" (Christ) was "refused" by the builders (Jews) when he was crucified, and he became the "head stone of the corner," when he was raised from the dead, on the first day of the week. Hence, "this is the Lord's doing, it is marvelous in our eyes."

God's twin laws to his people, are one-seventh of our time, and one-tenth of our income, and these are both fundamental parts of our worship program.

Beautifully woven into God's plan for his people are the four great and sacred institutions: the Home, the Bible, the Church, and the Lord's Day. These are so blended with each other, that to destroy one of them, is to break the chain of fundamentals. If the Christian religion ceases to animate the Home, it will inevitably fail in the church; and the same is also true of the Bible and the Lord's Day. These institutions were Divinely made, to conserve and to propagate God's grace and love. Therefore, the enemies of the Lord's Day are also the enemies of the Home, the Bible, and the Church.

Some of these enemies are: "The American Amusement Association," "The Motion Picture Industry," "Commercialized Base Ball," "The Anti-Prohibition Association," "The American Association for the Advancement of Atheism," and other godless movements. These did not invent the Lord's Day and all of their efforts are to destroy it. The cheap jazz and vulgar entertainment of the world is the enemy to all that is good; yet to hear them speak and write

THE SABBATH REST

*There remaineth a rest for the people of God
Though here we be blest with a bit of earth's sod,
And a handful of years,—how soon they are gone,
And the sob of eternity's billows come on,
And leaves us bereft,
Unless we have left
The sweet Sabbath rest of the people of God.*

*There remaineth a rest for the people of God.
Now pilgrims confest as onward we plod,
Soon, soon shall our pilgrimage journey be o'er,
Soon, soon shall we rest in the bright evermore,
Nor sorrow, nor pain
Shall we suffer again,
The sweet Sabbath rest of the people of God.*

—C. F. Yoder in "God's Means of Grace."

(Continued on page 8)

The Immortality of the Cross

By N. W. Jennings

Phil. 2, 8. "He humbled Himself, and became obedient unto death, even the death of the cross."

I sight you to a second passage in Luke 23:34, "Father, forgive them; for they know not what they do."

The death of the eternal Son of God is directly mentioned 175 times in the New Testament. All the great doctrines of the Bible, like never-withering wreaths, are laid by the Holy Spirit at the foot of the cross. The cross and Christ are represented as one because they are nailed together. To preach the cross is to preach Christ. A sermon without the cross is empty and powerless. Our very voice ought to be sanctified, to speak of His death, on the old rugged cross.

It has been said that the heart of the world is Britain, the heart of Britain is London and the heart of London is Westminster. The heart of Christianity is the Bible, the heart of the Bible is the heart of the cross and the heart of the cross is the very heart of God, full of undying, immutable LOVE.

When we visit the cross of Calvary, we come to the spot, the center, of all things DIVINE. Here two Eternities meet. The Christ and the cross stand in the center of the Bible, one hand outstretched, taking in all the Divine Revelation in the new Testament.

"Father, forgive them; for they know not what they do." The very image of Christ is stamped on these words. He forgave in life, it was easy for Him to forgive while dying looking through sweat and blood, into the faces of his murderers with pity and love. He prayed, "Father, FORGIVE them;" He is putting in practice in death, what He preached in LIFE. Said a certain man, when he forgave his enemy, "The weight of a world has been lifted from my soul."

O, how can men and women carry such weights all the day and sleep with them all the night?

"LAY ASIDE EVERY WEIGHT."

Listen, the unforgiving spirit takes out of man all that is kingly and leaves him a blasted wretch on society, it robs a man of his pure white robe, of his own soul, of heaven and puts him in an awful hell. If ye forgive not, neither will your Father in heaven forgive you."

That settles it forever.

On the other hand, the forgiving spirit is the soul carrying the key in the hand to the store-house of all the treasures of Eternity.

Read about the young man Stephen in Acts 7:60.

The most stupendous folly of which anyone can be guilty is to imagine good will come by wrongdoing. It is insufferably mean to doubt the word of God.

"Heaven and earth shall pass away, My word shall not pass away." The word of God says, "The devils believe and tremble."

They have some people beat.

Let us keep this picture before us forever:

Rev. 1:18—

"I AM HE THAT LIVETH, AND WAS DEAD, AND BEHOLD, I AM ALIVE FOREVERMORE. AMEN; AND HAVE THE KEYS OF HELL AND OF DEATH."

Jno. 10:28—"AND I GIVE UNTO THEM ETERNAL LIFE; AND THEY SHALL NEVER PERISH, NEITHER SHALL ANY MAN PLUCK THEM OUT OF MY HAND, MY FATHER, WHICH GAVE THEM ME, IS GREATER THAN ALL; AND NO MAN IS ABLE TO PLUCK THEM OUT OF MY FATHER'S HAND."

"On a hill far away stood an old rugged cross, emblem of suffering and shame; And I love that cross where the dearest and best for a world of sinners was slain.

So I'll cherish the old rugged cross, Till myrophies at last I lay down; I will cling to the old rugged cross And exchange it some day for a CROWN."

Turlock, California.

Protestants are perpetually being told that they have no center of authority. Those who make this statement forget that the one, the abiding, and only center of authority in matters of faith and doctrine is the Holy Spirit—G. Campbell Morgan.

PRAYER

O Almighty God, who makest us both to will and to do what is pleasing in thy sight; inspire and guide us by the Holy Spirit those entrusted with the work of education; enable us wisely to instruct the minds of thy children; implant in their hearts the will to learn; grant them a love of thy Gospel and a desire to bring others to the knowledge of thee through thy beloved Son; that many may be brought out of the darkness into the glorious liberty of the children of God, to the praise of Jesus Christ our Lord. Amen.

An Office of Intercession

Religion in Experience and Expression

By H. F. Stuckman

Every human being has a hunger for God. His emptiness to meet that hunger and his degree of success or failure in finding an adequate God, constitutes his religious experience. Feeling has no small part in it. Say what you please the outstanding thing which men search today is the Presence of God Christ in such a real way as to help them satisfy that universal desire for soul satisfaction.

A prominent manufacturer in our city revealed his heart to another like this, "Why can I not find the public worship of my church the satisfying spiritual food I once found?" He had this soul hunger, and found no satisfaction for it in the worship of his own church. His experience is the experience of every one of us. Religion can only be satisfactory for us, when it supplies for us, that personal experience, which brings calm and satisfaction into our troubled hearts.

May I suggest that this hunger is beginning to manifest itself in no unmistakable manner in these busy days in which we live. People everywhere are anxious to talk religion, in the hope that a bit of knowledge or inspiration may come to them about it, that will satisfy them. The great growth of the Tabernacle movement in our time, is not alone an indisputable evidence of the lack of spiritual uplift, the average church program of today, but of the hunger of souls, for a personal experience in religion. The denominations which are making the greatest growth right now are the Pentecostal type of churches. So many are seeking to find peace and harmony for their lives, and find it not in the average church program, that they are seeking the more expressive groups, as a means to a way out.

In a very stimulating editorial in one of our city papers a few days ago the editor expressed with approval the growing attitude of leading scientists to look for God through faith and then closed by saying, "The feeling is growing among students and thinkers, that spiritual values exceed all others." It is the consciousness of that truth, and our desire to live these values in our own lives, that constitute for us the personal element in religion.

The matter of giving expression to this experience is not very difficult when once we have it in our own hearts. Means have always been found to adequately express religious experience, even among the uneducated, when once the individual had a full measure of its assurance in his own soul. If anyone doubts this statement, let him account otherwise for the powerful results of the preaching of an unedu-

cated ministry in days gone by. No amount of discouraging influences could dim the faith of these men, who knew enough of God's word to interpret its teaching in the light of soul hunger after God. But best of all these men had experienced what the blind man had when he said, "All that I know is, that once I was blind, and now I see." He had met Jesus, and our Lord had answered the burning questions of his heart.

Somehow I cannot but feel that most of us have lost the power to give expression to an effective personal testimony, because we ourselves have no present day personal experience out of which to speak. When the disciples were told to leave Jerusalem and cease giving forth personal testimony, their answer was prompt and unmistakable, "We cannot but speak the things which we have heard and seen." The Ministry of today is not vital, largely because we ministers have lost in a large measure our own personal experience. It is impossible for one to give to another, that which he himself does not possess. This readily accounts for the dearth of heart searching preaching these days, and accounts too for the multitude of soul hungry Christians.

I think in a large measure this late wave of Liberalism might have been kept away, if we had by preaching a vital, soul-satisfying religion, made Christ real to a world hungering for what he has to give freely to all. I think that I am putting the blame where it belongs, when I say we have shied directly away from our God-given duty of interpreting religion and the teachings of Jesus in such a manner, as to meet the needs of a distressed world. Failure of religious leaders to do this, have sent our people on a vain search to other quarters, for that which they believed would satisfy, but which in the final analysis of things has left or will leave them spiritually bankrupted.

If there remains any doubt as to the virility of the gospel and its power to meet men's needs, you need only to bring your character out into the light, which Jesus sheds. When we bring our souls into the circle of God's will, and permit the light from the throne of God to shine upon us our littleness will become apparent, and a call to the enlargement of character will roll over us like an ocean tide. We need not worry ourselves about the adequacy of Christ to meet men's needs, nor his willingness to do so, but we do need to worry about ourselves. We are satisfied with such minor accomplishments in

Christian experience, when there is always stretching out before us so much that is gloriously beautiful and satisfying to us, if we would but arouse ourselves to accept it.

We live in a world where increasing numbers of our fellowmen are suffering from some form of mental disorder. How many do you know, who are outwardly discontented, unhappy, handicapped by some fear, imaginary or real, tortured by anxiety, or unsettled in their family life? Did you ever pause to think that this condition is of modern development? When you were a child, did you ever hear your elders speak of anyone with a nervous breakdown? It is common experience today to be thus afflicted. Inferior complexes, psychoanalysis, and other such terms, have made us overly self-conscious, so much so, that when you meet a person with an old-fashioned faith in life, it seems as if he must have dropped from some strange land.

Now a baptism of old-time religion would go far toward removing this distorted condition of our minds. It would at least set us at ease with ourselves, and those about us, as well as bring to us a new and vital relationship to God. This example will serve to indicate to you, my belief in Christian Religion, as a means of making all our relations in life tolerable. If we have an adequate personal religious experience, honesty, industry, thrift, etc. will all take care of themselves, whether in the social realm, political or religious. But remember this, we cannot bring this condition to others until we have it as a living force in our own souls.

Elkhart, Indiana.

How Should Christians Regard the Lord's Day?

(Continued from page 5)

you would think that they could snap the finger, and make all of the Christians of America dance.

Their "Blue Law" agitation is all bunk, and it involves the same principles as Alcohol Smith's "Personal Liberty" campaign.

These agencies are aiding and abetting those who would place America under the "red flag," if they could do so. They are thereby traitors to our American institutions and to the Christian Religion.

Why and How Regard Lord's Day

Now may we notice Scriptures as to WHY and HOW Christians should regard the Lord's Day. Jesus rose from the dead on the first day of the week. (See John 20:1). We should recognize this day in the promotion of the new life. Jesus appeared to ten of His disciples on that first day of the week. (See John 20:19).

And we can be sure that He will meet with us when we assemble to worship in spirit and in truth. Jesus waited one week, and on the next first day of that next week, appeared to the eleven disciples,

(John 20:26), thus setting an example for our regard to this special day of worship. The promise of the Holy Spirit was fulfilled on the first day of the week—on the day of Pentecost, which law came on the first day of the week (Lev. 23:17)—thus empowering Christians to live the new life. On the same first day of the week the first gospel sermon on the death and resurrection of Jesus was preached by the Apostle Peter (Acts 2:14), thus, indicating to believers that they should continue to proclaim the message of the cross.

On that same first day of the week the first thousand converts were united unto the first New Testament group of believers (Acts 2:41), thus clarifying to us the content of the message for evangelism. On that same first day of the week the first of Christian baptism in the name of the Father, of the Son, and of the Holy Spirit was administered for the first time (Acts 2:41), presenting the meaning of putting on Christ, henceforth to walk in newness of life. At Troas the Christians assembled for worship on the first day of the week (Acts 20:7), furnishing an example as to how Christians should regard the Lord's Day. At Troas Paul preached to the assembled Christians on the first day of the week (Acts 20:6, 7), also an example of a proper regard to the Lord's Day.

Paul instructed the Christians at Corinth to make contributions on the first day of the week. (I Cor. 16:2), thus presenting the "grace of giving" in the worship program.

In view of these Scriptures and events, certainly there can be no question as to how Christians should regard the Lord's Day.

Fort Scott, Kansas.

CHRIST THOUGH NOT SEEN IS BELIEVED

We may easily fall into the mistake of supposing that, because we never saw Christ in the flesh, we are therefore at a disadvantage; or again, we may suppose that if we had only seen him in the flesh, as St. John saw him, we also should have loved Christ as he loved Christ, and might indeed have leaned our heads upon his breast. But neither of these things necessarily follows. There were people who saw Jesus face to face, who heard his gracious voice, people who were admitted even to behold his loneliness and to witness the utterness and solitude of his holy life, who nevertheless, like Judas, could leave his side and go out and betray him. And on the other hand, there have been in every age, as there were in the generation that followed his crucifixion, people who never saw Jesus face to face, who yet died at the hands of a hostile world for the love of him. And the last beatitude which Jesus uttered before he left this world in his exalted state was concerning people situated as we are: "Blessed are they which have not seen and yet have believed."

—John A. Hutten

CHRISTIAN ENDEAVOR

C. D. WHITMER, Editor,
South Bend, Ind.

BRETHREN BRINGING
CHRISTIAN CHURCH
UNCONSECRATED EXTENSION
EVANGELISM

"Shatterless"

need things that will not break. Invention can supply some of it. Shatterless glass has vastly increased the safety of motoring, and automobile manufacturers are quick to realize this fact in offering their safety glasses. We are told: "You desire safety glass in your modern automobile—why not guard your eyes against all other accident hazards, for they are your most precious possessions." Eye sight is indeed precious, and we may well do everything in our power to retain it.

We realize that the spiritual eye, or vision, of the Christian is faith, and are we doing everything in our power to retain this? If we need shatterless glass for physical protection, how much more do we need shatterless faith for spiritual protection. A faith that will not break—that is precious indeed. We can have it; not by man's invention but by God's provision.

Lord told Peter, "I have prayed for thee, that thy faith fail not;" and the Lord's prayer was answered.

Per has a bad smash-up, but his prayer for his faith saved his physical vision; he saw the Lord as his savior, and trusted him for forgiveness and restoration. Shatterless faith, "cometh by hearing, and hearing by the Word of God," remains and increases by listening to, and feeding on, the Word of God. The reason why all again-children of God have the faith that will not break is because of the faithfulness of God. God's faithfulness cannot break.

C. D. WHITMER,
South Bend, Indiana.

DALLAS CENTER, IOWA

Senior Christian Endeavor

The Christian Endeavor society of the Dallas Center has been an Evergreen for the past year and has grown remarkably.

Attendance for the year has been an average about twenty-five or thirty. We have taken up offerings of devotion every month. We took up offerings to send to the Brethren National Christian Endeavor Union several days ago.

At twenty-six of our Christian Endeavor members drove about ninety miles to attend a Christian Endeavor convention at Leon, Iowa, some weeks ago, and report a fine time.

Probably will not have a delegation at National Confer-

ence this year but we hope to have one next year.

A goodly number of Christian Endeavorers wrote a "get-well" letter to Rev. Herman Hoyt while he was confined to a hospital in Michigan.

We were favored by a message from Miss Mary Emmert that was enjoyed very much by all those who heard her.

The newly elected officers of our Society are as follows: President, Roger Herr; Vice President, Glenn Hawbaker; Secretary-Treasurer, Maurice Herr; Pianist, Maxine Becker; Assistant Pianist, Madge Wineland; and Chorister, Mrs. Deeter.

Reporter by Roger Herr.

Y. M. AND B. BROTHERHOOD

W. H. SCHAFER, EDITOR
Conemaugh, Pa.

BROTHERHOOD SECRETARIES, ATTENTION!

If the National Secretary of the Brotherhoods, W. H. Schaffer, 115 Oak St., Conemaugh, Pa., does not have a list of your enrollment please send it at once!

An attractive program has been arranged for the Brotherhood delegates at Winona Lake this summer during our National Conference. Copies of these programs will be sent to every name and address on your roll.

Here are some interesting parts of the program: Instructive addresses by our national leaders in Brotherhood work; water sports, hikes, camp fire programs, automobile tour, treasure hunt, baseball and volley ball, vesper programs with the Sisterhood girls and all the fellowship Winona Lake can give you. Plan to come August 26-Sept. 1. Write National Secretary for further information.

NOTES ON THE SUNDAY SCHOOL LESSON

BY GEORGE S. BAER

MARTHA

A Home Maker

(Lesson for August 18)

Scripture Lesson — Luke 10:28-42; John 11:17-28.

Golden text—"Jesus loved Martha, and her sister, and Lazarus" (John 11:5).

The Bethany Home—Any home in which Jesus was wont often to dwell and where he found conditions congenial and home-like is worth studying,—that was the situation with regard to the home at Bethany. Regarding the indwellers of this home, Dr. Hight C. Moore, in "Points of Emphasis," says: "They must have been well-to-do, for

Martha had a residence and resources for extensive entertainment. Mary was able to purchase as a love-token a pound of nard worth a year's wages of a day laborer, and when Lazarus died they were able to send a messenger to distant Perea with the sad news. In behalf of the bereft sisters Jesus wrought his greatest miracle, calling Lazarus back to life after entombment for four days. Upon his final arrival in Jerusalem, he went over to Bethany where apparently at the close of the sabbath, he was given the feast during which Mary anointed him for his burying. For the next few days he went over to Jerusalem in the morning and returned in the evening to that 'haven of loving hearts.' Is it any wonder that the point of Olivet from which he ascended was 'over against Bethany'?"

A Home of Hospitality and Service.

Martha was a person of genuine friendliness and her home was a home of hospitality and the display of kindness. She was of the active, thoughtful kind who are ever ready to do the things that come to hand, but such are sometimes inclined to give less time to meditation and study and prayer than ought to be given to such vital interests. But in Martha's home no one in need would go without bread or lodging. That is a fine characteristic of the Christian home, but one that is not as common among Christians as it once was.

An Orderly Home. Martha was a good housekeeper. Her home was well-appointed and orderly. She was the kind who would take pride in providing comfort and convenience for her family and friends, and would have well-prepared and regular meals.

A Home Where Christ was Welcome.

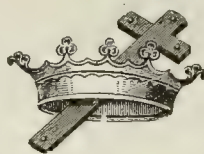
The glory of Martha's home was that it was always open to Jesus. He was a frequent guest there, and it is not likely that he felt it necessary to send advance notice of his coming. His room was doubtless always ready, and his welcome always warm. He was like one of the family. Happy is the modern home in which Christ is always a welcome guest, and in which his presence is never an annoyance, nor an embarrassment.

WHAT IS A COMRADE?

Comradeship means companionship, the unity of two or more lives by the ties of common purposes and interests. Soldiers become comrades not because they are together in the army, but more because they toil, sacrifice, and suffer with the same end in view. They are inspired by the same ideals, face the same dangers, look forward to the same great victory; and thus their lives blend together in a spirit of comradeship that endures long after the conflict is over. Through their common experiences they become a part of one another. We can never be true comrades if our life aspirations look in different directions. Only those whose lives flow in the same channel, toward the same objectives, can know the blessedness of true comradeship.



NEWS FROM THE FIELD



COOPERATIVE BRETHREN CHURCH

Columbus, Ohio

The Co-operative Brethren Church of Columbus, Ohio, held its Daily Vacation Bible School from July 8 to 19. This was our sixth consecutive Vacation Bible School here and again the school was very successful. It was our second largest school in these six years, the enrollment being 91, an increase of 11 over last year. The enrollment by classes was; Beginners, 21; First Primary, 14; Second Primary, 14; Junior, 17; Intermediate, 12; and Workers, 13. Our closing exercises and displays were held Friday evening, July 19. Twelve workers assisted the pastor in the direction of the school. We were blessed by having several more adult workers than in former years. As in past years our workers again this year were very faithful in the giving of their time and talents to the Master in teaching His little ones the Way to the more Abundant Life. The effort and money spent in our Vacation Bible School tells for good upon our Sunday School throughout the entire year and we hope upon the lives of all throughout all eternity. The Lord willing, we are hoping to serve again in another Daily Vacation Bible School next summer.

D. R. MURRAY,
2966 Indianola Ave.,
Columbus, Ohio.

WHITTIER, CALIFORNIA

To the Evangelist Family:

Greetings in the name of our Lord from the Church at Whittier.

We are always glad to hear from the churches in other parts of the country but are often neglectful in writing.

To the honor of the Lord, we are glad to report that recent months have brought much progress in the work at Whittier. All departments of the church are showing real life.

Church Services

The interest and attendance at the church services have been gratifying. According to the figures of the ushers the average attendance at the morning services for recent months has been 258. The attendance for the evening services has averaged 236. The Wednesday evening prayer meetings very frequently have an attendance of more than a hundred. The Sunday school under the consecrated leadership of Brother William Garber has averaged 291, 314, 321, and 336 for the last four quarters respectively. Although we had no

Revival in the last year, 46 members were added to our congregation which makes our total membership 369.

Evening School

Our evening Bible School closed June 10 with 28 given credit for the work of the last semester. Rev. I. D. Kirkpatrick, pastor of the Pico Union Church and I shared in the work of teaching classes in Systematic Bible Instruction. Courses were given in Personal Evangelism, The Life of St. Paul, Principles of Bible Interpretation, Christian Evidences and Bible Doctrine. The total enrollment for both Semesters was about 75. Many did not take the examinations to receive credit.

C. E. Societies

At the beginning of the year, Brother Alfred J. Gunn was elected as Superintendent of Christian Endeavor. Seven Societies have been functioning with real interest. The average for the last quarter was 136.

W. M. S.

Our W. M. S. and Junior and Senior Sisterhoods are doing very commendable work. We recently enjoyed a pleasant and helpful visit from Miss Helen Garber, the Field Secretary of the National Sisterhood organization.

Students

Two of our boys from Ashland who are holding student pastorates have come home to us for a few weeks. Albert Flory is pastor at Sterling, Ohio and John Squires is pastor at Ankenytown, Ohio. Another of our boys, Bernard Schneider was graduated from Ashland Seminary last May. He has accepted the pastorate of the new church at Covington, Va. We hope to have at least two more splendid young men in Ashland this fall in preparation for the Christian ministry. Several others plan to attend later.

We certainly miss these young men when they leave our church, but if the Lord calls them to more important tasks, we are glad to have them go. We have appreciated greatly the visit of Dr. K. M. Monroe from Ashland whose ministry has been a real blessing to the Whittier Church.

District Conference

Our ten day District Bible Conference was held this year as usual at the First Church at Long Beach. This affords rare experiences for the people of our District not only to enjoy a feast of spiritual things but to fellowship with other Brethren. Next year, the District Conference is to be held at the Whittier Church.

Camp Bethel

As this is being written the young people's training school of our District is in session at Camp Bethel in Demas Canyon. Sixteen young people from our church are receiving camp experience. Rev. Paul Bauer, Dr. K. M. Monroe, Miss Helen Garber and the writer are enjoying the privilege of being on the Faculty.

The writer and family expect to go soon for the National Conference in Lord wills. This is an experience which we look forward to. We hope to enjoy the fellowship of many of the members of the "Evangelist" at that time.

In His Service,
CHAS. W. MAY

All truth is mysterious. The religion that had no mystery would not be very believing. Wherever man thinks, mystery finds him, mystery besets him, mystery holds him in its hand... So from mystery being a reason for unbelief, it is a reason for belief. The system that has none knows nothing of truth; the system with no mystery knows neither God nor man.

—Andrew H. Fairbank

IN THE SHADOW

LINK—Miss Dorothy Link, daughter of H. H. Link, departed this life suddenly July 12, at the age of 20 years. Death was pronounced as due to pneumonia. Dorothy was an ardent Christian and a faithful member of the Third Brethren Church. While she was a girl of few words she was ever doing things. Funeral services were conducted at the Church by her pastor, assisted by Geo. Jones.

Besides her father and stepmother the deceased is survived by the following brothers and sisters: Mrs. M. Haynes, Herbert, Savilla, Marion, and these half-sisters: Mrs. Kenneth Shoff of Ligonier; Mrs. Grace Coleman and Mrs. Howard Stutzman of Dayton, Ohio.

Dorothy will be missed in various circles of life. She was a Sunday School teacher and active in all the auxiliaries of the Church. For her to be with Christ is much better than to suffer bodily affliction in this cursed world. The family has our heartfelt sympathy.

J. L. GINGER

DINKLE—Lola B. Dinkle of Denville, Maryland, wife of L. R. Dinkle and daughter of Joshua and Ida Dinkle, passed away at the University Hospital in Baltimore, Maryland, on May 5, 1931, in her forty-sixth year, after a lingering illness of over a year. She leaves to mourn her departure her husband, son, Irvin, also her parents, and brothers, Earl D. Long, Guy W. Long and S. W. Long. She was a devoted mother and daughter, a faithful member of the Saint James Brethren church, had been baptised by her father when she was twelve years old. Her pastor, W. S. Baker, whose visits and prayers were such a comfort to her in her illness, being unable to attend, the

being unable to attend, the funeral services were conducted by Rev. Frank Coleman of the Hagerstown church. She had all faith in the principles and doctrines of the church of her life, including the anointing with oil, having been anointed twice.

ROY S. LONG

TS—Mrs. Viola Kurts, wife of son Kurts of near Wabash, Ind., died to her eternal reward on July 4, at the age of 68 years, 10 months and 12 days. Early in the year of 1888 united with the Brethren church at the Corner near Wabash, and was faithful and loyal member. As long as she was able she never missed a service. She was stricken with paralysis years ago and has been an invalid since. But in all these years she complained.

leaves besides her husband, two sons: Mr. Ernest Kurts and Mrs. Ridenour, and grand-daughter, Lorene Ridenour, and three brothers, Milo, Cary and Roy Bowman, and other relatives and a host of friends. Funeral services was conducted by A. Stewart and the pastor, Bro. Lemmert.

C. A. STEWART

WINKLER—On the morning of June 10, at the Miami Valley Hospital, Sister Florence Weinkler passed out of life at the age of 58 years, and 29 days. Everything was done that could be done by surgeons and living friends, but to no avail. Sister Weinkler is loved by her devoted husband, an only son, two brothers, four sisters, a number of nephews and nieces, and many friends.

Being a member of the Dayton church from its early beginning, she and Brother Weinkler later were charter members of the New Lebanon church. In death the church has lost a member whose devotion and piety. Her life was quiet, but always consistent and true. Generous in her support of the interest of the church, a model housekeeper, and a highly esteemed pastor, Sister Weinkler's going leaves a empty place in our ranks.

The funeral was conducted by the pastor, with a large concourse of friends present, in the New Lebanon church. Our sympathy goes out to Brother Weinkler, whose valiant endeavor to keep his good wife shall remain in my memory. May God comfort and comfort all who are sad at the loss of her going.

Wm. H. BEACHLER

—Noah Derr passed away at the Mary's Hospital, Decatur, Ill., July 1935, as the result of an auto accident. He was aged 75 years and had lived in and around Cerro Gordo since the spring of 1881 when he went from Ohio to Ill. He was married to Elizabeth Beery in 1883 and six children were born to them, four boys and two girls, all of whom are living. His wife preceded him in death just eight years ago. He was united with the First Brethren church of Cerro Gordo more than twenty-five years ago and continued in fellowship until his departure. The Great Master bring comfort to mourning relatives and friends. Services were conducted by the writer at Cerro Gordo church.

H. E. EPPLEY

EVANS—Mrs. Mary Luella Evans was born in Jackson County, Ohio, on Oct. 3, 1868. She was the eldest of six children of Mr. and Mrs. E. G. Kinnison. She moved with the family to Columbus, Ohio, in 1887. On October 24, 1907 she was married to William R. Evans. She was a member of the First Brethren Church of Columbus, Ohio, now the Co-operative Brethren Church, and was active in the Women's Missionary Society; holding the office of Treasurer for several years. She died on July 6, 1935, at the age of 66 years, 9 months, and 3 days. She is survived by her husband, William R. Evans; a step-daughter, Mrs. Charles W. Miller; 3 brothers, Frank, John, and James Kinnison; two sisters, Mrs. Myrtle Harrison and Mrs. Earl L. Jeffries; and other relatives.

Funeral services were conducted by the writer in the home on the afternoon of July 8. Burial was in the Union Cemetery.

D. R. MURRAY

Columbus, Ohio

NORA BRACKEN DAVIS

AN APPRECIATION

Not altogether unexpected came the shocking news a few days ago, of the passing of Mrs. Nora Bracken Davis of Ridgeley, Maryland. She had reached the middle-age class of people and yet, not having seen her for a number of years it seems that she could not have been born so long ago as 1888. She was the mother of three children and did her part in the human makeup of society in building a home and furnishing a share of the future citizens of the country. Her maiden name was Nora Pearl Bracken. She became the wife of Daniel R. Davis, of Johnstown, Pa., August, 1921.

Small of stature, she was, I presume, never too strong for the tasks she set for herself in life. Withal, she took two degrees at Ashland College; the English Divinity in 1919 and A. B., in 1921. The next year, she attended the Foundation Seminary in Hartford, Conn., and the next summer studied at North Manchester College, Indiana.

For a time she traveled in the interests of the National Sunday School Association, and later taught music and some of the elementary grades in the schools of Johnstown, Pa., and Lost Creek, Kentucky. In Ridgeley, Maryland, she was an active Church and Sunday school worker as well as active in other spheres of life, having served as President of the P. T. A. of that town.

Her largest and most valuable service to the Brotherhood was doubtless her work as a writer of instructions on the Elementary and Junior Sunday School lessons for our teachers. For this service, no one of whom I know in our group was so well prepared. She knew her Greek Bible and her training in all lines as well as her wide reading gave her an equipment for this service which will be most difficult to match. She was painstaking, willing, devoted and humble in her work, al-

ways seeking a better way and a fresher method. She often appealed to me for suggestions and criticisms in her work and thus, was a very valuable and affable helper.

I need not say that she will be missed here. Just how the gap will be filled is not apparent at this time. Less than two weeks ago, after she was in the hospital, she asked me to prepare the next month's helps and expressed the hope that she might be able to do the next ones after. But she looks down with interested eyes from her place "with Jesus" and helps still. Her reward will be rich in the eternal kingdom. Many children all over our land will miss her aid to their teachers in our Sunday Schools. Sympathy to her husband and children and all our teachers from whom we bespeak tears and condolences.

CHARLES A. BAME.

MY DEPARTED COMPANION

NORA BRACKEN DAVIS

Mrs. Nora Bracken Davis of Rideley, Maryland, died on Tuesday morning, July 23, 1935, at the Easton, Maryland, hospital, following an operation for obstruction of the bowels. Mrs. Davis had been in poor health since her illness with pneumonia, Dec. 26, 1934. She was the daughter of David H. Bracken and Sarah Slonaker Bracken, and was born in Croyal township, Cambria county, Pennsylvania, October 25, 1888. She was preceded in death by her mother, Aug. 6, 1891, and by her father, May 1, 1931.

Mrs. Davis was a life-long member of the Brethren church, in Johnstown, where she took an active part in all church and Sunday school activities and social life. She began her life work as a teacher of the public schools in Jackson township, in Cambria county in 1904. She taught school for seven years. During the spring of 1910 she attended the Teachers Training course at Juniata College, Huntingdon, Pa. In 1911 she attended Ashland College taking up the English Divinity course. After spending two years at Ashland she went as a volunteer missionary for Home Mission work at Lost Creek, Kentucky, where she taught the mission school for two years. She then returned to Ashland to complete her English Divinity course, and also took her A. B. degree in 1921. In the fall of that year she attended Hartford Seminary Foundation, Hartford, Conn., where she specialized on Religious Education.

She was married to Daniel R. Davis in 1921 at Johnstown, Pa., by Rev. Walter Nowag, and the two attended college together at North Manchester, Indiana, where Mrs. Davis took a course in Home Economics. She is survived by her husband and three children, David Robert, Esther Mae, and Louis Eleanor; two brothers, Burley L. Bracken and John H. Bracken; a step-mother, Mrs. Christina Bracken, and two half-brothers, Joshua E. Bracken and David M.

Bracken, and one half-sister, Mrs. Floyd Bowman.

Mrs. Davis' body was brought from Ridgely, Maryland, to the home of an uncle, William Bracken in Johnstown. The funeral services were conducted in the Second Brethren Church of Johnstown, Pa., on July 25, by Rev. George H. Jones, her pastor, assisted by Rev. J. L. Gingrich of the Third Church of that city. Interment took place in the Grandview Cemetery of Johnstown.

"Tis hard to break the tender cord,
When love has bound the heart;
'Tis hard, so hard, to speak the words:
We must forever part.

"Dearest loved one, we have laid thee
In peaceful grave's embrace,
But thy memories will be cherished
Till we see thy heavenly face."

DANIEL R. DAVIS.

IN MEMORIAM—

William A. Gearhart

William A. Gearhart, son of John and Elizabeth Gearhart, was born near Johnsville, Ohio, on November 1, 1880. He was called to his eternal joy on July 13, 1935 at the age of 54 years, 8 months, and 12 days.

On April 30, 1903 he was united in marriage to Emma Roads. To this union 3 children were born. In early married life he lived in Johnsville, then for about 10 years in Dayton. He has lived at the home on the Eaton Pike for about 18 years. He taught school for two years, was employed in the National Cash Register company for 13 years. He then served the Brethren Denomination most usefully as Secretary of the Home Mission Board for about 10 years.

Brother Gearhart was ordained to the Christian ministry as an Elder about 16 years ago. Through his Denominational work, and through his willing service to the Brethren Churches of southern Ohio his ministry was a most profitable one.

During the period between the pastorate of Dr. Beachler and myself, Brother Gearhart served as Elder in Charge of the Dayton Church. He served for two years in the beginning of the present pastorate as an assistant to the pastor. No pastor ever had a more loyal co-worker and counsellor than was he.

Ill health developed only a few months ago, and the end came quickly and with but little warning. We realize that in the local church and in the Denomination a great man has fallen. We will hold his memory as a beautiful possession.

He leaves to cherish his memory his companion, Mrs. Emma Gearhart; 3 daughters—Mrs. Opal Stubbs of Wanesville, Ohio; Mrs. Dorothy Allaman of Dayton, Ohio; and Miss Ruth, at home.

There are four grand-children. He also leaves an aged father, one brother, and four sisters, besides the many relatives and friends.

The funeral services were conducted in the Dayton Brethren Church. Hundreds of people were at the service. Dr. Wm. H. Beachler and Rev. Orville A. Lorenz were associated with the pastor in the service. Burial was made in the beautiful Memorial Park Cemetery. May God bless all the sorrowing ones.

R. D. Barnard.

RESOLUTIONS OF THE FIRST BRETHREN CHURCH AND SUNDAY SCHOOL

Dayton, Ohio, July 15, 1935

Whereas, it has pleased our Heavenly Father in his wisdom to remove from us our dear brother, William A. Gearhart, and inasmuch as we keenly feel our great loss, we desire to offer to the bereaved family an expression of love and sympathy from our Church and Sunday School.

In his death the First Brethren Church has lost one of its faithful members and the Sunday School an efficient and loyal teacher.



In his early manhood he was Superintendent of the Conover Street Brethren Sunday School for several years. He was a charter member of the Men's Bible Class of our First Brethren school. For a number of years he served as teacher of the Berean Bible Class of young men, and was later a member of the Golden Rule Bible Class, and an assistant teacher of this class.

He has been a member of the Official Board of this Church for many years and at one time was General Secretary of the National Home Mission Board of the denomination. He served as a deacon of the Church for a number of years and was ordained to the holy ministry early in his experience as Missionary Secretary. He was a conscientious preacher as well as teacher of the Word. We shall greatly miss him in our work of the Official Board, where he was a wise counsellor and always showed excellent poise and good

judgment in helping to solve the problems submitted to the Board. He the Word of God and preached it with earnest enthusiasm. He will be missed in our Church work served as an assistant to the past several years and spent much of the service of the Church. He a good financial supporter of the C. He believed in and practiced tithing to the Lord's work.

We sorrow with the family, but has called him to his eternal rest in Heaven. May his departure ever mean means of our looking heavenward may the example of his life be an inspiration to his family and friends and co-workers.

Therefore, Be it Resolved, That the Church and Sunday School extend to the family our most sincere and felt sympathy in this their great bereavement. We commend them to the Father in Heaven for comfort and consolation, as "He doeth all things."

Resolved, That a copy of these resolutions be given to the family as a token of our appreciation of his life among us, and that a copy be spread upon the records of our Church and School.

G. W. Brumbaugh

Roy H. K.

Monroe S.

Committee on Resolutions

Signs of the Times

(Continued from page 2)

of arms. But the League is afraid to do anything displeasing to the victor of Italy; and England will ill bullets to Emperor Haile Selassie.

Perhaps it is just as well, for Abyssinia would lose anyway in the run. And, as some one has pointed out, what Mussolini proposes to do in Africa is no worse than what other "civilized" nations have done in extending their territories. Ask the Americans, for example.

Pacifism without the presence of the Son of God is nothing but the most est folly. It only makes certain that the strong will triumph over the weak. On the other hand, war is foolishness. The truth of the matter is that no nation can at last succeed without the reign of Peace. Until the nations learn that they know nothing. Even the universe seems to have forgotten it.

ANNOUNCEMENTS

MOUNT VERNON, OHIO

Any church seeking a pastor will please dress me at the address given below. Can begin pastorate September 1st if desired. I may be available also for a few revival meetings.

H. M. OBERHOLSER

5 West Burgin St.
Mount Vernon, Ohio

W. M. S. DEPARTMENT

The Lord giveth the Word: the women that publish the tidings are a great host—Psalm 68:11.

Material which formerly appeared in Woman's Outlook.

Slogan—"Hold Fast, go Forward"

"PRAYER"

*Delivered at
Southeastern District
Conference*

Mrs. George M. Simpson

THROUGH THE MERCIES of an all-wise Heavenly Father we are permitted to come again for another conference. We praise Him for this gathering. Our primary purpose in coming together is to praise Him and thank Him for His loving care and to seek His guidance through another year of service for Him, should it please Him to tarry that long.

This is the ninth time I have come in the capacity of your president. We are not going to talk much about statistics nor goals. What has been done this year is past, and we are looking to Him for better things next year. I am sure we have all done our duty. Your reports have come to me promptly and they have been good.

Since the theme of our Conference program this year is "Prayer," what time I have I want to talk to you about "Prayer." It is the easiest thing in the world to talk about, and about the hardest thing to practice. I wonder if the average group of people know just how to pray. We seem to be afraid of our own voices and imagine our Father away off somewhere instead of by our side, and knowing our every thought even before we voice it to Him. Our lives are impoverished if we do not avail ourselves of the wonderful help and renewal which we get through prayer. It gives us power according to our belief and our faith. It has been rightly said that, "He who lives without prayer lives without God, but he who lives a life of prayer walks and talks with God day and by night." The more we have to do, the more care we have, the more we need to pray. We need to reach the place where we can know we are talking to our God, that we are His children, and that He is listening to our every word, and will give us the things we need, no matter what mountains we are to be moved to do it. Someone has said that our officers were somewhat like "Dress swords", only to be worn by officers on parade, or presented as complimentary gifts, beautiful to look at but with no edge. We need to get an edge to our prayers. Then we could realize that we were reaching, influencing, and helping lives that we could never reach except

around by the way of the throne of God. Our Master lived a life of prayer. It is said that if the hills back of old Gallilee could talk they would tell a wonderful tale of the prayer life of our Master, for it was there that He often went for prayer when His burdens were too heavy. If it was necessary for our Saviour, the Son of God, to pray, how much more necessary it is for us to do likewise. They that wait upon the Lord shall renew their strength. Not to pray is to meet our trials without the help of Christ. A writer has said, "A sorrow comes into our lives, omit prayer and we fall out of God's testing into the devil's temptation, but meet the dreadful hour with prayer, and the effects of pain and sorrow pass away, and that which might have wrought your fall but works in you the peaceable fruits of righteousness." We are not promised to be kept from temptation, trials and sorrows, but we are promised grace to overcome them. The story is told of a little child who had been thinking of the Christ to whom she prayed. She was trying to picture to herself what he might be like. By and by she came to her mother with the question, "Is Jesus like anyone I know?" Every true Christian ought to be an answer, in some sense, to just such an inquiry. Prayer is the mirror of one's spiritual life. It is there that one sees his own faults, senses his failures, and defeats, finds his Master's hand leading and guiding him over the rough places of life.

When Jesus was here upon earth people brought their troubles to Him and he heard them and healed them. He is the same Jesus today. Daniel prayed in spite of the decree that anyone who prayed to any other God should be thrown into the den of lions. Prayer was a habit with Daniel, and habits are sometimes hard to break. We should not wait till all else fails—we should get into the habit.

No day starts right without its morning prayer. The story is told of a busy mother whose life was full of tasks and cares. One morning she had been unusually hurried in getting her household ready for the day, and she had not kept quiet and sweet

through it all. She had lost patience and had become fretted and vexed. When the children were off for school, and the pressing tasks finished, she went to her room. She was discouraged. The morning had begun most unsatisfactorily. She took up her Bible and read the story of the healing of the sick woman. "He touched her hand and the fever left her; and she arose and ministered unto them." "If I could have had that cooling, healing, touch on my hand," she said, "before I began my morning's work, the fever would have left me too, and then I could have ministered sweetly to my household." She had learned that the first touch should be Christ's, the first voice to break on our ears His. We need his healing before we are ready for any serving.

When we are here in meetings like these, we are on the mountain tops, but it is our every day lives with our cares and tasks that try us, that we need our Master's touch most.

"One hour with Thee, my God, when daylight breaks
Over a world thy guardian care has kept;
When the fresh soul from soothing slumber wakes
To praise the love that watched me while I slept;
When with new strength my blood is bounding free,
The first, best, sweetest, hour I'll give to thee.

One hour with thee when busy day begins
Her never-ceasing round of bustling cares;
When I must meet with toil, and pain, and sins,
And through them all thy holy cross must bear,
Oh, then to arm me for the trife,—to be
Faithful to death,—I'll kneel one hour with thee!"

Life is too hard for our unaided wisdom. Its duties too serious. Its burdens too heavy. Its sorrows and troubles would break our hearts if no divine help came to us. Its fountains are too scant; we must have God.

There is a Psalm that, for a good many years, has been a wonderful source of help and comfort to me, and I want to pass it on to you. Psalm 143:8-14.

Oak Hill, W. Va.

A MOMENT OF PRAYER

O, Thou, of all strength the source, put deep within our hearts each day, we beseech Thee, a measure of strength sufficient for our needs. We are weak; we are easily discouraged; we lack faith. Give us a courage that is built upon an absolute trust in Thee, that we may not falter where we ought to go forward, or fail where we ought to succeed. Amen.

MY SYMPHONY

To live content with small means. To seek elegance rather than luxury, and refinement rather than fashion. To do all cheerfully, bear all bravely. To listen to stars and birds, to babes and sages, with open heart.

To study hard, think quietly, act frankly, await occasions, talk gently, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common. This is my symphony.

—CHANNING.

WORSHIP PROGRAM

SEPTEMBER

Topic: "Recreation and Realities"

(A Study in the Use of Time)

SONG: "O Master, Let Me Walk with Thee."

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay
And guide them in the homeward way.

In hope that sends a shining ray
Far down the future's broadening way,
In peace that only thou canst give,
With thee, O Master, let me live.

SCRIPTURE: Matthew 11:28-30.

PRAYER

BUSINESS

SONG: "Jesus, Saviour, Pilot Me."

Jesus, Saviour, pilot me
Over life's tempestuous sea:
Unknown waves before me roll,
Hiding rocks and treacherous shoal;
Chart and compass come from thee,
Jesus, Saviour, pilot me.

PRAYER

TOPIC: "Recreations that Recreate."

POEM: "I Am Thankful."

TOPIC: "Recreational Realities."

CONFERENCE REPORT.

1. Attainments of last year.
2. Plans for 1935-1936.

DISCUSSION PERIOD

BENEDICTION: "The Lord Bless thee, and keep thee
The Lord make his face to shine upon thee
And be gracious unto thee:
The Lord lift up his countenance upon thee
and give thee peace. Amen."

OCTOBER

Topic: "Ideals and Individuals"

(A Study in Personal Purity)

SONG: "Something for Jesus."

Saviour, thy dying love thou gavest me,
Nor should I ought withhold, Dear Lord, from thee:
In love my soul would bow, My heart fulfill its vow,
Some offering bring thee now, something for thee.

All that I am and have, thy gifts so free,
In joy, in grief, through life, Dear Lord, for thee:
And when thy face I see, my ransomed soul shall be
Through all eternity, Something for thee.

PTURE: Hebrews 10:16-25.

YER

INESS

G: "I'll Live for Him."

My life, my love I give to thee,
Thou Lamb of God who died for me;
O, may I ever faithful be,
My Saviour and my God.

CHORUS:

I'll live for him who died for me,
How happy then my life shall be!
I'll live for him who died for me,
My Saviour and my God!

O thou who died on Calvary,
To save my soul and make me free,

I'll consecrate my life to thee,
My Saviour and my God.

BIBLE STUDY: "Jesus Christ in the Book of Hebrews."

TOPIC: "Knowing God's Will."

SOLO: "Jesus, I my Cross have Taken."

TOPIC: "Doing God's Will."

ROUND TABLE DISCUSSION: "What can I do to encourage purer living among women and girls?"

SOLO OR MUSICAL READING: "Purer in Heart, O God."

BENEDICTION

ole Study--Jesus Christ in the Book of Hebrews

Rev. A. V. Kimmell

THE BELIEVER'S WALK

CHAPTERS TWELVE AND THIRTEEN

ERE WE REACH the last division in the book according to the series of studies we have been following. There have been parenthetical portions in which the writer has paused to make application to great truths being taught. These same portions usually contained admonitions and exhortations but in these concluding chapters particular stress is laid upon Christian conduct.

Jesus Christ the Believer's Example. 12:1, 2. Again the Lord Jesus Christ who is greater than all others is presented as the pattern. The testimony of the witnesses mentioned in the former chapter is valuable only as they direct us in giving Jesus Christ the preeminence. It is easy to present this in theory but when it comes to actual practice there are two especially difficult hinderances.

Laying aside every WEIGHT. The picture is of a race where speed will determine the winner. In such a race every ounce is vital to the outcome. The Christian note that these Weights may not necessarily be SINS. Sins are mentioned separately. In 3:4 speaks of being lovers of pleasure more than lovers of God. Such pleasures need not be sins but they are weights. Those who indulge in recreation on Sunday may not find the pleasure they seek a particular sin but should that pleasure take them away from the love of God and the worship of Him is His due every Lord's day it becomes a hindrance which hinders in the race. Auto rides, family parties, entertaining friends on Sunday in themselves may be no sin but if Christians allow such to draw them from the house of the Lord they become weights that will put the Believer away back in the race. A Christian may not mean any harm by using a long, gossipy tongue but it is a terrible

weight and does untold harm. The questionable things which entirely too many Christians permit to come into their lives are weights.

b. *The Sin Which Does So Easily Beset Us.* Notice the word is sin not sins. Any sin, big or little, common or uncommon, that sin which presents itself often or the one which comes at intervals. Rom. 3:23. For all have sinned and come short of the glory of God. This may be the sin of unbelief as well as sin of omission or commission. In fact this command is so sweeping in its application that many Believers are careless in applying it to all phases of living. Can the Lord ignore such disobedience? He cannot.

c. *The Disobedient Believer must be Chastened.* 12:3-15. If a parent lets a child grow up without correction or training the child will be spoiled and bad, thoroughly bad. There are outstanding examples of this in every community. If the Lord permits His children to grow up without reproof they would be in the same class but rest assured that the Lord will not do this for whom He loveth He chasteneth and scourgeth every SON whom He receiveth. Notice that it says *every son*. Thus the Lord deals with each child differently. Parents who have more than one child in the home understand this. Every child is different in some ways and unless parents recognize this there is sure to be trouble ahead. Therefore the child of God cannot compare his situation with that of another Believer for the Lord is dealing with each of His children separately and individually. This chastening may be physical, mental or spiritual. Most likely all three will be involved. This is not pleasant and the child will not enjoy it but for the Believer's sake it is necessary.

d. *The Believer Cannot Choose His Form of Pun-*

ishment. 12:16-24. Esau sought to repent when he felt like it. Then it was too late though he sought it with tears. The Hebrews might be inclined to wait till the day of Atonement, once a year, and make their confession and seek forgiveness but the Believer becoming conscious of his sin *immediately* confesses it to the Mediator, the Lord Jesus Christ, and finds forgiveness in Him. Thus as believers in the true church, members of the body of Christ, with our names written in Heaven we become partakers of all the blessings the Lord has for His children.

2. *It is fatal to reject such warnings.* 12:25-29.

The writer is calling to mind that when God spoke through Moses and the Prophets the people were punished for refusing to obey. Now recall the very first lesson, "God . . . hath in these last days spoken unto us by his Son." "Much more shall not we escape, if we turn away from him that speaketh from heaven." If this seems difficult and severe it is because humanly speaking we have failed to reckon or take into account the marvelous power of God's wonderful Grace. "Let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire."

Recreations that Recreate

Bernice Berkheiser

SOME ONE HAS SAID "A People's play is the barometer of their civilization." Water does not rise higher than its source; nor can the morals of a people or nation rise higher than the standards of their play and use of leisure time.

With the thought of leisure time the American people face a great problem. With this problem, however, opens an added responsibility and opportunity for the Church. The present unemployment situation has greatly increased leisure time, for it not only includes those who are never to be employed again, but also those who are employed at present but not as much as formerly. Their leisure time is largely a time of relaxation from work when they lay aside the normal routine of everyday work and give themselves over to whatever pleases them. That is a very distinct question of leisure. There is no doubt but that the most serious problem we are called upon to face when considering leisure time is the fact that many of our young people leaving high schools and colleges are unable to adjust themselves properly in this muddled-up social world. Fortunately indeed, is the young person, who not being steadily employed, can find in his environment desirable and wholesome expression of those inner desires. As there comes an increase in the amount of leisure time there comes the danger that the leisure will be used for purposes undesirable unless properly guided.

There have been many good explanations of the fall of ancient civilizations but it has certainly been an evident fact that the moral standards of those civilizations have been no higher than their play standards. While Rome was being amused by the persecution of the Christians and the brutal gladiatorial combats her moral fiber was rapidly deteriorating. (Could it be those old Roman combats might even correspond to the ungodly prize-fights

and dance marathons of this present age?) As in the case of Grecian philosophy and gymnastic exercises developed a strong mind in a strong body, Greece contributed to the world's art.

However, the present extent of play in America shows that we believe in it. Let us understand it in speaking of play we do not mean simply dodging the hours away. Let us understand it as a normal need just as is food and water, sunshine and sleep; a time in which certain capacities which do not find expression in the normal channels of industrial life may come to the surface and express themselves; a time when we experience a sense of restoration, rehabilitation or reeducation. The present extent of play life in America shows that we believe in it. We may not know just where we are going with it but we are "on our way." We no longer think of play as child expression; it has become a vital part of our national life.

When considering forms and means of recreation we need always to be on the lookout for certain dangers which are continually threatening the recreational system. The first of these dangers is commercialism. Whenever such a factor enters, money and not wholesome play values determines the standards and character of recreation. Since commercialism has a primary interest in money, gambling naturally develops. When we hire others to take our exercise for us we say goodbye to the ruggedness and vitality of American manhood and womanhood. A second danger is professionalism. It tends to create a habit of being pleased by others rather than amusing ourselves, and individual initiative is discouraged. Out of commercialism and professionalism immorality frequently results. In practically every commercialized and professionalized recreational center are vicious dangers and breeding places of vice. The increase of much juvenile crime and delinquency can

attributed largely to the exploitation of youth by agencies that commercialize God-given instincts for play and social enjoyment.

In this connection the church faces such questions as: Who molds the recreational standards that we make or mar? What is the character of the agencies that are sowing standards through their activities? Certainly the church has a golden opportunity. It is an encouraging fact, however, to note that churches are, in an increasing manner, promoting and directing recreational activity.

We are all aware that improper amusements are a fruitful source of spiritual decline," but we believe that the social and recreational instinct is God-given, and, if properly guided, will strengthen rather than injure the spiritual life. The church can not tell the youth to go to nearby towns and "buy themselves the victuals of social life," but rather, should invite them to remain and eat of the clean wholesome things provided by the church, which seeks to build a social and recreational life that is spiritual, and a spiritual life that is social and recreational. Of course, there will be members of the church whose social life is sufficiently strenuous without the church taking on any more. True, it may be strenuous enough, but lacking the religious drive and not controlled by the spirit of Jesus Christ. The church has a real mission to put the principles of Christ into recreation, and elevate the plane of amusements in the community.

But you are asking—"What has all this to do with recreations that recreate?" You, as a Christian and a church leader, do you not in a measure sense your responsibility?

Since the organized church is composed of believers, each a very distinct personality, the problem will practically be solved if we as members and individuals are careful of our own personal recreational activities. It would be useless to tabulate a list of recreations you might enter which would recreate. If, we are camping, fishing, strolling down some well beaten country path, playing golf or tennis, eating, or any other form or phase of recreational activity—if, when enjoying those various things we can keep before us the admonition of Paul in I Cor. 12:31, when he says, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God," and I Cor. 6:19, 20: "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—If we can keep the Word of God before us and "trusting in the Lord Jesus Christ for strength," we can truly make our recreational life one that will be recreative, not only for us but with those we daily contact, and will in time revolutionize the social ideals of the community, and make them such as Jesus Christ will approve and bless.

Mexico, Indiana.

Recreational Realities

Mrs. Marie L. Shaver

IN SUMMER we find it easy to plan for vacations. Everybody anticipates one without the idea of pleasure. Yet too often we find ourselves coming to the close of a holiday, brief or long, with a sense of weariness and even sometimes with a feeling of regret at the prospect of resuming our regular work. This is because we have wearied rather than rested our minds and bodies.

When we consider the realities of recreation we find the fact that there are two chief realities which usually result from a period of planned recreation: pleasure and regret. Because they depend entirely upon the way we have used our time and because we wish always to avoid regret it is well that we stop to consider some of the simple recipes for the right renewing of both mind and body.

Travel is one of the best aids for the renewing of the body that we know. Seldom does it need imply idleness. Generally it is best obtained through a change of environment or location, or at least

through a relief from the usual responsibility. Many seek travel. It pays large dividends in a broadening of interests, with a new acquaintance with new scenes, new people, new customs, sometimes all the more cherished in the change are the cherished reunions with the dear ones from whom we are separated over long periods. Yes, travel can lift us up and out of our regular routine and renew us in body and spirit.

But travel is not the absolute necessity for the change of environment. Denied that privilege, we can claim the treat of imaginary travel and new acquaintances through our reading though we never leave our doorstep. Few of us leave college or a series of lectures that we do not make mental note of one or fifty books or articles we WILL read when we have time. And all too frequently time passes, year on year with those pages unread. So often we miss much by planning too much. One book goes unread because we seek time for three. More often a

letter goes unwritten because we wait for the time for the longer letter, which seldom found, is not replaced by the note or the one book which would have yielded abundant help.

But there is more to the renewing of self than that of physical and mental exercises. There is an abundant renewal of our spirit—our inner selves which try to interpret their best through our deeds—and it is that spirit which deserves worthy thought in the planning of our time.

One lady who found her time too crowded to include the leisure acts of kindness she desired to share with others, hit upon the plan of setting one hour each day as her gracious hour and promised herself that no matter where she was for that hour each day she would definitely strive to make that her best hour of the day. Sometimes that hour found her in her office where courtesy and patience were a real achievement, at other times it offered companionship with her family, and at other times it happened to find her alone when she was challenged to be the very best company possible for herself.

Just so the definiteness of setting up a program for our recreation time is best balanced when we include a thoughtfulness of others in our kindnesses along with a thoughtfulness of self which embraces a searching appraisal of our habits, customs, associations,—our balance of life, and a thoughtfulness

of the greatness and goodness of the Almighty. No period of recreation is complete that misses such a meditation. And no meditation gives quite as much satisfaction that one finds in contemplation of the highest, holiest and best. So let us use our time wisely and allow us for recreation that it may count just as much for the renewing of our bodies and spirits.

Ashland, Ohio.

I'M THANKFUL

I'm thankful that I'm thankful,
For, were I not, I'm sure
I'd miss a thousand blessings
That come flocking to my door.
So I stand there at the portal
And, with a smiling face,
I greet each new-found blessing,
Waiting there to take its place,
Till my soul is filled with rapture,
And it's heaven here below
Just to know my Father loves me
And is caring for me so.

For did not the Master teach us
That we all should thankful be.
When He broke the loaves and fishes
On the shore of Galilee?
It is only he who's thankful
That the Father seeks to bless
With His richest, choicest treasures,
Joy and peace and happiness.
So I've learned this simple lesson:
If any good would flow to me,
In my heart I must be thankful
For His wondrous gifts so free!

F. G. Sw.

"Knowing God's Will"

Mrs. Raymond E. Gingrich

THE CHRISTIAN, whose life is effective, is the Christian who knows God's will. The ideals that we possess, the goals in life that we strive to obtain, and the characteristics that make up our individual lives are determined to a very large extent by how fully we discern the will of the Lord for us. The ideal Christian has purity of knowledge because God supplies that knowledge. Our walk as Christians should be characterized by wisdom. The word of God comes to us, "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." (Eph. 5:17).

It is important that we know God's will for knowledge of His will for us will keep us from falling. We fall, we sin, we wander away. Too late comes the realization that through lack of knowledge we failed. The things in life which draw us away from God will be forgotten if through our knowledge of His will we seek to live in the center of His will. If we know that we are doing His will, if we seek to walk

as we know He would have us walk, this knowledge acts as a purifying force in our lives. We look to Christ. His perfection and beauties we see. We become like the things in life that we love. The people whom we love change us greatly. We become very much like them. We merge our desires, our likes and dislikes. This great fact is brought out strikingly in Hawthorne's story of "The Great Stone Face." On the mountain side, standing in bold relief against the sky, seemingly chiseled in giant rocks stood the Great Stone Face. In the valley below it had been rumored that some day a great man should come who would be the very likeness of the Great Stone Face. There lived in this valley a little boy who looked at the Great Stone Face. Every day he spent much time looking at it and he longed for the time to come when the prophecy concerning the Great Stone Face would be fulfilled. After a time, a man did come who was hailed as the exact image of the face on the mountain. Others came also and it was thought at last the prophecy had been fulfilled. Each time the little boy went eagerly to see if there was any

emblance to his beloved Stone Face but each time was doomed to disappointment for he could see likeness. Years passed and finally the little boy grew to be a man. A stranger coming to the valley one day discovered in the man who had so long loved and admired the Great Stone Face a great resemblance to the benign face of stone. So the little boy himself became the living likeness of the Great Stone Face. If we turn our eyes upon Jesus and keep them there his beauty and grace will overwhelm us and gradually we will be moulded into His image. It will not be harder for us to sin and easier, much easier to do His will.

"Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth will grow strangely dim,
In the light of His glory and grace."

Then, we should know God's will in order to serve Him better. Imagine, if you can, the type of a building that a contractor would build if he failed to follow the instructions of the architect. The man who builds wisely does not disregard the blue prints or the advice of the one who planned the building. How can we as Christians expect to make anything of these lives of ours if we fail to acquire the knowledge that we should get from the Master Builder? If we master God's Word we will have all the blue prints that we need in our building. God's Word will give us knowledge of His will for us. Only as we know His will can we serve Him to the fullest extent. God doesn't want ignorant workmen. "Wherefore be ye not unwise, but understanding what the will of the Lord is."

We should know His will because only through his

guidance can we hope to have peace. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." If His words abide in us we will have knowledge of His will and peace will be our portion. There is no one so happy, so much at peace as he who has within his heart the feeling that God is with him because he is honestly trying to do God's will. We need not worry about the future. "If God is for us, who can be against us?" Only the true Christian can have such faith, such assurance, such peace.

"Yet in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings;
I know that God is good.
I dimly guess from blessings known,
Of greater out of sight,
And with the chastened psalmist own,
His judgments, too, are right.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death,
His mercy underlies;
I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care."

In conclusion then, let us say that knowing God's will is of vital importance to us as Christians. Knowledge of His will will help keep us from falling into sin. It will help us to live more effectively for Him, to serve Him better. And our Christian experience will be a happier one because we know that if we abide in Him He will abide in us and a great peace will fill our hearts.

"Wherefore be ye not unwise, but understanding what the will of the Lord is."

Ellet, Ohio.

Doing God's Will

Mrs. F. Emerson Reed

ONCE HAD A TEACHER who constantly reminded us that no matter how much learning we acquired would be worth nothing to the world unless we gave to others something of what we had learned. The same is true of purity in one's life. Our inner life may be spotless, our knowledge of God's will abundant, but unless we help others by our goodness and knowledge we are useless. In other words, we must constantly be doing God's will or we will be like the man who buried his talent.

Most of us are homemakers and our activities are limited to a very narrow sphere. But because of that narrowness it is more concentrated and our influence stronger on the few that we associate with most constantly, our families and perhaps a few neighbors. That is where our lives count most and we

seldom think of it or realize it because it is so very commonplace. But our family and our neighbors will be the ones who will know if we are doing God's will or not. Most of us know so much better than we do in our everyday contacts. We study our Bibles for knowledge of God's will and we study psychology and methods to learn better ways to bring these good things to our children and others we work with. Then in spite of all our efforts our anger or impatience or some other weakness frequently overcomes our knowledge and good intentions.

When we go outside our homes and engage in social activities we find new ways to show others that we are trying to make our lives show forth God's will. We may consider ourselves righteous because we do not dance or play cards or smoke. But a repu-

tation may be ruined at an afternoon tea by the words we speak. Perhaps a word is needed to our Woman's Club to encourage a wholesome community activity or to get rid of some unholy practice and thus guard the children and young people of our town. But because of indifference to an evil which does not directly touch us or unwillingness to make the effort required, we fail to live God's will.

A third place where most of us have some influence is in our church. We may have a great deal of influence if our work is with young people or children. And here as everywhere the things we do speak so much louder than the things we say. If our Christian life as we live it where people see, is unattractive and uncertain how can we expect to influence a child or young person to the way of God.

A very few women of our group may have a wider scope of influence than the three mentioned. Perhaps there is someone who can write, or someone who can speak to groups, or perhaps someone who can sing. Whatever the gift the responsibility is given with the gift that God's will be lived before these others. The greater the inward purity, the greater the knowledge of God's will, the greater the necessity to show to others by our deeds that we are living His will for our lives.

North Manchester, Indiana.



Program for September, 1935

Mrs. Herbert L. Briscoe

QUIET MUSIC: "Savior Like a Shepherd."

(If there is no piano or organ hum in unison)

HYMN: "Savior Like a Shepherd."

CALL TO WORSHIP (by leader):—"O Jehovah, our Lord,

How excellent is thy name in all the earth."

"The earth is full of the loving kindness of Jehovah."

I will give thee thanks with my whole heart."

Response:—"Lord of all, to thee we raise

This our hymn of grateful praise."

Leader:—"That he made of one every nation of men to dwell on all the face of the earth."

Response:—"Lord of all, to thee we raise

This our hymn of grateful praise."

HYMN: "For the Beauty of the Earth."

CALL TO PRAYER: "Let all the earth keep silence before thee."

PRAYER: Silence followed by short audible expres-

sion by leader, or patroness in which the boys and girls of Africa and South America and of all the world are remembered.

Another letter to the children from Miss Estell Myers came before me as I opened an old 1922 Evangelist. Of course the Signal Lights will be interested in all these letters about our mission field when the work there was new.

Kare Mountains, French Equatorial Africa

March 10, 1932

My Dear Little Folks:

Sometimes we get letters asking us to write about the electric curlers the black people use and what make of electric washing machines they have. Some of you who have very straight hair might think that these little folks with ringlets tightly curled over their heads might own a machine to do this work but should you see them comb their hair for hours trying to make it straight by winding a thread around several hairs and pulling the wound hair down over their ears you would think that those who have curly hair do not care for it. The Kare people do not comb their hair in as many fancy ways as the Baya do. The little boys have their hair cut except a place on top of their head that is braided and reminds one of a Chinese queue. All the men wear this short braid. The little girls wear their hair short and most of the women cut their hair. It is the men who have the braids.

The electric washing machines also do not exist here. The little folks only wear beads for a dress, their mamas wear leaves and their papas a cloth they make from cotton that grows here. They spin it with their hands and weave it on a little frame working on the ground. You see they hardly need a washing machine for the women have new dresses every day and the men pound their little cloth on a stone near the stream when they go to bathe. The people always look dirty. They take baths every day then oil their bodies immediately after and this removes the dirt.

The women do not carve their bodies as much as the Baya women, but they load their neck, ears, nostrils and upper lip with beads and metals.

The Kare are a very independent people. They love their gardens and love to hunt but they do not care much about working for the white man or to abide by the laws of the country. They always have plenty to eat and make out of grass a sort of granary on stilts in the air to store their grain and peanuts. Their houses show skill and are made in such a way they can pick them up and walk. The side is a long grass-woven mat and the top also is woven of grass. They used to live on the mountains but the government made them come down in the valley. These mountains are so steep it was hard for the government officials to visit them when they were perched on the top of them.

When anyone dies they bury them in a hole at the top of the mountain and cover it with a large stone. They take out bones when the hole gets crowded to make room for more bodies. Skulls and bones are seen around the burying place. We girls did not see this place and only know what the men told us for the morning they followed a funeral procession to the top we found the journey to long and tiresome.

This death was a boy who had worked on the plantation. He went to a far village and suddenly died. His death was blamed on two women. The next morning after his burial, they stopped their wailing and rolling themselves in the dust on the ground or burning somersets and all was quiet until a cry came from the village. We asked our boys what it all meant and they told us they had forced poison down the throats of two women who were filled with the evil spirit and killed the boy and that they had just died. There is some excitement around here for the next few days. It was rumored two others must die. The workmen did not come to work. We told them of their sin in killing these innocent women. A government official came through here the next day after the killing and now the case is at Bozoum.

As I tell you this incident, I know you will realize a measure how strong the devil has these people in his bonds. Only prayer can loosen the bands and set them free from all their cruel superstitions or envy of the tribe.

The Word is preached every day. The sick come from far villages to be treated. The buildings are progressing nicely. God is providing every need. We are making gardens, planting fruit trees, raising chickens and doing all we can to make the place a comfortable one for white people to live. We are all happy in His work.

Remember us in prayer,
ESTELLA MYERS.

SING: "We've a Story to Tell to the Nations."

REPORT OF THE D. W. B's. How happy every child must be when they denied themselves something they wanted badly to place the money in their "Doing Without Boxes" to be sent to Africa to help teach those curly headed black boys and girls to read and write and to know Jesus. This is true missionary work. (Patronesses may send all money received to Mrs. N. G. Kimmel, Gratis, Ohio, who will place it in this school fund giving the children of the Signal Lights credit. This African School Fund is the children's work so let us encourage it).

ALL CALL.

SECRETARY'S REPORT.

PRAYERING.

ANNOUNCEMENTS.

FINISH

SIGNAL LIGHT'S BENEDICTION.

Program for October

HYMN: (softly sing) "Jesus Calls Us O'er the Tumult."

Leader:—"What is Jesus call to His Friends?"

All:—"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy and my burden is light."

Leader:—"What is His call to busy people?"

All:—"Follow me."

Leader:—"What are the conditions of following Christ?"

All:—"If any man will come after me, let him deny himself, take up his cross and follow me."

Leader:—"What is His program for those who follow Him?"

All:—"And ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth."

All repeat from memory:—"All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always even unto the end of the world."

HYMN:—"Take my Life and Let It Be."

PRAYER:—"That God may call our boys and girls into special service for Him."

Our boys and girls all love Jesus and are anxious to serve Him. If we would follow Him, we must begin by being very thoughtful and helpful to others. In the month before us,—let every boy and girl watch for opportunities to do or say something helpful to others. When you come to your next meeting, each child may tell of helpful things they found to do. Serving others is missionary training. When you are older, God may call you to help Him in Foreign Fields, in the mountains or in some Home Mission Field. Just pray that God may use your life to get glory for Himself.

HYMN: "Have Thine Own Way Lord."

POEM: "THE LITTLE CHRISTIAN MAID"

A little maid sat in a high-backed pew
And raised to the pulpit her eyes of blue;
The prayers were long and the sermon grand,
But oh, it was hard to understand!

The beautiful text sank deep in her heart
Which the preacher made of his sermon a part;
"Silver and gold have I none," said he.
"But such as I have I give to thee;"
And the good old pastor looked down and smiled
At the earnest gaze of the little child.

The dear little maid the word carried home,
Determined to use it as chance might come.
Her mother she saw work unceasingly,
And toil for the needs of the family;
So she cheerily helped the long day through,
And did with might what her hands found to do.

"Silver and gold have I none," said she,
 "But such as I have I give to thee;"
 And the joyous mother looked down and smiled
 As she bent low to kiss her child.

On her way to school, in the early morn,
 She plucked the blooms by the wayside born;
 "My teacher so often is tired I know,
 For we're sometimes naughty, and sometimes slow;
 Perhaps these may help to lighten her task."
 And she laid the flow'rs on the teacher's desk;
 "Silver and gold have I none," said she,
 "But such as I have I give to thee;"
 And the weary teacher looked down and smiled
 As she took the gift of the little child.

Playing with sister one day on the grass,
 She saw a dusty traveler pass,
 "Poor man," said she, "he is tired, I think,
 I'll go and get for him a nice cold drink."
 And she hastened to fetch her little cup,
 To dip, cold and sparkling, the waters up.
 "Silver and gold have I none," said she,
 "But such as I have I give to thee;"
 And the thirsty, dusty traveler smiled
 As he took the cup from the little child.

Sweet and pure as the lily, clad in white,
 She knelt by her little bed at night;
 With a childish trust she longed to bring
 Some gift to her Saviour and her King.
 "So much from Thee every day I receive,
 But my heart is all I have to give."
 "Silver and gold have I none," said she,
 "But such as I have I give to Thee."
 Our Father looked down and tenderly smiled
 As He took the gift of the little child.

WILLIAM D. MORRISON

REVIEW: Children may tell in their own words incidents which especially impressed them in their letters or programs during the past year.

HYMN: "More About Jesus."

REPORT OF THE "DOING WITHOUT BOXES."

ROLL CALL.

OFFERING.

SECRETARY'S REPORT.

ANNOUNCEMENTS.

BUSINESS

BENEDICTION.

"LITTLE THINGS"

Mrs. Belle Zook

To do the kindly little things,
 To soothe the hurts, to heal the stings—
 To walk the willing second mile—
 To plant a rose, to win a smile—
 To sympathize, to understand—
 To lend a loving, giving hand—
 To lift, to serve, to have a part
 In helping a discouraged heart—
 To straighten out the tangled strings—
 To coax the snarles from curly rings—
 To erase soot and fingerprint—
 To blot tear-stains and spattered ink—
 And, as we do the little things
 We may sup with the King of Kings.

Huntington, Indiana.

Program of the W.M.S. for National Conference

TUESDAY 3:00 to 4:30

Devotions—Mrs. J. R. Schutz
 Special Music—LaVeta Miller
 Reports—Pres. Mrs. U. J. Shively
 Fin. Sec'y, Mrs. N. G. Kimmel
 Treas., Mrs. Ira Slotter
 Lit. Sec'y, Mrs. D. A. C. Teeter
 Editor Outlook, Mrs. F. C. Vanator
 S. M. M., Mrs. Fred Frank

Appointment of Committees
 Memorial Service—Mrs. M. A. Stuckey

WEDNESDAY 8:00 to 8:55

Devotions—Mrs. J. S. Cook
 Reports—Business Manager Outlook, Mrs. Slotter
 General Secretary, Mrs. Herbert Briscoe

WEDNESDAY 3:00 to 4:30

Home Mission Session

Devotions—Mrs. Laura Prevo
 Special Music—Ellet, Ohio
 Presentation of—
 College—Martin Shively
 Solo—Althea Swartz
 Seminary—A. J. McClain
 Solo—Mrs. Crist Hendersen
 Home Missions—C. L. Anspach

THURSDAY 8:00 to 8:55

Devotions—Mrs. T. J. Locke
 Business Session
 Report Nominating Committee
 Presentation of—
 Program and Goals—Mrs. Briscoe
 Budget—Mrs. Slotter

THURSDAY 3:00 to 4:30

Foreign Mission Session

Election of Officers
 Devotions—Mrs. Kennedy
 Message of Africa—Miss Mary Emmert
 Special Music—Jobson Children
 Message from South America—Miss Johanna Nielsen

FRIDAY 3:00 to 4:30

Devotions—Mrs. Chas. Provance
 Recognition of Banner Societies
 Reading—"Thanksgivin' Ann"—Miss Bernice Beheiser
 Feast of Ingathering—Mrs. Ray Klingensmith,
 Mrs. Ray Gingrich
 Unfinished Business
 Installation of Officers—Moderator of Conference

On Being A Treasurer

*Have you ever been a treasurer and been troubled with the blues
Just before the time approaches for collecting yearly dues?
Has your heart e'er quailed within you? Have you trembled through and
through,
When you very sweetly ventured, "Your mission money's due?"
Has the lady ever viewed you with a look both mild and meek,
Saying, "I forgot to bring it, but I'll surely pay next week?"
And when next week came 'round, you were once more put to rout,
When you walked five miles to see her—and found the lady out!
Have you ever asked for money and received an injured look?
With, "I'll pay this time, but then remove my name from off the book."
Have you ever tried collecting for a cause both great and true,
When the dues were paid unwillingly as a favor just to you?
Have you ever made collections from people slow to pay;
Or have you met a lady and these words heard her say:
"Yes, indeed, my money's ready now, and you may have it all;
I've had it waiting for you whenever you should call?"
Have you ever had a member, before the sum was due,
Not wait for you to come around, but pay her dues to you?
There's excitement in this office, for you're always in suspense,
But when at last the money comes—ah, there's the recompense!
If you think the cause is worthy, your duty you'll not shirk,
But to get the money promised, you'll work and work and work.
And now, missionary women, here's the word that's meant for you—
Please try to pay your money whene'er your dues are due.
And to you, hard-working treasurer, be not discouraged quite;
Keeping on forever at it brings everything out right.
And, faithful, toiling treasurer, when your spirits plunge way down,
Remember, for your efforts, there'll be stars within your crown!*

—EDNA V. HUGHES.

PRAISE AND PRAYER

SEPTEMBER

LET US PRAISE GOD:

1. For the completion of this conference year in which we have had the privilege of serving Him.
2. For the life and work of Mrs. U. J. Shively, who has served us as president for so many years.
3. For the Program of Progress which has directed our work this year.

LET US ASK GOD:

1. To bless Miss Johanna Nielsen as she returns to her home for her period of rest.
2. To guide the work of the W. M. S. this year that it may be a blessing to Him.
3. To bless our College and Seminary as they start the new year that they may prepare our young people to be shining examples of Christian living.

OCTOBER

LET US PRAISE GOD:

1. For the material blessings of bountiful crops.
2. For the great spiritual uplift received at the summer Bible Conferences.

LET US ASK GOD:

1. To make us humble as we take up each activity, that we may give Him all the glory for any successes gained.
2. To grant us a great year of evangelism.
3. To bless the conferences which convene this month.
4. To make us faithful stewards of His wealth.

ADMINISTRATION NEWS

REPORT OF FINANCIAL SECRETARY FOR MAY 1935

Apportionment Fund	
Listie, Pa.	\$ 5.50
Seminary Fund	
St. James, Md.	7.64

Dayton, Ohio	10.00
Johnston 1st B., Pa.	10.00
Masontown, Pa.	10.00

\$37.64

Feast of Ingathering

South Gate, Calif.	\$ 5.50
Peru, Jr. W. M. S.	2.11
Kittanning, Pa.	3.95
Falls City, Nebr.	10.11
Mexico, Ind.	7.08
Yellow Creek, Pa.	7.50
Johnstown 3rd B., Pa.	8.40

\$44.65

Missionary Support Fund

Carleton, Nebr.	\$15.00
Sunnyside, Wash.	15.00
Harrah, Wash.	6.40
Southern Calif. Dist. W. M. S.	135.25

\$171.65

Total of all funds\$259.44

JUNE

Apportionment Fund

Conemaugh Sr. W. M. S., Pa. ...	\$14.25
Cumberland, Md.	7.00
Los Angeles Brethren Mission, Calif.	12.75
Burlington, Ind.	11.25
Dayton, Ohio	42.00

White Dale, W. Va.,	3.75
Johnstown 3rd B., Pa.	12.00
Philadelphia 3rd B., Pa.	23.25

Total\$126.25

Seminary Fund

South Bend, Ind.	\$10.00
Roanoke, Va.	10.00
Los Angeles B Mission, Calif. ...	3.00
White Dale, W. Va.,	4.28
North Manchester, Ind.	3.70

Total\$30.98

Feast of Ingathering

Peru Sr. W. M. S., Ind.	\$ 9.33
Washington, D. C.	17.17
Berlin, Pa.	22.52
Waterloo, Ia.	9.17
Hudson, Ia.	6.11
Meyersdale, Pa.	20.00
Conemaugh Sr. W. M. S., Pa. ...	13.00
Uniontown, Pa.	7.50
La Verne, Calif.	10.50
White Dale, W. Va. ....	.97
Philadelphia, 3 B., Pa.	19.06
N. Manchester, Ind.	9.39

Total\$144.72

Mission Support Fund

Indiana District W. M. S.	\$610.50
Southern California Dist W. M. S.	7.00
Mid West Dist. W. M. S.	7.00
Ohio District W. M. S.	367.50

\$992.00

Total of all funds\$1293.95

Respectfully submitted,

MRS. N. G. KIMMEL

For some time we have been co-operating with the Brethren Publishing Company in checking the Outlook and Evangelist subscription lists. It is the aim to have copies of the paper reach all our subscribers. If you have failed to receive your copies, or if two copies arrive for you each month, will you kindly help us by writing to Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

REPORT OF THE SOUTHEASTERN DISTRICT CONFERENCE

The Southeastern District W. M. S. held their Annual Conference June 12th and 13th, at the Maurertown Brethren Church. Fourteen delegates were present. This District sent \$107 to the Bassai Support Fund. A program committee was appointed as follows: Mrs. P. N. Brumbaugh, Washington, D. C., Mrs. J. R. Laughlin, Hagerstown, Maryland, Mrs. P. G. Wenger, Harrisonburg, Virginia.

The following District Officers were elected: President, Mrs. George M. Simpson, Oak Hill, West Virginia, Vice-President, Mrs. J. R. Laughlin, 143 King St., Hagerstown, Maryland, Sec'y-Treas., Mrs. H. E. Bowman, Harrisonburg, Virginia.

The District President, Mrs. George M. Simpson, gave an interesting talk

on "Prayer." A new feature of the Conference, this year, was the opportunity which was given a representative from each society to report on their "Most Profitable Meeting of the Year." During the last session of the Conference, Mrs. Lester W. Kennedy, Missionary on furlough from Africa, brought a most interesting and practical message on the needs of Africa. She chose as her theme, "He Must Needs Go." Such a message is indeed an inspiration to each of us to strive harder to increase our Bassai Support Fund another year. Our next Conference will be held in Washington, D. C.

MRS. H. E. BOWMAN, Dist. Sec'y

Resolutions of The Woman's Missionary Society of the Southeastern District

Whereas in the loving providence of our Heavenly Father we are permitted to meet in our 48th annual conference of the Brethren Church in the Southeastern District of our Women's Missionary Society.

Be it resolved that we express thanks to Him for His loving kindness and mercy to us during the past year, and we pledge anew our loyalty and devotion to our Master and his cause.

Be it resolved we express our thanks to our District President, Mrs. Simpson, for her untiring efforts and devotion to the cause of our District work, and pledge allegiance as a District to support her and the other new officers during the coming year.

Be it resolved that we extend our sincere appreciation to the people of Maurertown for their hospitality and Christian fellowship in entertaining us at this conference.

Be it resolved we express our pleasure in having Sister Kennedy with us during this conference and the inspiration which she has given our women for further support of our missions.

Be it resolved we extend our thanks to Mrs. Kent and the other members of the program committee for the splendid program they have provided for this conference.

Be it resolved that we strive to attain all our goals set by the National Conference during the coming conference year, stressing in particular our prayer life including prayer bands and establishment of family altars, and our Bible study and mission study program.

Be it resolved that we recognize the liquor traffic as one of the greatest evils that we face today and renew our efforts in opposing it in every way possible.

Be it resolved that we as a District express our heartfelt sympathy to Mr. and Mrs. Harry Haun and family in the loss of their beloved daughter Elizabeth Haun and that the secretary be instructed to send a copy of this resolution to them.

Signed,
MRS. E. F. PINE
MRS. P. N. BRUMBAUGH
MRS. HUGH BEYDLER

W. M. S. FAMILY CIRCLE

WARSAW, INDIANA

Greetings from the W. M. S. at Warsaw, Indiana. Our year in the work of W. M. S. being almost completed feel that a letter at this time would perhaps be in order.

We have been attempting to follow out the Program of Progress as near as possible. And although it was necessary to make a few changes in time, felt that the Program of Progress was much easier to follow than the previous system of goals.

We had our entire mission study one day again this year with a lovely picnic dinner at noon. Having it all one day gives more women the benefit of the study and we do not lose continuity of the story.

In January we had our Public Service beginning with a miscellaneous program and followed by the play "The Blind." This play has a strong missionary appeal and is quite appropriate for use by a Missionary Society. It was offering received at this service used for the Seminary.

In April Miss Byron met with us in an informal afternoon discussion. At this time we stressed the paying of dollars for the Bassai work. Miss Byron allowed us to ask questions to our heart's content and answered them very satisfactorily. Thus we felt much better acquainted with both the Bassai work and herself at the end of the afternoon.

Although we have made no great increase in numbers in membership there seems to be a spiritual growth of members and a greater willingness to accept responsibilities, for which we praise Him who is our Guide in all things.

Mrs. Allen Ohmart is our very efficient president. She is so pleasant to work with and so enthusiastic about the welfare of our society that we are very anxious to co-operate with her.

We are so thankful to be near Indiana where we may enjoy a spiritual feast with many of you at Conference time.

May we all grow numerically and spiritually throughout the coming year and be a greater Missionary Society for our Lord and Master is our prayer.

Yours in His service,
MRS. L. E. LINDOWER, Cor. Sec'y

MUNCIE, INDIANA

Dear Co-Workers:

It has been some time since we have visited you through the "Outlook" so we wish to give a report of our last standing meetings of the year.

On March 7th we held a member tea in connection with our regular meeting at the home of our pastor, Mr.

Mrs. Delbert Flora as hostess. There were twenty-two members and sixteen visitors present. Three out-of-town guests were Mrs. Laura Keys and Mrs. Elsie York of Peru, and Mrs. Ray Klingensmith of Oakville. Five new members were gained at this time.

On March 14th the annual District rally with Oakville was held at the Oakville church and very splendid talks were given by Mrs. Delbert Flora and Mrs. Ray Klingensmith. Mrs. Ball, president of the Oakville W. M. S. presided at the morning session and Mrs. W. Garrett of Muncie at the afternoon session. A playlet "The Ghost" was presented by ladies of the Muncie W. M. S., also a duet "Just a Whispered Prayer" by Mrs. Fred Kennedy and Mrs. A. R. Baer. A discussion on goals, with reports from both societies proved most interesting. A motion was made and carried that we remember the Brethren Home at Flora this summer by sending canned fruits and vegetables.

The high lights of the April 4th meeting were: the reading of a letter from Dr. Chas. F. Yoder, missionary in Argentina, and a paper on "Personal Evangelism" prepared by our secretary. At this meeting the members bought a large quantity of jewelry and one hundred twenty-five print and colored handkerchiefs to be sent to Miss Elizabeth Tyson for Africa.

On May 9th our Mother-daughter banquet was held. Tulips and lilacs were used in decorating the room and tables. Program booklets were provided for each of the seventy-three members and guests who attended this meeting. A special mention on this program were a playlet "Mrs. Cantaford's Mite Box" presented by Mrs. Paul Fallis and daughter June, and a Home Scene Evening Prayers, presented by Mrs. O. Bowman and her family.

Our June meeting was held on the 10th at the church. Girls of the Senior and Junior Sisterhood were special guests. The special features of this program were a vocal duet "Ivory Palaces" by Mrs. Victor Alshouse and Mrs. E. Turner, a talk on "Peace" by Mrs. H. G. Helmuth, after which she introduced the play "Wooden Soldiers" which was presented by Mrs. Howard Weaver and Mrs. Alshouse. Tea was served to the thirty-five members and guests present.

Now forgive us for making a long visit and chatting so at length, but that is usually the way when one does not come very often.

Yours in His service,
MRS. FRED KENNEDY, Cor. Sec'y

"I heard Christ call,
'Come follow,'
That was all.
My gold grew dim,
I arose
And followed Him.
Who would not follow
When he heard Christ call?"

PHILADELPHIA, (first), Pa.

Dear Evangelist Readers:

Although you have not heard from our society for a long time we are still a very much alive and busy W. M. S.

Many interesting things have been happening since our last write-up, but the most interesting and outstanding event was our recent Mother's and Daughter's banquet, held on Monday evening, May 27th, in honor of our outgoing missionaries, Mr. and Mrs. Curtis Morrill, Miss Grace Byron and our own Miss Elizabeth Tyson. We also had as our special guests, Miss Tyson's mother and father, and Mrs. Lester Kennedy, missionary to Africa who is home on furlough. The program was in charge of Mrs. Laura Frank, who was toastmistress of the evening. Miss Pauline Seitz favored us with a beautiful solo. Prayer was offered by our Sunday school superintendent, Mr. Carl Seitz. The scripture was read by Miss Dora Wheitsel. Miss Ella Kimmell rendered a beautiful piano solo. Mrs. Frank then introduced our president, Miss Clara J. Hendley, who brought us greetings and welcomed our guests. Mrs. Frank asked each of the honored guests to bring us a short message. Mr. and Mrs. Morrill told us in brief about their desires and ambitions and how they are now being realized. Miss Tyson then spoke about her visit to the various churches in the Brotherhood

and of the real spiritual growth in these churches. Miss Byron also gave a brief outline of some experiences which have been hers. Then Mr. and Mrs. Tyson were introduced to all and we do praise the Lord for faithful parents who are willing and count it a privilege to give their sons and daughters to go forth and preach the riches of Christ to a lost people. Last but not least Mrs. Kennedy appearing in a Christian native costume, brought us a delightful message and actually built a native village before our very eyes. We sang many choruses and rounded out this very wonderful evening by presenting our guests and missionaries each with a box of candy. We had ninety-two present at this banquet.

At our last Mother's and Daughter's banquet in May 1934 the women and girls of our church decided to buy a communion service in memory of our dear sister, Edna Patterson, who went to be with her Lord May 10, 1934. This communion set was purchased and used at our communion service April 17, 1935. It was then packed and Miss Tyson is taking it to Africa with her where it will be a memorial to our dear missionary and friend, Edna Patterson.

"And they went forth and preached everywhere."

Yours in His service,
DOROTHEA M. SCHWARTZ, Cor. Sec'y

W. M. S. Useful Information

NATIONAL W. M. S. OFFICERS

President—Mrs. U. J. Shively, 301 W. Market St., Nappanee, Indiana.
First Vice President—Mrs. S. M. Whetstone, 207 North Second St., Goshen, Indiana.
Second Vice President—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Penna.
General Secretary—Mrs. Gertrude Leedy Briscoe, Sidney, Indiana.
Financial Secretary—Mrs. N. G. Kimmel, Gratiot, Ohio.
Treasurer—Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.
Literature Secretary—Mrs. D. A. C. Teeter, Rt. 1, Bunker Hill, Indiana.
Outlook Editors—Mrs. F. C. Vanator, 12 South Clay St., Peru, Indiana; Miss Helen Garber, 420 College Ave., Ashland, Ohio.
Outlook Business Manager—Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

DISTRICT ORGANIZATION

Pennsylvania District

President—Mrs. D. C. White, Mt. Pleasant.
Vice President—Mrs. F. J. Seibert, Masontown.
Secretary-Treasurer—Mrs. W. C. Benshoff, 122 West Second St., Waynesboro.

Ohio District

President—Mrs. A. E. Whitted, 1033 East Main St., Louisville.
Vice President—Mrs. Laura Prevot, Rt. 6, Box 125, Dayton.
Secretary-Treasurer—Mrs. T. R. Henning, Middlebranch.

Mid-West District

President—Mrs. L. G. Wood, 615 Lowman St., Fort Scott, Kansas.
Vice President—Mrs. George E. Cone, Portia, Kansas.
Secretary-Treasurer—Miss Ella Noyes, 1307 Lane St., Falls City, Nebraska.

Indiana District

President—Mrs. Clyde Rager, Roann.
Vice President—Mrs. C. H. Bennett, 2016 East Market St., Warsaw, Indiana.
Secretary-Treasurer—Mrs. F. Emerson Reed, 509 College Ave., North Manchester, Indiana.

Southeastern District

President—Mrs. Geo. M. Simpson, Oak Hill, West Virginia.
Vice President—Mrs. J. R. Laughlin, 143 King St., Hagerstown, Maryland.

Secretary-Treasurer—Mrs. H. E. Bowman, Harrisonburg, Virginia.

Northwestern District

President—Mrs. W. Stover, Harrah, Washington.
Vice President—Mrs. A. L. Lantz, N. 2319 Wall St., Spokane, Washington.
Secretary-Treasurer—Mrs. George Miller, Sunnyside, Washington.

Illikota District

President—Mrs. J. B. Paul, 2112 Walnut St., Cedar Falls, Iowa.
Vice President—Mrs. George Garber, Lanark, Illinois.
Secretary-Treasurer—Mrs. Dale Campbell, Dallas Center, Iowa.

Southern California District

President—Mrs. Charles Mayes, 237 N. Newlin Ave., Whittier.
Vice President—Mrs. F. Tabor, Fillmore.
Secretary—Mrs. Ray Runyon, 1427 E. 59th St., Los Angeles.
Treasurer—Mrs. Lottie R. Gates, 3027 Dolores St., Los Angeles.

General Information

- Send to Mrs. N. G. Kimmel, Gratiot, Ohio
1. National Apportionment of \$1.50 per member, payable 75 cents in January and 75 cents in July.
 2. Offerings for the Seminary.
 3. Thank offerings which are not taken to National Conference.
- Send to Mrs. F. C. Vanator, 12 South Clay St., Peru, Indiana
1. All material for publication in the W. M. S. Department of the church paper.
- Send to Mrs. Ira D. Slotter, 44 West Third Street, Ashland, Ohio
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THE SISTERHOOD of Mary and Marth

Do God's Will



The Believer and Christian Service

Rev. W. C. Benshoff

SALVATION IS FOR ALL. It is the free gift of God to all who believe. Once received it is never to be taken away. But we are saved to serve. The "born again one" finds joy and peace in fellowship with Christ. But we are called not alone to the blessing, but to the labor. "For we are labourers together with God." "We then are workers together with him." I Cor. 3:9; II Cor. 6:1. The qualities required are heart qualities, but these are given to all who are of a willing mind—the enablement of the Holy Spirit. "But the manifestation of the Spirit is given to every man to profit withal." I Cor. 12:7.

Christ is our perfect example in humility and service. It is said of Him, "Made himself of no reputation, and took upon him the form of a servant. . . . he humbled himself." Phil. 2:6, 7. He says of himself, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Mt. 20:28; "I am among you as he that serveth." Luke 22:27. Who can take a measure of the matchless service of our adorable Lord to a lost humanity? It is a work of redemption, the seeking and saving that which was lost; it is pardon and deliverance, but also restoration to God's favor and service. The redeemed one has the privilege of being one with Christ in this saving work, and thus enjoying his smile and conscious presence. Oh, the joy of possessing His smile and dwelling in divine presence. Happy is he who follows Christ's example of service. I Peter 2:21.

What is the ground of the divine claim? Why should we be asked to present our bodies a living sacrifice, to give our time, our talents, our money, our heart's affections to Christ and the church? Consider by whom and to what we have been saved; consider the heavenly love bestowed upon us. Let the Word speak, "Ye are bought with a price." I Cor. 6:20. The purchase price, the blood of Christ. This being true, it is only right that the believer should glorify God in the body which He has bought and which He has made the temple of the Holy Spirit. "By the mercies of God," He claims us.

It is well to note the spirit in which service to Christ and His cause should be rendered. "Not

grudgingly or of necessity." II Cor. 9:7. While the reference here is to the giving of money, the principle involved may be applied to all our work in the church. We should serve not merely out of a sense of duty, but because we love to honor our Lord. The love of Christ should constrain us. The Christian should serve in the fear of God, with a singleness of heart, as the servant of Christ and heartily as to the Lord and not unto men. Eph. 6:5-7; Col. 3:22, 23. Our Lord requires the denial of self. Luke 9:23. He requires every part of self. Be not a servant of self or a worshiper of self, or a lover of self in any form. II Tim. 3:2. Walk along the path of life like one forgiven, with the joy of the Lord for your strength; doing heartily your day's work with a earnest but cheerful face, watching against your old self at every point.

A special requirement of those who are called to the doing of the Lord's work, is faithfulness. "Moreover it is required in stewards, that a man be found faithful." I Cor. 4:2. This means to be dependable and punctual, it means to be regular in all engagements; this means to be faithful as to time, with yourself and others. A special requirement is that the worker be faithful in little things. There are duties which may seem to you as small and of no consequence but they are the roots of greater things. The doing of little things well, leads to the doing of greater service. "He that is faithful in that which is least is faithful also in much. Luke 16:10.

"But," says one, "there is so little I can do." God requires only a reasonable service. Somewhere we have read the following: "What is in thine hand, Abel?" Nothing but one wee lamb, O God, take from the flock. I purpose offering it to thee, a willing sacrifice." And so he did, and the sweet smoke of the burning has been filling the air ever since and constantly going up to God as a perpetual sacrifice of praise. "What is that thou hast in thine hand, Moses?" "Nothing but a staff, O God, with which I tend my flock." "Take it and use it for me." And he did, and it wrought more wondrous things than Egypt and her proud king had before.

been. "Mary, what is that thou hast in thine hand?" Nothing but a pot of sweet smelling ointment, O God, wherewith I would anoint thine only One called Jesus." And so she did, and not only did the perfume fill all the house where they were, but the Bible reading world has been fragrant with the memory of this blessed act of love, which has ever since been spoken of for a memorial of her. "Poor woman, what is that thou hast in thine hand?" "Only two mites Lord. It is very little, but it is all I have, and I would put it into thy treasury." And so she did, and the story of her generous giving has ever since wrought like a charm prompting others to give to the Lord. So it has always been, our heavenly Father chooses to bless the gift of love however small.

True and loving service produces a quality of service and enriches the life for all time. Note the following from Thomas Story a saint of the eighteenth century. "He called for my life and I offered it at

his footstool; but he gave me it as a prey, with unspeakable addition. He called for my will, and I resigned it at his call, but he returned me his own in token of his love. He called for the world and I laid it at his feet, with the crowns thereof; I withheld them not at the beckoning of his hand. But mark the benefit of exchange. For he gave me, instead of the earth, a kingdom of eternal peace, and in lieu of the crowns of vanity a crown of glory. . . . He gave me joy which no tongue can express and peace which passeth understanding. My heart was melted with the height of comfort; my soul was immersed in the depth of love; my eyes overflowed with tears of greatest pleasure. . . . I begged himself and he gave ALL."

The real need of the world is not for bread, but spiritual meat and drink. We in Christ are in position to supply this need. "Give ye them to eat." We become efficient and sufficient only through prayer. All true service grows up out of the prayer life.

Senior and Junior Devotional Program for September: Worship

CALL TO WORSHIP:

Leader: O come, let us sing unto Jehovah;
Let us make a joyful noise to the rock of our salvation.
Let us come before his presence with thanksgiving;
Let us make a joyful noise unto him with psalms.

Group: For Jehovah is a great God,
And a great King above all gods.
In his hand are the deep places of the earth;
The heights of the mountains are his also.
The sea is his, and he made it;
And his hands formed the dry land.

Leader: Oh come, let us worship and bow down;
Let us kneel before Jehovah our Maker:

Group: For he is our God,
And we are the people of his pasture, and the sheep of his hand.

HYMN: Come, Thou Almighty King.

Come, Thou Almighty King,
Help us, Thy name to sing,
Help us to praise:
Father, all-glorious,
O'er all victorious,
Come, and reign over us,
Ancient of Days.

Come, Thou incarnate Word,
Gird on Thy mighty sword,
Our prayer attend:
Come, and Thy people bless,
And give Thy word success;
Spirit of holiness,
On us descend.

Come, holy Comforter,
Thy sacred witness bear
In this glad hour:
Thou who Almighty art,
Now rule in ev'ry heart,
And ne'er from us depart,
Spirit of power.

To Thee, great One in Three,
Eternal praises be
Hence evermore.
His sov'reign majesty
May we in glory see,
And to eternity
Love and adore.

UNISON PRAYER—"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my redeemer."
HYMN: O Worship the King.

O worship the King, all-glorious above,
And gratefully sing His wonderful love;
Our Shield and Defender, the Ancient of days,
Pavilioned in splendor, and girded with praise.

Thy bountiful care, what tongue can recite?
It breathes in the air, it shines in the light;
It streams from the hills, it descends to the plain,
And sweetly distills in the dew and the rain.

Frail children of dust, and feeble as frail,
In Thee do we trust, nor find Thee to fail;
Thy mercies how tender! how firm to the end!
Our Maker, Defender, Redeemer, and Friend.

BIBLE LESSON: Exodus 20:18-21. Worshipping afar off.

John 4:20-24. True worshippers.

Hebrews 10:19-25. Worshipping near in Christ.

PRAYER: Thank the Heavenly Father that we may come near to worship Him through Christ. Pray that He may make us ready to worship in His

presence. Pray that we may learn to be true worshippers. Pray for those who worship in ignorance and superstition that the light of the gospel may come to them.

CONFERENCE REPORT:

Prayer in Worship—report of devotions.
Our Missionaries—report of missionary addresses.
Addresses—report of special addresses.

Plans for 1935-36—report of business and conference sessions.

Fun and Friendship—report of luncheon, party and Hillside.

HYMN: Spirit of Sisterhood.

BUSINESS: Plans for Cabinet Meeting; order mission study books; discuss new goals.

BENEDICTION: Psalm 145:1, 2.

Senior Devotional Program for October: Stewardship

OPENING WORSHIP:

"Stir me, O, stir me, Lord, I care not how,
But stir my heart in passion for the world.
Stir me to give, to go, and most to pray;
Stir till the blood-red banner be unfurled
O'er lands that in deepest darkness lie,
O'er deserts where no cross is lifted high.

Stir me, O, stir me, Lord. Thy heart was stirred
By love's intensest fire, till thou didst give
Thine only son, Thy best-beloved one,
E'en to the dreadful cross, that I might live;
Stir me to give myself so back to Thee
That Thou canst give thyself again thru me."

HYMN: Christ Liveth in Me

Once far from God and dead in sin,
No light my heart could see;
But in God's word the light I found,
Now Christ liveth in me.

Christ liveth in me, Christ liveth in me;
Oh, what a salvation this, That Christ liveth in me.

As rays of light from yonder sun,
The flowers of earth set free,
So life and light and love came forth
From Christ living in me.

With longing all my heart is filled,
That like Him I may be,
As on the wondrous thot I dwell
That Christ liveth in me.

RESPONSIVE DEVOTIONS:

Leader: God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—Thanks be unto God for His unspeakable gift.

Response: Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God.

Together: He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things.

Leader: Know ye that the Lord, He is God: it is He that hath made us, and not we ourselves; we are His people and the sheep of His pasture—We are His workmanship, created in Christ Jesus unto all good works.

Response: The Lord is my shepherd; I shall not want.—A man can receive nothing except it be given him from heaven.... The living God who giveth us richly all things to enjoy.... Ye my

flock, the flock of my pastures, are men, and I am your God.

Leader: Unto whosoever much is given, of him shall much be required.... As my father hath sent me, even so send I you.

Response: I must work the works of him that sent me, while it is yet day.... Prepare ye the way of the Lord, make his paths straight. Walk worthy of the Lord unto all pleasing, being fruitful in every good work.

Leader: He spake a parable unto them, saying: the ground of a certain rich man brought forth plentifully and he thought within himself saying, What shall I do, because I have no room where to bestow my fruits?... I will pull down my barns and will build greater; and there will I bestow all my fruits and goods—take thine ease, eat, drink and be merry.

Response: But God said unto him, Thou fool, this night thy soul shall be required of thee.... Is he that layeth up treasure for himself and not rich toward God.

Together: I beseech you therefore, brethren, know the mercies of God, that ye present your bodies a living sacrifice holy, acceptable unto God, which is your reasonable service.

SENTENCE PRAYERS: Thanks to God for Christ, the great steward, for the example of stewardship shown by Christ, for our privilege of being stewards that we belong to Christ; pray: that we may realize the true meaning of stewardship, that we may be ready and willing to be Christ's stewards, that we may give life, substance and time to Him.

POEM: Talents—Grace Noll Crowell.

God gives his children five, two or one;
The number matters not, if we but make
Our gifts from Him grow more beautiful, to shine
For His own precious sake.

I shall not look with growing discontent upon
My neighbor's gifts; I shall be glad for them
And with a grateful heart take in my hand
My one unpolished gem.

God helping me I shall not waste that gift.
I shall not hide it, and I shall not lose
This little thing that seems almost too small
For any one to use.

One talent, as one precious stone may be
More beautiful than many a clustered stone.
God, help me cut and polish my one gem
Until this gift alone
Shines thru the darkness, and its prisms rays

Delights some beauty-hungry heart, and he
More precious in Thy sight than was the rough,
Uncut stone given me.

IPPING: "Alabaster Boxes and Lunches."

CAL SOLO: Something for Jesus.

PIC: The Believer and Christian Service.

DISCUSSION: What example of stewardship did Christ set for us? What commands has He given us? Will we ever have to account for our stewardship? Does what we have belong to us entirely? Does Christ demand or merely ask for a portion of our time, lives and talents? When we possess more is more expected of us?

GN: Have Thine Own Way, Lord.

Have Thine own way, Lord! Have Thine own way!
Thou art the potter; I am the clay. Mold me and make me
After Thy will, While I am waiting
Yielded and still.

Have Thine own way, Lord! Have Thine own way!
Search me and try me, Master, today!
Whiter than snow, Lord, Wash me just now,
As in Thy presence Humbly I bow.

Have Thine own way, Lord! Have Thine own way!
Hold o'er my being, Absolute sway!
Fill with Thy spirit Till all shall see
Christ only, always, Living in me.

BUSINESS: Reports of committees; order mission study books for next month; report of cabinet meeting.

BENEDICTION: Psalm 145:1, 2.

Alabaster Boxes and Lunches

It was an "alabaster box of very precious ointment" "ointment of spikenard, very costly." How carefully she had guarded her treasure as the years went by! How her friends had admired and examined over the beauty of the box, lovely receptacle of precious ointment! Perhaps there would come a day when she would honor her friends with a whiff of its fragrance. Meantime, it was her treasure, her all fortune. But,—she poured it on the Master's feet, and not only was the house filled with odour of ointment, but the fragrance of that gift lives to-

Just "five barley loaves and two small fishes," a small lunch, enough to satisfy his hunger for a few hours,—but, they were given to the Lord Jesus, and by His wonder-working power they fed a multitude as enough and to spare. And, think you the boy

went hungry? Surely never had a boy eaten such a lunch as he had eaten that day, as in wide-eyed wonder he saw what his frugal lunch could do in the Master's hands.

Dear friend, have you an "alabaster box" tucked away somewhere, a treasure which only you can enjoy, that not to the full? Break it at the Master's feet, and its fragrance will envelop Him and you, as well as countless others,—and reach to eternity. Perhaps there is no "alabaster box," but surely there is a "lunch." Place it in the blessed hands of the Master—, and watch it multiply—. Is there neither "alabaster box" nor "lunch?" Then, there still remains the "two mites of the widow," and do not forget that the Lord said she gave "more than they all;" for she, of her penury, gave ALL.

JOHANNA NIELSEN.

Wooded Paradise

*I must go back to the woods again
To the beautiful forest of pine,
Where the good dreams stay
And the breezes play
For the garden is nature's most fine.*

*I must go up to the woods again
Where the springs are bubbling o'er,
On the mountain side
Where the flowers abide,
For a carpet of grass is the floor.*

*I must go back to the woods again
Where the pine trees are mingled with fir
Where the bird's song*

*Is heard all day long,
And the air is wondrously pure.*

*I could live, it seems, midst these flowers and
streams*

And never tired of it be.

Oh, a hermit's life

Free from cities' strife,

Is greatly admired by me.

GEORGIA BELLE BARTCH.

(This poem expresses the enchantment of the mountains of Washington. It was written by a Sisterhood girl of Sunnyside. Georgia Belle is just fourteen years old).

Junior Devotional Program for October: I Will Share

HYMN: Jesus Calls Us.

Jesus calls us; o'er the tumult
Of our life's wild restless sea,
Day by day His sweet voice soundeth,
Saying, "Christian, follow Me."

Jesus calls us from the worship
Of the vain world's golden store,
From each idol that would keep us,
Saying, "Christian, love Me more."

In our joys and in our sorrows,
Days of toil and hours of ease,
Still He calls, in cares and pleasures,
"Christian, love me more than these."

Jesus calls us: by Thy mercies,
Savior, may we hear Thy call,
Give our hearts to Thine obedience,
Serve and love Thee best of all.

BIBLE LESSON: When Jesus blessed what a boy shared. Matt. 14:13-21.

How we should give. Matt. 10:42; II Cor. 9:6, 7.

PRAYER: Thank the Heavenly Father for all the gifts He has given us; thank Him that Jesus gave His all for us; ask that He may teach us to love Him for His giving; pray that we may learn to share what we have in the name of Jesus.

POEM: Thanksgiving—Peter Pan.

My God, Thou art a God of strength and beauty;
Thou art the mighty keeper of the seas;
Thou givest me my life, my faith, my seeing—
And I so small, what can I give for these?
Thou givest me the sun, the hills, the rainfall,
Clear eyes to see the break of day and the night,
A mind to fathom truth and follow straightly—
And I so small—what can I give of might?
Thou givest me the love of little children,
The quiet shining of the passing day,
The flow of peace within a burning heartache—
And I so small—what can I give or say?

And then, as though Thou countest not these blessings,
Thou sendest thine one son to die for me—
And I, so small—oh, humbly and with gladness,
I give my all—I give my life to thee!

TOPIC: "I Will Share."

SPECIAL MUSIC: Give of your Best to the Master.

TOPIC: "Not What We Give, but What We Receive—"

BIBLE DISCUSSION: Ask the girls to read II Kings 7:3-16 before coming to the meeting.

Let one girl tell the story at the meeting. Talk about these questions:

The four lepers had found the money and the food. Did they not have a right to keep it all to themselves? What did they decide to do? Who really had made it possible for them to have this food and money? In what spirit should we share with God has given us?

HYMN: I Gave My Life for Thee.

I gave My life for thee, My precious blood I shed,
That thou might'st ransomed be, And quickened from the dead;
I gave, I gave My life for thee, What hast thou giv'n for Me?

My Father's house of light, My glory circled throne
I left for earthly night, For wanderings sad and lone;
I left, I left it all for thee, What hast thou left for Me?

And I have brought to thee, Down from My home above,
Salvation full and free, My pardon and My love;
I bring, I bring rich gifts to Thee, What hast thou brought to Me?

BUSINESS: Report of committees; order mission study books for next month; report of cabinet meeting.

BENEDICTION: Psalm 145:1, 2.

"I Will Share"

Mrs. R. D. Barnard

A GENTLEMAN was walking one day in the east end of the city of Glasgow. The streets were so narrow, and the houses so high, that little direct sunshine ever reached the houses on one side. The gentleman noticed a ragged, bare-footed boy, trying with a piece of mirror, to catch the sun's rays and direct them to a certain spot on one of the houses opposite? He became interested in the boy's earnest efforts. "What are you trying to do?" he asked. "Do you see yon window up there?" the boy replied. "Well, my brother had an accident two years ago, and is always lying on his back in yon room, and it is on the wrong side to catch the sunshine. So I always try to catch the light in this wee glass and shine it into his room." This little boy loved his

brother so much that he was sharing with him part of the sunshine he was enjoying.

In II Kings 5:2 and following, we find the beautiful story of a little girl sharing her knowledge of God. She was a little Israelitish girl who was sold as a slave into the household of Naaman. He was a great captain, yet with all his fame and wealth, was very unhappy, for he had a dreadful disease called leprosy. This little girl had heard how Elisha, through God could heal even lepers. She said, "Oh, that my master were with the prophet that is in my country, for he would cure his leprosy." When Naaman heard this he went to see Elisha, who healed him. The little girl was willing to share her knowl-

age of God with Naaman who received a great blessing.

Many times we wonder what we have to share. Each girl has been given some talent, in one way or another. When we are Christians, our responsibility in sharing our talents is greater. We read in God's word that God created the world and every thing in it. If we love Him, we will want to share part of these wonderful blessings with Him.

To many, God has given beautiful voices and the ability to play some musical instrument. Don't you think we ought to use these talents in praising Him? To many times we use these God-given talents in praising Satan. Take every advantage your church offers to use this opportunity to His glory.

Most girls like to be busy, but sometimes they are busy just for themselves. A little girl told me the other day that she thought it very selfish to play around all day and not to help mother at all. She found much joy in sharing this time with mother. Can't you already guess how mother felt?

To some God has given the ability to tell stories beautifully. When we tell the stories of Jesus, how

He came to earth, how he lived among men, how He suffered and died for us so that we might be with Him some day, and also that He is coming back, I wonder who receives the greater blessing. Do not we in the telling? Don't you think that this would be sharing our knowledge of God with others?

Some of us can neither sing, play, or tell stories, but we can pray—if not in public, then in our own quiet hour. Of course we need to pray for ourselves very much, but also pray for others; that is for our own church, sisterhoods, missions. Would not this be sharing too?

Since God owns everything, I am sure that we would want to share our money also. Many Junior girls do not have much money—but if we learn to share as Junior girls, when we get older, this sharing will be part of our worship. I know a little girl who is given a small allowance each week, and out of this she saves one tenth for the Lord. To share many times means sacrifice, but we are repaid over and over again in the blessings we receive.

Dayton, Ohio.

"Not What We Give, But What We Share"

According to a legend which has come down through the centuries and which has been the theme to many writers, the cup from which Christ drank at the Last Supper, has an interesting history. It was brought to England at one time and remained here for some time, being worshipped by all. During the days of King Arthur and his knights of the Round Table, the Holy Grail, as the cup was then called, often appeared at court. But one day, because there had so much evil crept into the court of King Arthur, that the Grail mysteriously disappeared. Then every knight vowed that he would search for the cup. And so, many knights left the courts in any youth to travel into distant lands in search of the Grail. But only to those who were pure in heart, thought and deed, did the Holy Grail ever come in shining beauty.

James Russell Lowell, one of our own American poets, has so beautifully woven a story about the Grail in "The Vision of Sir Launfal."

Sir Launfal was a very young knight, schooled in chivalric ideals and principles of his age. Like any other knights, he possessed a castle surrounded by broad fertile fields, and had the homage of every subject of his domain. His castle walls rang with laughter, and merriment, but only from the mouths of the wealthy and rich of his dominion. None of the proud and wealthy were allowed to enter at the gates and sit at the tables.

One beautiful day in early spring, Sir Launfal determined that early the next morn he would set out in knightly array and go in search of the Holy Grail. But that evening, he had a most unusual dream. It was morning and he saw himself dressed in royal coat of mail, riding his gallant steed, and setting forth from his castle. As he crossed the drawbridge, there, crouched in filth, agony, and disease was a leper, with outstretched hand begging alms. Sir Launfal halted his horse, and gazed upon the wretched sight. His soul was filled with unutterable loathing and repulsion at the groveling creature. Then reaching into his well-filled purse he withdrew and flung the man a gold coin. The beggar in proud scorn rejected the gold saying:

"He gives nothing but worthless gold
Who gives from a sense of duty."

The dream changed, and Sir Launfal saw the bitter, swift cold sweep down on earth. He was returning home. It was Christmas time, and the castle was filled with warmth, and burst with gaiety and festivity. But this was no longer his, for another lord had usurped his throne. And as he turned from gazing at the cheer and fire within, his musings were interrupted by a voice saying:

"For Christ's sweet sake, I beg an alms."

There before him was the selfsame beggar that had stood there when Sir Launfal had started out. Seeing in the leper the suffering of Christ, and re-

membering that in his youth he had tossed him a coin, Sir Launfal took his one crust of bread and with his bowl broke the ice from the stream nearby and gave the leper half the crust and a drink from the wooden bowl. Suddenly there shone a brilliant light and there before him stood not the leper in pitiable plight, but the Christ of Galilee. Speaking in accents low and calm the Master said:

"Not what we give, but what we share,
For the gift without the giver is bare;

Who gives himself with his alms feeds three,
Himself, his hungering neighbor and Me."

Sir Launfal awoke from his dream, and bid his armour be hung upon the wall, for changed was his heart by that dream. He had learned that one can find the Holy Grail in his own land, and that the greatest blessings come from sharing with not merely giving to others. And henceforth his heart's castle stood open wide to the meanest serf of the country round.

Sisterhood Among Our Western Churches

IN RECENT YEARS, the girls of our churches on the west coast have shown a growing interest in the Sisterhood of Mary and Martha. Although many of them have had no direct contact with our organization, they have started to work as best they could and have done very well. Since the churches of Washington and California had not yet been visited by a national officer, in behalf of Sisterhood, our national board believed this was the opportune time for such a visit and so advised your general secretary at the conference of 1934. This visitation is partially done, so we give you a report of our work in Washington and northern California.

ACROSS THE COUNTRY

Our journey across the country from Ashland, Ohio to Spokane, Wash., was very delightful. We left home on June 15 and picked up the fourth member of our party at Winona Lake, Indiana, where we made some inquiry about our plans for living at the Hillside during our conference. That evening we shared the generous hospitality of Mrs. U. J. Shively, the national president of the W. M. S., and discussed some of our problems. The next evening we were in Lanark, Ill., for Christian Endeavor and church and had a long and happy visit with Mrs. G. T. Ronk, our honorary patroness. In passing through Iowa the next day we stopped for a word with Mrs. E. M. Riddle, the district patroness. The things of interest on our trip were too many to suggest here. Again and again we were overwhelmed with the beauty and variety in nature as we beheld its surprises each day. Often we were made to say, "What is man that Thou art mindful of him?"

SPOKANE, WASHINGTON

We entered the glorious state of Washington on Saturday evening and found our friends in Spokane. On Sunday your secretary taught the young people's class, then we shared the happy fellowship in the other services of the day.

The meeting with the Sisterhood was Monday

evening. We had dinner together in the church with a good number of girls present. After this fellowship about the table, the girls had charge of a sisterhood devotional program and then gave the time to your secretary. This Sisterhood has been meeting for about two years, but has not yet cooperated fully with the national work. We explained the purpose of the national organization and what we are able to do through it. With this understanding of our plans they want to cooperate with us. They explained that many of their girls are away in the summer, so they have a large group when all are present.

On the next afternoon three junior girls met at the home of the district patroness. We told them about Junior Sisterhood, and they showed a real interest to tell the girls who could not be present. They expect to meet soon and organize their own group. With the fine spirit of cooperation shown, we were very much encouraged with the possibilities for sisterhood in Spokane.

SUNNYSIDE, WASHINGTON

The Sisterhood at Sunnyside has been organized since November. On Thursday afternoon, we met with the group and their patroness at the church. All of the fifteen present were members. After the devotional service, we talked with the girls. They were glad to learn more about our plans and methods and showed enthusiasm and interest in the bigger things. We had supper together at the patroness's home and learned to know the girls better.

There are not enough girls of the junior age to form a society yet. When there is a need, they will be ready to take care of the girls. The district representative is a member of this Sisterhood, so we talked with her about district plans. We were happy to meet friends of other days here, as well as to add new ones, and especially to hear several messages from Brother McClain who was holding a Bible conference at the time.

HARRAH, WASHINGTON

The girls of the Harrah church have been organ-

and have been doing what they could. About half of the members of their group are juniors. Five girls and the patroness gathered at the church for the meeting. They showed a deep interest in learning the history and methods of our Sisterhood work. We believe that the girls of this small community church will go on to bigger things. They have problems to meet that many societies do not know.

NORTHWEST DISTRICT ORGANIZATION

The conference of the Northwest district was held a short time before our arrival in the state. Miss Louise Kimmel, our national treasurer, was present with the Sisterhood girls at the conference and helped them to organize the district. We had the pleasure of staying in the home of the district patroness at Spokane and took the opportunity to talk over possibilities for district work. The district president is from the Sunnyside society, and the secretary-treasurer from Harrah. We have confidence in these district leaders that they shall make a fine contribution to the local, district, and national work.

BREMERTON, WASHINGTON

Before leaving this state, we visited the work of Brother R. Paul Miller in the evangelistic tent at Bremerton. There was a small group present, but the leaders were carrying on in steadfastness for the Lord. This was our first opportunity to see the tent which the Sisterhood helped to purchase, and we were glad that we may have a part in the extension of the church in this way.

LATHROP, CALIFORNIA

We left the fair state of Washington and, after a day's journey, arrived in balmy northern California. The meeting at Lathrop was held at the church, and any who were interested were invited to meet with the girls. A good group was present. The girls were mostly of the junior age, since the older ones were busy in the cannery. This group was glad to learn of the work of the Sisterhood.

At the suggestion of one of the older girls, another meeting was called for the next afternoon when it would be possible for the older girls to be present. There were eleven in the group, only one of whom had contact with Sisterhood work before. We went over our plans and policies carefully. To meet the need of the situation, a junior society was organized. The older girls pledged their help and interest for the juniors. We believe that the church as well as the girls will be pleased in their work.

MANTECA, CALIFORNIA

During the Christian Endeavor hour on Sunday evening, a group of the girls of the Manteca church met with your secretary. We explained the history and plans of our Sisterhood work and then considered the problems which stood in the way of or-

ganization. It seemed the best procedure if a Junior society would be started, so two girls were appointed to go ahead with plans for such an organization. Some of the older girls are now members of the W. M. S., so they decided to wait until others returned from their vacation before planning anything for the seniors. We shall look for a good report from these junior girls soon.

TRACY, CALIFORNIA

On Sunday morning it was our privilege to visit the new work in Tracy and bring a message to them. Brother B. F. Owen has charge of the mission work in this place. Although they have been meeting but a short time, there is a good group interested. One woman present had been a member of Sisterhood in Conemaugh, Pa., some years before. There is a nice group of children, and they may be able to start a Junior Sisterhood before long.

TURLOCK, CALIFORNIA

Since we arrived in this district at the busy canning season, we were not able to have a meeting with the girls of the Turlock church. We stopped to inquire about the situation from the retiring pastor, Brother N. W. Jennings, on our way through the city. We trust that the girls of this church may enjoy the privilege of Sisterhood, too.

The northern California district is the only district which is not organized for Sisterhood. If these societies get started, then they too may have district officers and all the districts of our church will be organized.

During the remainder of July we shall be meeting with the girls of Southern California. The report of these visits will be given in the next Outlook issue.

If there were room, we would like to make mention of those who so kindly entertained us at each place and of those who gave much time that we might have contact with a large number of girls in our meetings.

We are grateful to each one who has shared in this work in her prayers. God is graciously blessing us, and we ask that you continue to pray for these to whom the work of Sisterhood is new that they may learn to "Do God's Will."

Your General Secretary,
HELEN GARBER.

"O courtesy—it is much less
Than courage of heart or holiness;
Yet in my walks it seems to me
That the grace of God is in courtesy."

The Word of God is food. Prayer is the deep breathing of the soul. Testimony is the exercise necessary to grow in grace. Prayer Meeting is one place for the experiencing of all three of these blessings.

ON BENDED KNEE

Thank God for the new Sisterhood year that is before us and the blessings it will bring.

Ask God's blessing on the new Sisterhoods being organized in Washington and northern California.

Remember your district Sisterhood officers in their plans for you.

Pray for our missionaries who are translating the Bible for the African tribes and for those who read the Word in their own language.

Pray that God may give wisdom and love to our native pastors in South America and may supply all their needs.

Continue to pray for the Morrills as they begin their first term of service in Africa.

Pray for some girls who should be in the Sisterhood work.

REPORT OF THE OHIO DISTRICT CONFERENCE

Ashland, Ohio,
June 18-21.

This year we had the joy of "Building Up Sisterhood" or discovering of what it should be made. We found first that the "I" must be crucified to let Christ shine if we would count at all. Then too, we found that we had two "S's", first the spiritual then the practical. The two "O's" meant that we should be out, and out for Christ. These precious thoughts were brought to us by John Erb, Grant McDonald, and Norman Uphouse.

Each day neighboring Sisterhoods had charge of Devotions and special music; while college students carried on the Vespers each evening.

During the business session, the girls decided to establish a "Morrill Fund" as their district project, especially since we aided this year in completing their outfit. The result of the election of officers was as follows: Patroness—Mrs. Samuel Adams of Pleasant Hill, Ohio; Secretary-Treasurer—Evelyn Fockler of Canton.

Our crowd wasn't large, but we know that blessings aren't in numbers.

The Ashland S. M. M. girls were fine hostesses. They royally entertained us with a "Get-Acquainted Party," a fine S. M. M. luncheon and program, and took us on a very interesting tour of the college campus. Our thanks are extended to them.

Until we meet again next year, we desire to do God's will.

EVELYN FOCKLER.

Canton, Ohio.

"Reverence is quiet in the midst of earth's noises so that we can hear heaven's music."

A Letter From Miss Tyson to Our Girls

Hamburg, Germany.

June 12, 1935.

Dear Girls of the S. M. M.:

It is just two weeks since we left New York, and tonight at eleven we are leaving Hamburg for our work in Africa. Naturally as we leave our home shores for other lands there is a sting to the separation from friends and country. However, there is also the joy of anticipation as we look forward to seeing the happy faces of the many we know in far away Africa; thus the sharp edge of severing home ties is not so keen.

The past fourteen months spent with you were filled with joy and happiness. Personally, I feel that you girls of the S. M. M. are nearer to me, for it was my happy privilege to meet so many more societies this furlough, thus becoming acquainted with you. And to know you is to love you!

I want to tell you how much your interest in our work is appreciated. As the bandages came pouring in to the church at Philadelphia, then as they were packed in the shipping cases, and finally when your bandage secretary gave me the check to cover transportation charges, I could not help thinking of each of you. I also thought of the many hundreds who would benefit by your labor of love, and who would receive the Gospel message by their coming to the dispensaries for treatment. Then I said, "Praise God for the Sisterhood Girls!"

We had a good voyage from New

York to Hamburg. It was different from any of my previous trips, for I took a more northerly route, stopping at Ireland. We were happy to have just a peep at Erin's green Isle. The Queenstown Harbor was certainly the prettiest I have ever seen. We were so sorry that we did not have enough time to go ashore.

Our next stops were at Cherbourg and then at South Hampton, stopping long enough to discharge passengers. It was about noon when the Albert Bader docked at Cuxhaven. Here we boarded the special boat train for Hamburg and by four P. M. we were nicely settled at the Berliner Hof Hotel, just across from the main station in Hamburg. We were amused upon entering the rooms to find a huge feather mattress on the beds for covering. We were not in Hamburg very long before we realized that we were in a foreign land! We did not find many who spoke English, and hence, had quite a difficulty in ordering our meals. At the time we ordered an "Omlette Souffle" thinking that it was an egg order, when the waiter carried in the platter of Souffle, enough to serve four people, we found much to our disappointment that it was dessert instead of a main course.

Although we were to have five days in Hamburg, we started at once to tend to business, for Sunday and Monday were holidays. Hence, we had a few hours on Friday and Saturday morning to attend to baggage train

National Sisterhood Conference

THEME

"Lord, teach us to pray."

HILLSIDE - HEADQUARTERS

WINONA LAKE, INDIANA

August 26-September 1

Board and room for week—

\$5.50—if we have 50 girls.

\$5.75—if we have less than 50 girls.

Bring your own towels and wash cloth.

Bring your own bed linen—one sheet and pillow case—or 25c extra

Be one of the lucky fifty!

Make reservation at once by sending 50c to Miss Dorothy Whitted, Louisville, Ohio

other matters. We went to the German Steamship Company and made final arrangements for our trip to Tripoli, West Africa. Sun helmets and binoculars were next purchased and the rest of the afternoon was spent in window shopping.

The window displays in Germany are so attractive and we spent much time in admiring the beautiful china, silverware and wishing that we were rich enough to send you all a nice souvenir from Hamburg. Another attraction was the window display of the famous "1711 Cologne." I must confess that there is a nice sized bottle of toilet water packed securely away in my baggage. Since we are going to a country that has more smells than ours, I have varieties, I am sure that you will not think me extravagant. As a result of our window shopping we have a few other more useful articles which we hope to enjoy in our travels in Africa.

I hope to write more later, perhaps after my arrival on the station. Unfortunately, the S. M. M. benediction: "I extoll Thee, my God, O King; I bless thy name for ever and ever. Every day will I bless Thee, and I will praise Thy name for ever and ever."

Your lovingly,
ELIZABETH TYSON

AND A NOTE FROM MRS. MORRILL

On Board the S. S. Wahehe
June 20, 1935.

Dear the S. M. M. Girls:
It is a most difficult thing in the life of sea-sickness and trying to overcome one's self to new circumstances to write a letter properly. I do want to thank all the S. M. M. girls who have purchased our equipment, for their splendid spirit of giving. To the District, especially, we wish to thank you for the money toward our trip. Lying on these hard beds makes one certainly appreciate the good ones we are able to send on to Africa. As soon as we get to the Kabba Land, I hope I will write you a real letter.

BERTHA MORRILL.

BOOK FRIENDS

Do you read WHY do you read? Because literature does the following things for you?

Literature offers a way of escape from the unpleasant realities.

Literature may extend one's experience.

Literature can teach us much about human nature.

Literature can improve one's speaking and writing.

Literature is a way of living.

There is no frigate like a book,

To take us lands away,
Nor any coursers like a page
Of prancing poetry.

The Grass Grows Green—Hortense Lion.

Here is an entertaining story of the rise of a Bavarian family, the Willmarks, from poverty to wealth, through the Civil War to the World War, with reflections of the social, economic, and world changes that existed.

Flush—Virginia Woolf.

Those who have enjoyed the acquaintance of the Barretts of Wimpole Street will delight in this short novel of the romance of Robert and Elizabeth Browning as seen through the eyes of her pet dog.

Vanity Fair—William M. Thackeray.

An old favorite which some of us haven't read until recently. Becky Sharp, the heroine of the novel, orphaned at an early age, is reared by well-meaning people. She has different ideas concerning her career, since she aspires to social success. She attains it, but is not satisfied. In spite of all her selfishness, vanity, and egotism, her one spark of goodness makes us love her.

Lost Horizon—James Hilton.

This is a charmingly imaginative novel by the author of "Goodbye, Mr. Chips." Four travelers in an airplane are suddenly kidnapped and taken into an unknown land in northern Asia. They discover that it is a fantastic land where men never grow old or lose visions. It gives one the impressions of having had a fascinating and fantastic dream.

Books as Windows—Becker.

For those of us who hardly know what type of book to select or what to look for in books, this book seems to have been written. One should really get acquainted with this book, for the author points out the outstanding elements in books of all types.

FROM THE MAIL BAG

BERNE, INDIANA

Dear Sisterhood Girls:

We are again striving to be an honor society. Our group is growing larger. We have taken in six new members, four seniors and two Juniors, and have prospects of more in the near future. We hold our meetings the second Friday night of each month at the home of one of the girls. We had a pot-luck supper for our Mother and Daughter meeting. We are giving our public program next month. Up until this year we have given a missionary play, but this year we are taking charge of a whole Sunday evening service. For our special benevolent work we made a comfort for a family whose home burned. The election of officers will be held at our next meeting. The girls enjoyed studying "Undaunted Hope." This is the second time we studied the book. As we study and read, we realize more and more our great need of faith and prayer.

We enjoy very much, news from other societies. May the Lord richly bless you and keep all those who serve Him.

Yours in His service,
MARTHA PARR, Pres.
NORA LE FEVER, Cor. Sec'y

CONEMAUGH, PA.

Dear Sisterhood Girls:

It has been a long time since you have heard from the Vinco Jr. S. M. M., but we have been busy all the time. We have eighteen members in our Sisterhood now, and we are working

Sisterhood Goals for 1934-35

LOCAL GOALS

1. Twelve devotional meetings.
2. One public program.
3. Mission study with the use of approved text.
4. A prayer chairman to carry through a plan for prayer in keeping with the Five Year Program.
5. ½ members cover the assigned Bible Reading for the year—1 Corinthians to end of New Testament.
6. Membership project.
7. Annual cabinet meeting.
8. Special benevolent work.
9. Bandages sent to District Secretary.
10. Statistical report sent to District Secretary by August 10.
11. National dues sent in January and July.
12. Thank offering received in April

and sent to the financial secretary by May 15.

13. Gift to Mission Home Fund sent by July 31.

14. District missionary dues of 15c per member sent to the district secretary by July 31.

JUNIOR GOALS

- 1, 3, 4, 6, 7, 8, 9, 10, 11, 12, 13.

HONOR GOALS

1. A delegate to either District or National Conference.
2. Thank offering boxes turned in by ¾ of members.
3. Outlook in the homes of ½ of members.

DISTRICT GOALS

1. One District meeting.
2. All societies sending statistical reports.
3. Two-thirds of societies banner.
4. A district project worked out and reported.

hard to get some more to join. We have been studying the "Life of James Gribble" and have enjoyed it very much. We helped the Senior S. M. M. fill a box with towels, dress goods, and other useful articles for the Brethren Home at Flora, Ind.

We were an honor society last year, and are trying very hard to be one again this year. We met early this spring to make bandages at the home of one of our members. Our officers for the 1934-35 year are as follows: Patroness—Mrs. Herman Varner; President—Wilma Leidy; Vice President—Ethel Boyer; Recording Secretary—Betty Burkey; Treasurer—Winona Mackall.

Yours in His name,
BETTY BURKEY, Cor. Sec'y

BERLIN, PA.

Dear Sisterhood Girls:

Time has long been passing since you heard from the Senior Sisterhood of Berlin, but we have been trying to do God's will in our humble way. The work of the past year has been very interesting. Last August the Executive Council met at the home of our Patroness, Mrs. Frank Beachly. At this meeting, we made plans for the year.

As it was impossible to get printed programs for the S. M. M. work, we decided to make our own. These we made of green paper and wrote the program in white ink. We used the "Undaunted Hope" for our Mission study, but we did not use it at our regular monthly meetings. We met with the W. M. S. at the church during Christmas vacation for this study. At the meeting a covered dish lunch was served.

We had our public meeting in December, at which time the girls presented the play "Children of the Inn." The girls entertained the mothers in the form of a Mother and Daughter banquet at the May meeting. We felt that both programs were very uplifting. To get finances for our Mission Home Fund we made small homes from boxes. Several scriptures were placed on the outside of the boxes which were then given to the girls to be filled. The girls were divided into three groups to roll bandages. The object was to see which group could have the most bandages rolled in a given length of time. Everybody seemed to enjoy this. We are striving to be a banner society next year.

Yours in His service,
BLANCHE KIMMEL

"Men are seeking for that idea of God that will make a difference in their lives."

Each man makes his own station,
builds himself.
Virtue alone outbuilds the Pyramids.
Her monument shall last when Egypt falls.

EDWARD YOUNG.

BY THE WAY

STATISTICAL REPORTS should all be sent in. If you have not kept all your goals, or are not trying to be banner, send your report anyhow. We must have it for a record of Sisterhoods. Mail it at once.

OUR MISSION STUDY for next year will probably be from new books. The price may be fifty or sixty cents each. Give instructions to your delegates if you want them to buy copies for you. The mission study will begin in November this next year, instead of December as planned earlier. The names of the books will be announced at conference. If you have no delegate, write to Mrs. D. A. C. Teeter, and she will send you copies. Further announcement will be made in the October Outlook number.

YOUR DELEGATE to national conference should send in her registration at once. This conference is for you. We want it to be a help to every society, and that means that we must have your delegate present. Do not delay inquiring about ways of going.

This is VERY IMPORTANT! If you have delegates from national conference, you will have them give their report in your September program as suggested in this issue. If you have no delegate, use the October program for your September meeting. By the second week of October, the Outlook with the conference reports will be out, then you may use the September program outlined on the basis of these reports.

God is honoring your prayers; we are having a very helpful time the Sisterhood girls on our visit. You will want to read the report of visits in Washington and north California. The rest will be given in the next number.

There is a *young poet* among Sisterhood girls. You will enjoy poem about "Wooded Paradise." If have any other poets, let us hear them.

"It is the common work of the man hand that keeps us all from sing to death."

Bind together your spare hour the cord of some definite purpose you know not how much you may accomplish. Gather up the fragments your time that nothing be lost.

—WM. M. TA

God, what a world, if men in street
felt the same kinship of the heart
Which makes them, in the face of
and flood,
Rise to the meaning of true brotherhood.

ELLA WHEELER W

GOD'S PLAN

"Every man's life is a plan of If we thoroughly believe that, these lives that are stunted, broken and incomplete, are simply evidence of our laziness, our willingness to go out to the end the plan of the architect. Every one of us can have a perfect, full-orbed, rounded life in Jesus if we will ask God to show His plan and then act according

—S. M. ZW

S. M. M. Useful Information

NATIONAL S. M. M. OFFICERS

Honorary Patroness—Mrs. G. T. Ronk, Lanark, Illinois.
National Patroness—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Penna.
President—Miss Dorothy Whitted, 1033 E. Main St., Louisville, Ohio.
Vice President—Miss Althea Schwartz, Ashland College, Ashland, Ohio.
General Secretary—Miss Helen Garber, 420 College Ave., Ashland, Ohio.
Financial Secretary—Miss Mary Merrick, 1523 25th St., S. E., Washington, D. C.
Treasurer—Miss Louise Kimmel, 517 W. Main St., Berne, Indiana.
Literary Secretary—Mrs. D. A. C. Teeter, Bunker Hill, Indiana, Rt. 1.

DISTRICT ORGANIZATIONS

Southeastern
President—Virginia Brumbaugh, Roanoke, Virginia.
Secretary-Treasurer—Ruth Sensenbaugh, Rt. 1, Fairplay, Maryland.
Patroness—Mrs. H. W. Koonz, Roanoke, Virginia.
Pennsylvania
Secretary-Treasurer—Ella Kimmel, 5335 Large St., Philadelphia.
Patroness—Mrs. Chas. Provance, Masontown.
Ohio
Secretary-Treasurer—Evelyn Fockler, 317 Bolden Ave., S. E., Canton.
Patroness—Mrs. Samuel Adams, Pleasant Hill.

Indiana

Secretary-Treasurer—Allegra Richmond, 504 E. Nut St., Nappanea.
Patroness—Mrs. J. R. Schutz, 503 College St., North Manchester.

Illikota

Secretary-Treasurer—Dorothea Rahn, Lanark.
Patroness—Mrs. E. M. Riddle, 117 Randolph St., Waterloo, Iowa.

Mid-West

Secretary-Treasurer—Helen Ruth Stump, Fairbury, Nebraska.
Patroness—Mrs. Nona Wagner, Chase St., Fairbury, Nebraska.

Southern California

Secretary-Treasurer—Mary Catherine Zuch, 1000 Orange Drive, Whittier.
Patroness—Mrs. W. E. McNeill, 5307 Hollywood Blvd., Los Angeles.

Northwest

Patroness—Mrs. Albert Lantz, N 2319 1st St., Spokane, Washington.

Send all monies for Sisterhood national dues and bandages to Miss Mary Merrick, 1523 25th St., S. E., Washington, D. C.
Send your district dues and bandages to your secretary as given above.
Send all materials for the Sisterhood department to Miss Helen Garber, 420 College Ave., Ashland, Ohio.

The BRETHREN EVANGELIST

IN WORSHIP

Jesse W. Bunch, in Pacific Christian Advocate



God made the heavens—in the arching space,
He tossed the Stars—a million, into place.

He made His canvas of the vaulted blue,
He fashioned worlds of suns and rainbow-hue.
He painted glory in the world's far rim—
My heart goes out in wonderment to Him.

God made the mountains—massive, wide and high,
He etched them with His hands against the sky.

He hollowed out the valley and the plain,
He moulded bud and bird and fruit and grain:
He wrote His love so on the earth's wide brim—
My heart lifts up in boundless love to Him.

God made the oceans—deep and blue and wide,
He made the rising and the ebbing tide.

He hid beneath the bosom of the sea,
The mystic sense of His eternity:
Its wooing music, ages old and dim—
My soul sings out in gladness after Him.

God made earth's people—from the dust of earth,
He fashioned soul and gave it royal birth.

He filled it with His own divinity,
Deep calleth unto deep and He to me:
He could not call me were I senseless clod—
My soul bows down in worship to my God,

—The Evangelical Messenger.

Signs of the Times

By Alva J. McClain

PRESIDENT Roosevelt Signs.

Until recently people living in Washington, D. C., had to leave home and go to Reno or Mexico if they wanted to break up their marriage relations on any ground less serious than infidelity. But now, thanks to the cooperation of the President, they have caught up with the modern procession. Under the new law, signed by the President, husbands and wives can get rid of one another permanently on the grounds of desertion, cruelty, or habitual drunkenness.

When Mr. Roosevelt moved into the White House he did everything within his power to make it possible for men and women to become habitual drunkards by clearing away the restraint of law. Having legalized habitual drinking, which makes habitual drunkards, he now signs a law legalizing divorce for habitual drunkenness.

It is very logical, I suppose, but it is anti-christian.

LEST We Forget.

In these days of spiritual and moral darkness, when the law of the land is making it increasingly easy to destroy homes by way of the divorce courts, we cannot remind ourselves too often of the ultimatum of the Law of God.

"Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery" (Matt. 19: 9).

"For the woman which hath an husband is bound by the law to her husband for so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress" (Rom. 7:2-3).

"Be not deceived; neither fornicators . . . nor adulterers . . . shall inherit the Kingdom of God" (I Cor. 6:9-10).

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator . . . with such an one no not to eat . . . Therefore put away from among yourselves that wicked person" (I Cor. 5:11, 13).

This is the law of God. The politicians and church apostates may scoff at it, and ignore it, but God nevertheless will have the last word in this matter.

PEACE and the Plain Man.

Under this caption an important new book has come from the pen of Norman Angell, winner of the Nobel Peace Prize for 1933. The author, of course, knows nothing about the prophetic aspect of

the war problem. But his ideas are worth reading for the reason that he pictures some of the illusions of both pacifists and militarists.

Both of these groups, Angell writes, refuse to face the simple facts of the world situation. The pacifist ignores the real danger of war. The militarist refuses to consider what makes some wars inevitable and others preventable.

Mr. Angell does not believe that "isolation," as a natural policy, will prevent war, but that it actually leads to war. He does not believe war can be stopped by killing all the private munition makers. He does not believe that Socialism would prevent war, although he himself is a Socialist. He does not believe that wars are made by rulers and that if the "people" ruled there would be universal peace. "So long as we take the line that the 'People' (i. e., we ourselves) are innocent of error, then we might hang every war-profiteer in existence, and find, on the morrow, human society as helplessly as ever in the grip of some new folly, stimulated by a new group interested in exploiting it."

The chief cause of war, he thinks, is "muddy thinking." And doubtless this is the immediate cause of many wars. But, like most of the prophets of the present world order, Mr. Angell ignores the ultimate cause. "There is no peace," saith the Lord, "unto the wicked" (Isa. 48:22). Until sin is dealt with, until men's hearts are cleansed and they become new creatures by regeneration, the fountain of war remains. We may dam it up temporarily by political expedients, but like a volcano it will erupt in some new and unforeseen spot.

The sin problem is the great ultimate problem of our race, and only the Son of God can deal with that. "Behold the Lamb of God Who taketh away the sin of the world" (John 1:29). But you will not find it popular today to believe what John wrote.

THE Fiction of Human Goodness.

The theory of pure democracy, that if only some scheme could be devised whereby the "People" could really take matters into their own hand and rule, all our human problems could be solved, is based on the fiction that man is inherently good.

The truth of the matter is that we the people are no whit better than our rulers. It is true that we may lack the opportunity for some of the skullduggery that we condemn in our rulers, but by nature we are all alike at heart. "There is no difference, for all have sinned, and come short of the glory of God" (Rom. 3:23).

A story (wholly fictitious, of course) will illustrate the point. One Senator said to another, "What did the crowd do when you told them you had never paid a cent for a vote and never would?" The answer was, "Well, a half-dozen or so applauded, but most of them got up and went out."

EVEN Joe Palooka.

Those who read the magazines and newspapers and popular books with discernment are quite aware that the absurd inanities of modern religion have seeped into almost every department of human life. But it is rather startling to find it in the comic strips.

Joe Palooka, the amusing and delightful prize-fighter who hates fight, was recently made to talk with a liberal preacher. His creator, cartoonist Ham Fisher, puts these words in his mouth: "I believe in ev'rybody's religion. Ev'rybody's good I think. don't matter what they belong to long as they folley it."

Everybody who follows the adventures of Joe knows that he is a very simple fellow, a little dumb at times. That is why we enjoy him so much. But I do not think Joe is so dumb to say what Ham Fisher makes him say.

Such a philosophy might not be surprising if it issued from the lips of such a one as Barney Google, but rise in defense of Joe Palooka. I think he has been slandered.

Cartoonists who wish to become teachers of religion should read the Book which is an authority on that subject.

Oh, the advantage of faith! It gages the truth and power of God; royal word and honor lie upon it, preserve the soul that faith gives in keeping. If he remain able and faithful to perform his word, that soul shall not perish.—Robert Leighton.

We must bring so much with us that we would put ourself into health and communion with nature; we must bring the seeing eye, the hearing ear and the understanding heart; we must, at all events, be disposed to see and hear, and God will honor the disposition with more than expected blessing.

—J. Park

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EDITORIAL

Mexican Church-State Conflict

Church people of the United States are interested in the religious situation in Mexico, and many are being led to believe that the Mexican government is set against the church religion. Because a large majority of the secular press is dominated by Catholic influence, the news that is being published is usually prejudiced to the Catholic viewpoint, if directly supplied by Catholic propagandists.

Last week there came to our desk a pamphlet entitled, "The Other Side of the Mexican Church Question," which was the first of a series of articles previously published in March of this year in the *Washington Post*, one of the exceptional newspapers attempting to deal fairly with the situation. The series of articles was written by Dr. Louis Quintanilla, of Mexican Foreign Service, presenting the view of official Mexico in contrast to a series of articles previously published by the *Post*, from a Catholic viewpoint, written by Frederick Vincent, a fourth degree Knight of Columbus. For the enlightenment of our readers, many of whom have not had an opportunity of getting the real Mexican viewpoint, we quote the following from Mr. Quintanilla's introductory chapter: "The United States of America started its great career as an established church and with a determination to have one. So vital did its people consider freedom of religious domination that the first amendment to its Constitution stated that 'Congress shall make no law respecting establishment of religion.'"

Mexico, on the contrary, on its separation from Spain, came out with an established church and a provision in its constitution that 'No other religion shall be taught but the Catholic.' And the church was also the richest and most powerful organization in the country. Rich, not because of industry, but because it had exercised an influence which amounted into millions of wealth....

There has not been a war against religion. Those who have used the forces in each generation against the temporal power of the church have had nothing but respect for true religion. It has been a battle against those who dare to use the cloak of religion to hide their greed for power and earthly riches. It has been a battle to improve the physical and mental conditions of the Mexican people, and thus to give their spirit an opportunity to flower. It has been a battle against the forces of darkness, whose chief allies were ignorance and superstition. And this fight will go on until the forces of light are utterly routed.

"At this time the government of Mexico is being misrepresented in other countries by certain groups supporting the cause of the church hierarchy. And in no country is the propaganda directed against it more vigorously than in the United States."....

The above paragraphs the Mexican official quotes from a government paper written in 1927, during one of the many political clashes between the Mexican government and the Catholic hierarchy, and then says, "They seem to have been written today. The same age-old issue is carried on at present, and may be carried on tomorrow." But the same writer says the "forces of darkness" are losing ground and that the struggle of his people will go on until there will have been established on the other side of the Rio Grande "a real democracy."

The shame of it all is that an organization presuming to represent the religion of Jesus Christ should have been so obstructive to freedom, education and material welfare, as well as to real religion itself through the centuries of its opportunity. And the Roman hierarchy still shows its old-time greed for wealth and temporal power, and its intolerance of religious freedom and opposition to enlightenment, wherever it has not been compelled to change its policy by the force of public sentiment. And even where it is retreating, it fights every inch of the way. That is what is going on in Mexico—Romanism is fighting a retreat and it is fighting not to save what that church offers in the way of real religion, but to save as much as possible of its ill-gotten wealth and temporal power. And approximately 80 per cent of the land and other property are said to have been in the hands of the hierarchy.

May it be that the Mexican people, ninety percent of whom are Catholics, and who are turning from the Catholic hierarchy in such large numbers, will not become embittered toward all religion and turn to atheism, as our own missionaries have discovered to be taking place in Argentina. Instead of joining in the ballyhoo against Mexico, as some Protestant church leaders are doing because of some of the vigorous measures the Mexican government has employed, let us rather give ourselves to prayer for these people that God may save them from adopting an attitude of hatred for all religion, and may bring them to a saving knowledge of the living Christ.

Movies Penalize a Heroic Church Paper

"THE CHURCHMAN", New York journal of the Episcopal Church, and its capable editor, Rev. Guy Emory Shippler, are under fire by the movie interests, and one of the crowd is now trying to put the paper out of business by a suit for damage. "The Churchman" has been one of the outstanding opponents of the corrupt movie and has done more to expose the vice of the screen and to compel the producers to do at least a little cleaning up than any other religious journal in the country. Dr. Shippler has shown great courage and resourcefulness in his fight for cleaner movies and has had access to resources that most of the journals did not have. The movie interest has discovered a vulnerable spot in The Churchman's record and is attacking it through one of its representatives.

It seems that Don C. Seitz, business manager of the New York World in Pulitzer's day, and author of several valuable journalistic histories, wrote an editorial for The Churchman four years ago, alleging that Mr. Hayes and other persons in his organization, including one Gabriel L. Hess, a New York lawyer, counsel for the Motion Picture Producers and Distributors of America, Inc., had been indicted in the Province of Ontario for "conspiracy" to violate the provincial trade law. Mr. Seitz had been misled in this matter by Harrison's Reports, usually a reliable motion picture publication. Mr. Hess brought suit against Harrison's Reports and The Churchman, although Dr. Shippler published an immediate and complete retraction when the

error was discovered four years ago. Now that the churchman has been such a power against corruption in the movie, this old erroneous publication has been recalled and made the basis of a damage suit with the result that a judgment in the sum of \$10,200 has been obtained. Money is being raised by popular subscription among religious journal readers to help The Churchman pay the damage and continue its heroic service.

EDITORIAL REVIEW

SHIPSHEWANA CAMP is complimented this week by a number of young people who were in attendance. Certainly an institution that is so highly appreciated by the young people is doing a great work and is worthy of continued support.

FIRST CHURCH OF LOS ANGELES, instead of Waterloo, should have had a place among the "Fifteen Leading Churches," in the Treasurer's Report of the Foreign Mission Offering, appearing in the August 3rd Evangelist, according to word received from the Office Secretary, Miss Alice Longaker.

BROTHER A. B. COVER gives us an interesting letter this week, covering his experiences during the days of his convalescing from the illness that caused him to give up his pastorate in California. He and Mrs. Cover spent their time back in old home territory in Pennsylvania, and visiting former places of service in the ministry. We had the pleasure of meeting them at the Maurertown conference.

BROTHER JOHN F. LOCKE, secretary of the Southeastern District conference, has forwarded the resolutions passed at the recent meeting held at Maurertown, Virginia, and the scope of the interests included in their resolutions indicates the breadth of their loyalties. We shall hope to have further items of interest concerning their recent sessions. We have already remarked concerning their officiating.

SOUTHERN CALIFORNIA CONFERENCE offers for publication recommendations growing out of the moderator's address, which is also published this week. Whether there is universal agreement with them or not, they will provoke serious thought. One item that concerns the entire brotherhood is the invitation to National Conference to meet in California in 1938.

BROTHER E. M. RIDDLE, reports nine persons added since his last report to membership in the Waterloo, Iowa, church of which he is pastor. Also a Bible Conference, in which Dean Alva J. McClain was the leader, was greatly enjoyed and highly profitable, and the church has decided to make a Bible Conference a regular part of its annual program.

TWO NEW FACULTY MEMBERS for Ashland College are announced this week by the publicity director, Mrs. Marie L. Shaver. One is the new head of the Piano Department in the person of Miss Eunice Lea Kettering, who comes with excellent training and successful teaching experience to recommend her. The other is Miss Johanna Ogden, to have charge of the department of German and Latin. She comes with a very thorough training, having her Ph. D. degree and a valuable teaching experience.

BROTHER SYLVESTER LOWMAN, who took charge of the run-down work at Camden, Ohio, a little over a year ago on a faith basis, is finding his efforts and sacrifices bearing fruit in a greatly revived little church. The building has been repaired and Sunday school rooms have been added. There

have been sixteen members added by baptism and the Sunday school has been running from sixty to ninety in attendance in recent weeks.

WEDDING BELLS rang on Saturday morning, August 10, 1935, for Miss Dorcas Bame and Mr. Harry Gehman. Charles A. Bame, Sunday school editor and father of the bride, preformed the ceremony. Mrs. Gehman, widely known for her exceptional voice, is teacher of Voice in Ashland College and Prof. Gehman is teaching in Ohio State University while completing his doctor's degree. Brother and Mrs. Gehman left immediately for a honeymoon trip to California. We extend congratulations to these splendid young people both talented and with large promise for the future.

THE LAYMEN are to have a real program at National Conference, according to word this week from the president of the organization, Prof. M. P. Puterbaugh, and while they are to have some good speakers, the program is to be characterized by actual "conference" on certain topics of concern to laymen. Laymen are urged to come prepared to enter into the discussions as freely as they care to do so. This is an opportunity, and we want to urge the laymen to take advantage of it. Wherever laymen are organized, they ought to elect delegates and send them with instructions to take notes and bring back a report.

BROTHER R. D. BARNARD'S report has been waiting for publication for a couple weeks due to lack of space, but it is still good news. He reports 85 decisions during the revival under the leadership of Brother R. Paul Miller, which decisions meant accessions to the church. The campaign was well prepared for, and the revival spirit has continued through the months. At the annual reception program for new members over 75 new members were welcomed. Brother Barnard takes good care to the instruction of new members after they have been received and that is policy. The work in all departments is going forward in good shape and the church is appreciating the excellent service of Brother Orville A. Lorenz as associate pastor, a work which he carries along with his pastoral care of the Clayton Church.

PROF. M. P. PUTERBAUGH, who had completed his thesis, required for a doctor's degree in chemistry, in Northwestern University, went to Evanston, Illinois, last week and subjected himself to the fiercest cross-fire of questions by a battery of chemistry experts and other necessary members of a "Ph. D. Examining Committee." Our college authorities inform us that he was fortunate to stand his ground and came through with flying colors. He will be granted his doctor's degree at the commencement exercises at the close of the summer quarter. We congratulate him on his attainment, as well as on the steady increasing success with which he has conducted the chemistry department of Ashland College. The church and the college have good reason to be proud of him, as well as others of our brethren and women of the faculty.

NO ONE CAN find his way to the throne of God if he is willing to surrender his will to the will of God.

TO OBEY is better than sacrifices and it is just now as when the Prophet Samuel spoke the words more than three thousand years ago, and people are just as prone to willful disobedience as was King Saul.

TEACH ME, O God, to love those who are unlovely, to be kind to those who are unkind to me, to be true to those who are unfaithful, to be merciful to those who are severe to me, to forgive those who revile and persecute me. O God, canst enable me to do these things.

Some Brethren Church Leaders of Yesterday as I Knew Them

(Number XXXVIII)

J. Allen Miller, A.M., D.D.

By Dr. Martin Shively

men, institutions and causes are inextricably
ed. While both institutions and causes may be
more important than any man, neither can
ever success without human leadership. The
Brethren Church is not an exception to this rule,
while those who constitute its membership de-
ly believe that God has always been present in
history, they are firm in their conviction that he
worked through human agency, energized and
by the Holy Ghost. And in the Brethren Church,
at the very first, there was a group of stalwart
men and women, not only willing to make any sac-
rifice of earthly advantage for the sake of their
commitments, but did so without complaint, counting
it a joy to spend and be spent for a cause which was
to them so abundantly worthwhile. Thus in former
times I have tried to recall the work of Brethren
Leinger, Brown, Swihart, Jacobs,
Copper, Tombaugh and others, all
of whom rendered yeoman service
to the cause which was precious to
them. It is not too much to say that
Dr. Miller served in a larger way
than any of them—a statement to
which any one of the group would
readily assent, if he were pres-
ent to give it. This statement is
true because in a larger way it fell
to his lot to train the preachers of
an earlier period of his service in
the church, as well as to take the
place of Ashland College in days
when its situation was most preca-
rious and to stand by it until con-
ditions were so improved that oth-
ers could be called to relieve him,
and were willing to do so.

Dr. Miller had the good fortune
to be born in an exceptional home.
His mother was the daughter of a
minister in the church, and his father was a teacher
in the schools of that early day. Of books and mag-
azines there may not have been many, but there
were present a high order of intelligence, as well as
that of the genuine type. Unfortunately for him,
his mother died when he was but fourteen years of

age, and thenceforward his father filled the place
of both paternal and maternal parent, and did it very
well indeed. I am glad to be able to say that I have
never known a father to be more devotedly loved
and respected by his son, than this father was loved
and respected by this son. If there was ever any
disagreement between them as to the course either
should pursue, I never heard of it, and I am sure
that I would have known, because I knew both fath-
er and son intimately. So sincere was the devotion
of son to father, that though many years have
passed since the father was called home the son
could never mention him without a catch in his
voice. The son was blessed with an inquiring mind,
anxious to explore the fields of learning, and in this
desire he was given every possible encouragement
by his father, as well as the other members of his

family, so that at the early age of
seventeen, he entered the public
school room as a teacher, a field of
activity to which he devoted by far
the major part of his life. At the
age of twenty-one, he entered Ash-
land College as a student, and ex-
cept for the few years during which
he pursued his studies in advanced
schools, at Hillsdale, Michigan; Hir-
am, Ohio; and Chicago University,
all the remainder of his life was as-
sociated with this institution, which
he served in various capacities, as
president, dean, and professor, ex-
erting a most wholesome influence
on the thousands of young people
who passed before him, for none
came into contact with him and went
away without loving him, and com-
pletely trusting both his head and
his heart. He was a teacher indeed,
—one who knew the subjects he



DR. J. ALLEN MILLER

taught, and whose love for young people, and whose
confidence in them, was an inspiration to students.

Dr. Miller had an unusually versatile mind, for
his interests were many and varied. Growing up on
the farm, as he did, he never lost his interest in
matters pertaining to rural life, and thus in spite

of the fact that he carried a full teaching load in the college, and gave not a little of his time to the demands of his church, both locally and generally, he kept himself informed as to happenings in the field of agriculture, and horticulture, and in fact everything concerning the world with which he was familiar as a boy. And the people who lived in that world were always close to his heart, for he not only knew their problems, but he could speak their language. He had the largest personal library with which I have ever had an acquaintance, but what was surprising about the matter, he knew where to find anything he wanted among those stacks of books, and almost knew the page to which to turn to find the special matter sought. Only ten days before the end of his life here, I found him reading a big and heavy book,—heavy in more senses than one,—one which had something to do with apologetics, and he told me of some exceptionally fine passages in it. He knew just the page to which to turn, and the part of the page on which the statement occurred, and while he might have been excused if he had laid away such heavy reading, as he knew he waited for the end, he continued as a student until his hands became too weak to hold the book. We, who knew him best, have seen him many times, as he walked out to see if his garden needed his care, or if it had anything to offer him for the labor he had expended on it, reading some book as he walked along. How he could do it without stumbling, we could not understand but as far as I know, he never did. Thus it was little wonder that he possessed so versatile a mind, for while he loved diversion, he was a student to the very end of his life.

In spite of the fact that for many years he was a sufferer from stomach trouble, an ailment which ordinarily makes pessimists of its victims, he was a confirmed optimist, and we who knew him well often heard him say to the disheartened and discouraged,—“This is God’s world, and he has a plan for it and in it, and he will not permit it to fail. It is a plan in which good is intended for his people, and he will bring it to pass.” He was a professor of Philosophy in the college, and if reports are to be credited, some of the teaching in that field is decidedly gloomy in its outlook. But the statement quoted was his philosophy, and the reader can easily imagine its influence on both teacher and pupil. The stomach ailment just referred to, and which finally resulted in bringing him to his death, did not weaken his interest in life, even as the end approached, and he continued to hear his classes until within perhaps two weeks before his death. Just when he came to know that there was no hope for the recovery of his health, I do not know, but I visited him every day for weeks before the end, and not once did he utter a discouraging word. He and I had been intimate friends for more than fifty years, and I feel sure that if he had had fear, or had been dis-

couraged at the outlook, he would have given expression of such feeling to me, but since he did not, I am sure that he still felt, “This is God’s world, and he will take care of both it and me.”

Dr. Miller was a friendly man, and entirely approachable by any one, and at any time. The city of Ashland was his neighborhood, and all its citizens were his neighbors. Being such a man as he was, it was not surprising that he should have been chosen for some very responsible work by the city, thus he was a member of the commission which framed the charter under which the city is governed, and also a member of the Civil Service Commission. There was evidence that not only was he known widely as any man in the city, but that he was trusted and loved by all. While I have not always been his neighbor, I am sure that I speak the truth when I say that he never had a quarrel with any man, for he was so predominantly a man of peace that he would suffer himself, rather than to inflict suffering on another. In him was demonstrated the truth of the proverb,—“If a man would have friends, he must show himself friendly.”

Having been brought up in a definitely Christian home, it was but natural that he should early devote himself to the service of God. He became a Christian at eighteen years of age, uniting with the Brethren Church at Edna Mills, Indiana, under the ministry of Elder J. H. Swihart, as the writer had done a year earlier. From the first the Brethren encouraged him to think of the ministry as his life work, a vocation to which he was not at all averse. Thus a few months after his baptism, he was called to the ministry by the congregation, and within a week he preached his first sermon, surprising all who knew him at the ease with which he gave them his message. How well he prepared himself for the work of the ministry, is well known to almost all who were members of the Brethren Church. For not only did he know his Bible, and know it in an exceptional way, but he was as familiar with the languages in which it was written, as he was with his mother tongue, or the English which is the all but universal language of the land. His mother tongue was Pennsylvania Dutch. He served pastorates at Edna Mills, Indiana, and Glenford, Ohio, and for many years was pastor of the Ashland city church, in connection with his work in the college. And everywhere his ministry was attended with unusual success, especially here in the city. Only a short time before his death he told me that he had received into membership here in Ashland, more than 250 people, and marks his ministry as having been the most successful of any which this congregation has ever enjoyed. And from the very first of his contacts with the general church, he was received joyfully by its members, having served twice as moderator of a general conference, and many times as moderator of Ohio district conference. He served often

lication Board, and had been president of the Foreign Mission Board from its organization. He received the first gift for a Brethren's Home, gift having been made by Sister Lydia Fox of Amisburg, which gift was later increased by her mother, also of the same place, and when a Board was chosen to care for the money until such time as funds would warrant the building of such an institution, he became its president, and continued its head until last year, when declining health led him to ask to be relieved. There was not a single priest in the denomination in which he was not fully concerned, but, of course, it was the college seminary which were his chief interest. To these he gave his basic devotion, for with all his heart he believed that both these are absolutely essential for the perpetuity of the church. During the early years of his service in them, the compensation was hardly minimal, but he stood by, having an unfaltering faith only in their essentiality, but in at least a measurable future for them. He was always ready to cooperate with the administrative officers, never hesitating, always helping, even if he might not be in perfect agreement with the policies in force. When it seemed certain to us who watched his decline, that he would not long be with us, Dr. Jacobs expressed the situation perfectly when he said to me,—"It will be long before, if ever, any man shall hold so high a place in the hearts of Brethren people, as Dr. Jacobs holds and has held." There will be many occasions when he will be missed, in the conferences of the church, but here at the college, his name and his will live for generations to come. While he was a Brethren to the core of his being, he was broad enough in his thinking to include many of other Christians, among those whom he fellowshiped as Brethren in Christ, for if they loved his Lord, and earnestly tried to serve him, they were freely included among his associates in Faith. And with an intense longing he wished for the day when the line of division between the Tunker bodies would be wiped out. He often expressed the hope that he might live to see that day, and died with the longing ungratified.

He was a man of positive convictions, but not at all contentious in defending them. In fact he was not at all inclined to argue in defense of any position, but it would have been something of an undertaking to have tried to change his opinions. He seems to have gone thoroughly into any question which came before him for solution, and when a conclusion was reached, that end had been achieved as a result of careful study and thought, and while he was always open-minded, and inclined to yield to the inevitable, his convictions were rarely affected. He was distinctly a man of peace, not only for his own sake, but especially for the sake of the church which he served with a devotion which was absolute. That attitude which says "Blessed are the peacemakers,

for they shall be called the children of God," entitled him to such distinction, for he not only loved peace, but made every possible effort to preserve it in every relation with which he was connected.

(Continued on page 9)

Why He Went Back

By Dr. A. D. Gnagey

A missionary on furlough says: I AM COMING BACK

BECAUSE

Now I know how much all men need Christ.

BECAUSE

They said to me: "Come back quickly."

BECAUSE

This missionary enterprise is the biggest thing in the world.

BECAUSE

God won't let me do anything else.

Why He Is A Missionary

Moffanwy Wood of China says: I AM A MISSIONARY

BECAUSE OF

Christ's command—Acts 1:8.

BECAUSE OF

Humanity's need—Galatians 3:28.

BECAUSE OF

Individual call—Isaiah 6:8.

BECAUSE OF

National indebtedness—Romans 1:14-16.

BECAUSE OF

All-embracing love—John 3:16.

Missionary Thought.

That faith which leads individuals and whole circles to conscious worship, not of the "Unknown God" at Athens, but of the **known** Father who is in heaven, is not found, except where the **Scriptures** have been the divine instrument, in God's hand, of that knowledge. So writes Dr. Hyper of Holland.

Testimony to the value of missionary enterprise comes not infrequently from sources supposed to be antagonistic. The **Indian Spectator**, a non-Christian paper published in India, in an editorial says:

Whether by virtue or necessity, the Indian people have acquiesced in the policy of a fair field for all faiths, and in the case of the Christian missions, they have even learned to value them for the wholesome moral influence which they diffuse all around. . . . We absolutely subscribe to Lord Lawrence's opinion that, notwithstanding all the English people have done to benefit India, the missionaries have done more than all other agencies combined. Lord Lawrence was too much of a man of action to be punctilious about the rules of syntax, but he was the last person to express an opinion that he did not feel.

Why I Give to Missions

One reason why I give to Missions is,—

Because:—

God has given us so much to spend and **nothing** to keep.

Should the Church Have A DEAD LINE?

By J. L. Gingrich

The above caption could be worded differently to convey the idea which must have been in the mind of the editor when he asked me to write upon the subject: Should the church possess a standard by which the members, to be in good standing, should be judged?

Several years back in the Pennsylvania District Conference the following standard was adopted and recommended to the individual churches, viz.—“Attendance at church worship at least once a quarter; A contribution to the current expenses of the local church at least twice a year, and participating in the Holy Communion at least once a year. These were set as the minimum which should be expected from the person who desired to be regarded as a member in good standing. Much could and should be said upon this vital subject.

Two preliminary statements must be made. First, one must be careful that the church is not stressed as an institution only for perfect saints. The church is a divinely blood-bought institution designed to save lost sinners. Secondly, the church must guard against becoming a refuge for all manner of worldliness, sin and immorality.

The church is being prepared as the Bride of Christ. This is the blessed work of the Holy Spirit. The Bride is to keep herself ready and adorned for His coming, “Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price” (I Peter 3:3, 4). The church is a virgin with preserved bodily purity espoused, engaged to one and only one person—even Christ.

The Scriptures nowhere condones, or sanctions immorality and laxity in the church. The Corinthian Church was severely rebuked for not exercising discipline within the church. She was morally corrupt. This terrible condition which could be duplicated in many modern churches was tolerated. It was duplicated in the church at Thyatira, for we read, “Thou sufferest that woman Jezebel...to teach and to seduce my servants—to commit fornication” (Rev. 2:20). St. Paul expressed a dual surprise regarding the Corinthian Church—first, because of the gross sins of those who professed to be saints, and sec-

ond, because the church had allowed these conditions. Indifference to evil in the church is the seed to divisions and schisms. They forgot Christ the Holy Spirit and followed Paul, Cephas. This was always bad policy, to say nothing of poor theology and Christianity. One Spirit failed to govern minds and hearts.

Pure and clean churches despise sin the most. Ephesians 4:17-32, one learns the proper attitude toward sin and toward sinning members individually. Be ye angry-provoked, moved to action—but govern yourself, sin not. Despisers of sin should love sinners. Anger is brief emotion which should melt before sunset. Some times the sun sets on our world and many moons come up. Again, give no place to the devil. In dealing with an offending brother, be sure the devil is not directing the program of procedure. Let no corrupt communication proceed out of your mouth. Say nothing for which you must be sorry afterward. Satan's followers are indifferent to sin. They express no interest or concern regarding sinning church members. **Churches who fail to rebuke sin and immorality are virtually sanctioning the actions of sinning members.** Thus it should be observed that individual members of the church should be taught to despise sin, abstain from immorality but love the sinner enough to win him to Jesus.

Sin, including all forms of worldliness, has a CONTAMINATING influence. Unrebuked sin affects the whole group. Achan's sin involved a nation. Tolerated Canaans embarrassed all Israel. The MIXED MULTITUDE in the wilderness mourned and complained all the way to Canaan. God drove us from the mixed multitude in the churches. We have their feet directed toward Canaan but their noses are turned toward Egypt—type of the world. Hear them as they cry, “We remember the land which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick” (Numbers 11:5). Who but the mixed multitude in the average church craves for the entertainment and program of the world? This must be healed. The entire church rises or falls with the moral standard of her individual members. The old leaven must be purged out, cleansed thoroughly not with nitrate but with blood. Leaven works in the world but it operates in the church. When the world is

st the church should be at her best. The Holy Spirit will never bless a church where impurity, sinfulness and worldliness exist. Witnessing and purity are the handmaids of Christianity; spiritual sickness and impurity are the twin-sisters of worldliness. We have often observed that the church member who resorts to questionable practices and thus loses his testimony. That church which permits her members to live as they please forfeits her influence, power and prestige in the community.

Church discipline is needful but very painful. The Gospel demands that irregularities be disciplined. One of the most difficult things in the church to discipline is proper, Scriptural discipline. Spiritual sickness and irregularities characterize most churches. Paul, in I Corinthians 5, offers a plan of procedure for the Church of Christ. Note a few of his teachings in this connection. In Matthew 18:15 we are advised to resort to private admonition. If trouble arises between brethren, let these brothers talk it out. **AND TALK IT OUT.** We learn that the innocent is to take the initiative. The guilty one will resist. This may require grace but Christ will supply it. Again in II Thessalonians 3:14-15, the Scripture teaches that if any one refuses to be admonished, leave him and do not associate with him. I Corinthians 5:11 teaches the same thing. In this connection we desire to say that as long as the churches make not a unit on this point very little progress can be made. If one church disciplines church members who are needed and the sister church of the same denomination caters to them, what can we expect? Too many pastors and churches are measuring success by numerical results then by real spirituality in the church.

Disciplinary measures should be taken, only, after thorough education among the membership. The pastor should exhort from the pulpit. The Sunday school teachers should emphasize it in the class and in general social contact. Any offender should be made to feel unpopular instead of popular. The devil's plan of placing his people in the front ranks occupies the major offices.

Discipline in the church should be carried to the extent of formal and official excommunication should always be exercised in love. There must be love for Christ, His church and the offending brethren. Some will say that the Scripture teaches that the wheat and tares should be allowed to grow together and when Christ will come He will do the separating. Because of the above reasoning, we have stated that utmost patience, care and teaching be employed. However even in the case of the wheat and tares, there comes a time when there is no time whether one is wheat or a tare. For example, the writer knows of one church where there are members of the church guilty of fornication, adultery, drunkenness, dishonesty, swearing, bearing

false witness, lying and not one official of that church says a word. Are we to conclude that one cannot discern the tares in this particular church?

This leads me to conclude in this matter that all discipline must be conducted in an official capacity. If the pastor attempts it, he is personal in his program. If any one person attempts to discipline irregularities, he is placed on the spot. The writer, personally, feels that all possible should be done to secure confession of the guilty person, and this should be done publicly, especially if the offense was a public one. In case the person refuses to make a public confession and insists upon his sinful program he should be disfellowshipped from the congregation. What else does I Corinthians 5:13 mean which reads, "Therefore put away from among yourselves that wicked person?"

Has the church a perfect right to maintain a standard? Yes and keep it high. "And I, if I be lifted up from the earth will draw all men unto Me." The church should and must keep her Christian standard high and then expect her members to live up to it.

The church is not a social club, strictly for the benefits of its members. It is not a place of amusements, mixed with arousments to pander to man's carnal nature. It is not a house of merchandise for sale of **INDULGENCES**, of other **COMMODITIES**, whereby the money of the ungodly can be secured to save the church a little sacrifice. It is not a reform bureau. The church is a **REGENERATING AGENCY** to get hearts right with God. The mission of the **CHURCH** is to preach the Gospel to the world; to proclaim **SALVATION**. The church is not to save **SOCIETY** but individuals who shall compose **CHRIST'S BODY**. Let us pray, work, teach and discipline together as the Holy Spirit directs that to Christ may be the glory and to us eternal salvation. Amen.

Johnstown, Pa.

Some Brethren Church Leaders

(Continued from page 7)

As a preacher, he was much in demand, and his sermons were highly instructive, being expository rather than topical. Two things especially, contribute to this end.—First, he knew the Book as command had given exhaustive study to it, and knew it better because of his acquaintance with the land in which it was born. A companion during his travels in the comparatively few men know it. He knew it because he. Holy Land said that often he knew more about a given location than the guide which attended the party. And second, he knew the people to whom he preached, not always personally, but because he knew men and loved them, his messages were always helpful. Even from his childhood, he was both clean minded and high minded, and none of the dissipa-

(Continued on page 13)

THE GIFT TO RULE

By Robert F. Porte, Th. D.

Most of us have thought of the parable of the talents in terms of measured success. We have wondered, perhaps, why the master gave his servants different amounts. It looked rather discriminating. In this brief paper it is the desire of the author to have the reader to consider the parable in the light of the words of the Master, "Thou hast been faithful. . . ., I will make thee ruler." What was the reward of the faithful servants? Not the material they possessed, but the place they received. On the other hand, the unfaithful servant lost a place as well as receiving dishonor.

Faithfulness as a servant or a steward does not consist in the bulk of success or the quantity of success but rather on the largest use of the privilege we enjoy. No one doubts the possibility of one talent if used for the Master. The unfaithful servant feared but he did not fear the sin of unfaithfulness to his own master. "Let the love of God rule in your hearts." Another Scripture says, "Perfect love casteth out fear." It is obviously true that the master gave the talents to be used, certainly not to be hoarded. The master needed no servants to hide his money, he called his servants to use it.

Gospel Not to be Hid But Invested

The Gospel of God is not to be a hid treasure but a treasure for investment in human life. "Freely ye have received, freely give." No investment is without risk. The gift of the Son of God to the world was not without risk. Many people rejected Him and He was crucified. The greatest danger in the church is not the corrupting of sound doctrine, but failure to invest the doctrine in human minds and hearts. Thousands have died in sin since Jesus brought the Gospel to the world because they never heard the Gospel or refused to believe the Gospel. There is no sanctity to truth locked in a church or monastery. God asks for His truth to be received into the hearts of men. "This is my Beloved Son, hear ye Him." The spirit of missions and evangelism is the spirit of the two faithful servants. The Gospel is the power of God unto salvation. It is the will of God and receives the enforcement of God's Spirit.

Jesus gives us the best example of the proper use of God's riches. He mingled with publicans and sinners and selected unlearned fishermen to be His disciples. What a risk and what a departure from conventionality! "He that would save his life must lose it." Many Christians are poor and weak and blind because they have saved themselves from hard work for Christ. Occasionally one hears of a Christian who thinks he does too much for Christ and the church. Christ gave his life to provide a salvation for

every man and woman, boy and girl in the world and some people say they have too much to do in the work of the church. There is a member of the church near you that is keeping the Lord's treasure carefully wrapped in a linen napkin. He is going to be so surprised when the Lord says, "I knew you." "Inasmuch as ye did it not unto me, of the least of these, ye did it not unto me."

Freedom in Obedience

Christian freedom is found in loyal obedience to the will of our Lord and Master. The prodigal thought he would possess freedom when he got away from the restraints of the parental home out where he could spend as he pleased. Watch the prodigal as he spends and lives in moral abomination. Watch him reduced to poverty and forced to work as a moral scavenger among the swine. What bondage he finally was enslaved in! He came to himself, confessed his sin and was humble. The father received him a son again by giving him a place in the family circle that he foolishly rejected. There is no freedom in sin.

There is no freedom to a professed Christian who manages to dodge every responsibility in the church and declines every call to serve in the church. You find proud some Christians seem to be that they do not belong to the church and have no responsibility. They are clever enough to dodge the financial secretaries of the church, and having no pledge to the church they can give when they feel like it, and of course they seldom feel like giving anything to the church. These are the co-patriots of the unfaithful servant. They are afraid of one thing and another, so they just don't offer themselves for service to God. Yes, they love the Lord and they love the church but they are not talented, or they fear some body might criticise them, so they wrap the Lord's treasure in a napkin and lay it carefully away for the day to cover.

Beware, Christian, there was once a servant who went out into darkness for presuming on how the Lord conducted His affairs. Be vigilant and faithful in your trust and invest it just as your Lord invested when He was on earth.

Rulership Rather Than Possession

The Lord teaches rulership rather than possession. In the Holy Scriptures the word is "overcoming." The faithful Christian is to rule and reign with his Lord. Just think of these Christians who are ruled by their aches and pains, the weather, family reunions, reigning with Christ. Who conquered Satan, overcame death and the grave.

and His truth in the midst of false disciples and enemies! Can we match the victories of Christ? Jesus said, "Lo, I am with you even unto the end of this age." God's people can be faithful in the little entrustment, and for that they will receive a place in the Kingdom of our Lord.

Remember, the unfaithful servant lost his place as well as the one talent. The Divine entrustment can be taken away, as also the place in the coming Kingdom. It is no light matter for professed Christians to refuse to help support the preaching of the Gospel in the local church, in the Home Missionary program, and in the Foreign Missionary program. It is no good indication when a professed follower of the self-sacrificing Lord gives of his time and money when it suits his convenience. A saved sinner imputes some virtue to other unsaved sinners. He has no assurance that he must invest. God gives His treasure to you to invest in some other life for His glory.

The World's Decisive Battles

Our Lord began His life in a manger and ended in a cross. The life of the Master consisted not in sessions but in a series of significant victories. Making of the world's great decisive battles, they were battles fought and won by our Lord. He met Satan in the wilderness and defeated him. He would

not be made an earthly king. He rebuked Peter when he would dissuade Him from the cross. The greatest decisive battle was begun on the Cross of Calvary and ended at the bursting of Joseph's tomb. "He shall reign until he shall have put all enemies under His feet."

Please note this fact, that our Lord never coerced the wills of other men. He conquered and controlled His own will. "When he was reviled, He reviled not again." The gift of Christ to those who will receive it is the gift to rule themselves. The great decisive battle in every human life is to bring our wills into subjection to the will of Christ as Christ made His will subject to the Father. "Not my will but Thine be done."

Can it be true that my place and your place in Heaven depend upon our willingness to use the Divine talent given us so graciously and without any merit on our part? I am not speaking of salvation at this time, I am speaking of a place in the Kingdom of God. Having been graciously saved through a work done by God alone and thus given a Divine treasure that cost the death of the Son of God on the cross, do I dare wrap that treasure in some material thing and fail to use it in God's way? I say, No.

South Bend, Indiana.

« « Christ in You the Hope of Glory » »

*25th Annual Bible Conference of the Brethren Churches
of Southern California*

MODERATOR'S ADDRESS, BY JOHN G. LIENHARD

The theme of this year's Conference is "Christ in you the hope of glory." As one studies the theme it can be observed that it contains a very definite note, "Christ in you." This note must always be kept before our minds, and it must also characterize all our preaching and teaching. Much is being taught about Christ but emphasis and stress must be placed upon the important truth "Christ in us." Men and women may be thoroughly enlightened concerning Christ and yet be without Christ.

We also find in this theme the blessed hope of our Lord's return. It is, indeed, a blessed time to which those in Christ are looking forward. We love to speak of it. In the midst of life's problems and trials the hope of glory truly is comforting and those who have Christ enthroned in their lives are admonished, over and over again, to be watching and waiting for His coming, and the note of His coming should intersperse our conversations freely.

However, we must also bear in mind He is now at the right hand of God interceding for us, and we are

still here upon this earth, and those asleep in Christ are yet in their graves. Bearing the present situation in mind we ought to be much concerned about what is expected of us as a body of believers, and as individuals, who are awaiting the realization of the hope of glory.

In line with this thought let me refer you to Luke 19:13, "And He called His ten servants and delivered them ten pounds and said unto them, 'Occupy till I come,' " or "Do Business." This expression "do business" certainly does not have reference to worldly business. It has reference to business of God. As we bear in mind that we will have to stand before Him and give an account, the matter of our records up there should not be forgotten. As we stand before Him we will hear Him say "Well Done" or else we will be ashamed as we stand before Him.

It is well for Christians to rejoice and be happy in the glorious promises held out for us in God's word, but ought we not give much serious consideration to His will for us now? After all, are not those who are

doing business for Him the ones who are really expecting and looking for His return. It will be such with whom He will be well pleased.

We should also consider some other references which are very vital in their connection with the afore-mentioned truth. The first of these references is found in Ephesians 2:10, "For we are His workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them." Observe from this verse, that we have been raised up to do business for God. Too, let us prayerfully consider the following references. II Corinthians 6:1, "We then as workers together with Him," I Corinthians 3:9, "We are labourers together with God," in John 15:16 our Lord said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go forth and bring fruit." Let us consider another verse which is in I Corinthians 3:10, "According to the grace of God which is given unto me as a wise master builder." We find the thought of the word "wise" means skillful, while the word "Master-builder" means architect. We see by these verses, which are but a few selected ones, that God has saved us for a very definite purpose. He has a plan for each and every life and it is only as we fit into the plan and pattern of God for us, as individuals, and as a company of believers, that we really further God's program and please Him.

It is the conviction of the speaker that this thought ought to be constantly kept before our people. Our minds should be refreshed repeatedly relative to our calling in Christ Jesus our Lord. Pastors, officers and laymen of our congregations should be Spirit-filled men doing real business for God. Faithfulness in the matter of church attendance, and contributing, etc., are not sufficient in themselves. The keeping ourselves unspotted from the world, and abstaining from sin, and the lusts of the flesh, is not all that is expected of us. In addition to these things, it is expected of us to do business for God, and this business to a large extent is preaching the Word, being living epistles, and literally compelling the unsaved to come to Christ.

PRAYERLESS, CONVERSIONLESS CHURCHES

How sad it is to hear of so many conversionless and prayerless church these days! The interest in sending the gospel into foreign lands is waning. Churches, and pastors, are being ensnared by the world and are using the sacred desk to engage in political things, and occupying their time in things of secondary importance. Has the program of the church been changed, or is the gospel out of date? Has it lost its power and influence? Most emphatically no. The trouble may largely lie with those within the church. In the days when God added daily unto the church, and revivals brought hundreds to a real saving knowledge of Jesus Christ, there were mighty prayers that ascended up to the Throne of Grace. The word was preached not in the wisdom of

man but in the wisdom and power of the Holy Ghost. Then men and women were less interested in organizations, committee meetings, social functions and feasts than they are today. Churches are losing their vision and are forgetting their calling. They have left their first love for the Lord.

What about the conditions in our Brethren Churches? Do we not need to be on guard lest we fall into the same sad state? Do we not find conditions at work in many of our Brethren Churches which are but a fore-runner of this? See the pitifully small number who really have the vision and are doing business for the Lord. See the lack of hearts burdened for lost souls. What per cent of memberships are present Prayer Meeting nights yet when a wedding, some social affair, or some entertaining program is announced see how our churches are filled.

We ought to praise God for those interested in prayer meetings, yet ought we not to recognize the fact that frequently only a few of those who do tend really engage in prayer? Does it not happen time and again, that pastors have to plead and pray to get men and women to lead out in prayer? If we would see souls saved, if we would see sinners in our services, things within the churches must be kept on a strictly spiritual basis. Even though others adopt modern plans we must continue in the old-fashioned plan, and program, and our message must continue to center around the old rugged cross and the blessed hope of His appearing. We need to cry unto God to arouse a greater army of prayer warriors. The church needs men who can pray like Abraham and Daniel of old. The world will never be much impressed by the church until the church gets back on her knees as in Apostolic days. Our preachers need to be more earnest and our hearts need to be more burdened for prayer.

CHURCH ATMOSPHERE

It would be well for us to pause a moment and consider the atmospheric conditions so frequently found within churches, for we must bear in mind this, if we would do business for God, things must be right, and in order, within the church. Do we not read in John 13:35, "By this shall all men know that ye are my disciples, if ye have love one to another." In I Corinthians the 13th chapter we see the love of the Spirit in action, while in Romans 12:9 we read, "Let love be without dissimulation. Abhor that which is evil." In verse 10 we are told to "Be kindly affectioned one to another, with brotherly love, in honour preferring one another," and in Romans 12:16, we are told to, "Be of the same mind one toward another." With all these admonitions, which are but a few of the many in the Word, it is not true that very often we find churches torn and rent asunder by the attitude of members toward each other? They entertain bitterness, grievance,

forgiving spirits, malice, envy one toward another, they speak evil one of another, they undermine one another, slander, whisper, gossip, murmur, bear false witness, and thus do infinite harm to the cause of Christ.

Are we forgetting in the churches that which the apostle James wrote concerning these conditions (James 3:15-16)? "This wisdom descendeth not from above but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work, but the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

When conditions as we referred to exist in churches there is no fellowship, no joy, and no freedom in Christ. As visitors and strangers come into our services they soon detect these carnalities and will be driven away from Christ and the gatherings of the church. Brethren, God expects His children to walk differently from those of the world. The world expects to see a different walk from their own on the part of Christian men and women; they expect to find a different atmosphere within the church than they find out in the cold world.

Pastors and officials, and members who really love the cause of Christ upon their hearts, ought not to tolerate these things for one moment. In fact, from the pulpit men and women ought to be urged to follow the teaching of Romans 16:17, "Mark such and avoid them," as long as they persist in these practices. Yet so frequently pastors and members suffer the loss of such from a congregation, not knowing that men and women of this frame of mind do more harm than good in the congregation.

Further it is the speaker's conviction that a note of warning should also be sounded relative to cliques, groups—or so-called circles—in churches. So often these cause turmoil and confusion. These really are factions and divisions in congregations, and are ruinous to the welfare of any church. These things ought not to be so. It may cost a pastor his life to stand out against these things, nevertheless as shepherds of the household of faith, it behooves us to be wise, and stand out against every device of the devil, and strive to have the atmosphere in the church such as will be a real welcome to repenting sinners, and a home for men and women who truly seek fellowship in the gospel.

As we consider the spiritual atmosphere within our churches we believe it is timely to sound a note of warning relative to social problems. We heartily believe in socials and entertainments, but when a church becomes socially minded, a halt ought to be called. Is it right to see socials and entertainments drawing scores and hundreds out to churches just to have a good time and then observe the utter disregard these same people have for the spiritual gatherings of the church? It seems the program of the

church should be well balanced, and whenever people are more interested in socials, etc., than they are in the preaching services, and other important parts of the program of the church we are approaching a danger point. Brethren, we must bear in mind the church's main work is to do business for God and her work is spiritual and not a work that makes provision for the flesh.

CHURCH OFFICIARY

This matter ought to receive most careful thought and consideration by each and every individual church. Quite frequently pastors are hindered and opposed in a progressive program for winning lost men and women to Christ through officials who oppose every attempt they make for the furtherance of the cause of Christ. Instead of officials lightening the burdens of pastors, frequently they add untold burdens. Oftentimes there is no little amount of confusion in official circles in churches as they squabble over technicalities, and wrangle over questions of authority, and in many instances even challenge the authority of the pastor. Often men and women are placed in official positions year after year regardless of their records or spiritual status, which is wrong.

It is exceedingly difficult, we believe, for the Ministerial Board, or this Conference, to draw up a code or a guide outlining duties of various officials because of the differences in the constitutions of individual churches. The solution of these difficulties must logically rest with the individual churches. Each should be careful to select spiritually-minded men and women for official positions regardless of their standing or influence.

There is however a question regarding the offices of deacon and deaconess, which it might be helpful to prayerfully consider. In a number of the churches in this district there is a question about the advisability of making these offices for life, and also a question as to whether brethren might be elected yearly to serve in an active capacity after they have been ordained to a life office. Frequently deacons and deaconesses are absent and unable to serve; though

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Some Brethren Church Leaders

(Continued from page 9)

conditions so common to young men, ever claimed him as a victim. But in spite of such an exceptional quality, he had such charity for those who lived on lower ground, that his messages to them were always sweetened by love, which not only made them pleasant to the ear, but made them helpful to the soul. Physically, he was not among the giants, but in spiritual and intellectual fields, he ranked high among them, and in his death, a great worker drops out of the ranks, but the work goes on. He would have wished it to be so.

W. I. DUKER
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Goshen, Ind.

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Why I Like Camp Shishewana

Material Selected by Clayton Maus and Elton Whitted

Camp Shishewanna was a decided success again this year. There were nearly 70 students in attendance. The instructional work was particularly satisfactory; the recreation periods were conducted with more than the usual efficiency; vespers were greatly improved, and the camp fire, which was introduced in a new way this year, was very attractive.

Below the reader will find some written statements from campers telling why they liked Camp Shishewana this year.

"I like Camp Shishewana because of the strong friendship formed, the life and vigor of the camp, and a stronger communion with God through the classes and the vesper service."

—D. C.

"Camp Shishewana is a likeable place because it affords an excellent opportunity to obtain modern Christian training, to develop leadership and to make friends. The camp is a place to learn and live the Christian way."

—C. W.

"I like Camp Shishewana because of the Christian fellowship we are privileged to enjoy. We have received real inspiration from the camp vesper services, etc. The studies have clarified doubtful points of Bible doctrine, and Sunday school organization. It is only through this method that we can become strong in the faith."—D. R.

"The wonderful Bible instruction I have received this week is outstanding in my reasons for enjoying this visit at Shishewana. As teacher of a small class of girls in my home Sunday school, I feel that I am better prepared to help them along with the knowledge which I shall take back home. It seems that this dear old camp grows better each year in many ways. The chapel messages, activities of our tribes and what have you! There is only one thing against it—this happy week has ended too soon. However, I'm looking forward to next year with eagerness."—I. S.

"Camp Shishewana increases greatly the spiritual wisdom of the Brethren young people. It teaches the young people how to have a good time without taking part in the unholy things of the world. One of its greatest helps is in giving us an opportunity to make good Christian companionships. Camp Shishewana makes many good leaders out of their young people for the churches back home."—D. B.

"I like Camp Shishewana because of the fellowship of the young people from the different towns. I can become acquainted with them and obtain from them ideas on how they conduct some of the programs in their church. I like Camp Shishewana because of the lessons which are taught. They are very interesting and instructional. Also I like the fellowship with God that we have in our chapel and vespers. It creates in me a desire to go back home with a will to do bigger and better things in our church for God. I like Camp Shishewana for the programs and fun that I enjoy here. I like the sports and the campfires because of their good entertainment."—R. W.

"I like Camp Shishewana because it is a wonderful place to come to get more understanding of the word of God, to get good wholesome sports, and to get acquainted with the young people of the Brethren Churches of Indiana and Ohio. At this camp we get more than just one thing. For instance, we get more than just religion. We get in addition help on how to become more useful in our home church, in everyday life, and in sports. Camp Shishewana also helps one greatly in making new friends which is one of the important things in life. If one can meet people and converse with them fluently he can become a success."—P. W.

"This is my fifth year at Shishewana and as the years have gone by, each year seems to be more instructive. We seem to have formed closer ties of friendship with others and closer ties of fellowship with our Saviour. In the evening when at vespers, we seem drawn very near to Him. I believe we all should go home with a new zeal to work in His name, as a reward of our week at camp."—C. P.

"The camp brings together the Christian Young People of the Brethren churches. The characters of each one present is greatly noticed here. Fellowship and good will is very strongly expressed. The plan of teaching, religious devotions, and recreation are very carefully planned and carried out. Better officials cannot be found. It has been a lot of fun and frolic. I hope I may come back next year."—O. F.

"I like Shishewana for the instruction and ideas that I have received from the faculty and from the various activities. I enjoyed especially the vesper services and the camp fires which we

have had. I enjoyed the making of my friends. I even enjoyed the morning although it forced me to get up much earlier than I usually do."—N. G.

"I like Camp Shishewana because the helpful inspiration that you can receive by the associations and acquaintances of the young people and the ministers. It is strengthening to your soul and an appeal for you to strive to a better clearer Christian life to many of the young people here who heartedly attempt to carry out Christ's teachings and ideals."—D. C.

"Camp Shishewana is an ideal training for the Christian fellowship instruction which we have received during the retreat. Surrounded by God's handwork, the beauties of nature, are nearer to Him and feel His presence in our lives. The companion is of the most desirable type and the tribe spirit builds up friendship and is able and long-lasting."—A. C.

NOTES ON THE SUNDAY SCHOOL LESSON BY GEORGE S. BAER

BARNABAS

A Consecrated Man of Means

(Lesson for August 25)

Scripture Lesson—Acts 4:36, 37, 19-30.

Additional Scriptures—Acts 9:2, 12:25; 13:1 to 15:41; I Cor. 9:6; 2:13.

Golden Text—"He was a good man and full of the Holy Ghost and of faith" (Acts 11:24).

The Name Barnabas, according to the Authorized Version, is translated "son of consolation" (Acts 4:36), but a better rendering is "son of exhortation," and denotes a prophet in the primitive Christian sense of the word. It is significant to recall that this name was given him by the apostles, his original name being Joseph. This nickname seems to have been suggested by an outstanding characteristic of the man and indicates that he was a great exhorter, and a real prophet of God.

An Apostle was Barnabas, though we are not accustomed to thinking of him as such (See Acts 14:4, 14). He was a companion of Paul, and was set apart by the leaders of the church in Jerusalem to the preaching of the Gospel to the heathen, while they, James and Peter and John, were to preach to the Jews. (Gal. 12:9).

Generous-hearted is the first tribute revealed concerning this man, born in Cyprus and possessor of considerable property. We find him a member of the Jerusalem church having sold his land and laid the proceeds at the feet of the apostles. The church needs more true Barnabas generosity today.

He vouched for Paul, when the

turned from Damascus and was dis-
sted by the Christians at Jerusalem,
later when Barnabas had been sent
Antioch in Syria to instruct the new
istians, he made his way to Tarsus
brought Paul to his aid. We owe
h to Barnabas for the way he
ed to bring Paul to the front. There
an entire year the two preached
a great success and the church grew
umbers, spirituality and generosity,
latter showing itself in an offering
by the hands of Barnabas and
l to the poor saints of Judea.

One of First two Foreign Mission-
s. It was Barnabas and Paul that
Antioch church, under the leader-
of the Spirit, set apart for the
really foreign missionary enter-
e, taking the gospel into Cyprus
Asia Minor, where they suffered
h persecution, and established
ches.

Discerner of Character. Barnabas
Paul were about to start on their
nd missionary journey when they
greed about taking Mark with
n. Paul distrusted him, but Barna-
was determined to give the young
another chance, though he had de-
ed them on their first journey. He
able to see the real character in
k and stood up for him, as he had
iously vouched for Paul when oth-
distrusted him. It is a great fac-
to be able to discover men.

Y. M. AND B. BROTHERHOOD

W. H. SCHAFER, EDITOR
Conemaugh, Pa.

WITNESSING FOR CHRIST

"We shall be witnesses unto me."

—Christ.

What does it mean to "Witness for
Christ?" He has asked us to confess
before men. Just how are we to
ess Him before men? Is it neces-
that we preach Christ as does the
cher or the missionary?

Is Christ given us any definite
as by which we may witness for
outside of preaching? Have you
considered that first step you took
when you stood before men and con-
fessed Christ as your personal Savior?
When you submitted to baptism
that not another witnessing be-
men?

Yes, our Lord Jesus Christ has giv-
us more. Have you ever considered
your presence around the Lord's
of communion means? Witnessing
the Washing of Feet to the present
istry of our Lord at the right hand
of the Father in continual inter-
on. Witnessing in the Lord's Sup-
per to the future fellowship of all the
s of all the ages around the great
Lamb. Witnessing in the
union of the Bread and of the
of the past ministry of Christ in
atonement for our sins.

But, is that all? No, we continue to
witness for Him by our faithful at-
tendance of the Church services. The
world sees Christ only as it sees Him
living and working through our daily
lives. Witnessing for Christ! What
kind of a witness am I?

ANSWER TO FISHING PUZZLE

The answer to this problem is the
number of apostles that were present
at the Ascension (11) multiplied by the
number of the Egyptian plagues, plus
one (111)—three ones, 3.

OUR LAYMEN

Their Interests and Activities

INTERESTS AND ACTIVITIES OF OUR LAYMEN

An increasingly large number of lay-
men are beginning to realize that dur-
ing National Conference week there
has not been a very large part of the
program arranged to interest the aver-
age layman. In fact, it has even been
suggested that there is not much "con-
ferring" at our Conference—just
speeches and reports and, of course,
fine inspiration.

Consequently the officers of the Na-
tional Laymen's Organization have ar-
ranged a program which seeks to rem-
edy both evils. We have arranged for
the usual 8:00 to 9:00 A. M. period each
morning as usual and in addition have
been able to schedule two fine after-
noon meetings. Moreover three of these
sessions are to be absolutely CONFER-
ENCES!

It will be a real experiment, but it is
eminently worth trying. If the laymen
of our churches do not come to Con-
ference this year and if they refuse to
take part in this type of session, some
one's theories will be proven wrong. If
on the other hand, the laymen who
read this will respond in a big way and
come enthusiastically to take part in a
real Laymen's Conference on Church
Work we will have a grand week to-
gether.

We are printing herewith the program
for the week. You will notice it is a
peculiar program. There are no names
listed. This doesn't mean that it is only
a "half-baked" program hurriedly
jumbled together. It's not meant in the
nature of a surprise. We will have
speakers and they will be good ones
but we want to emphasize the fact that
this is a CONFERENCE and we don't
want laymen to come just to "hear Bro-
So-and-So". We want to announce the
topics for discussion and we want to
urge every layman who reads this and
who plans to come to Winona to get
ready right now to enter into the dis-
cussion of the topics. Come prepared to
say something. Let's have one grand
big "Official Board Session"! !

Here is the program.

Tuesday, 8:00-9:00 A. M.

Devotions

Report of National Secretary and
resume' of the work of the Or-
ganization.

President's Annual Message.

Treasurer's report; student loan
fund and current funds.

District reports; Indiana and Penn-
sylvania.

Tuesday, 3:00-4:30 P. M.

Devotions.

Theme: "LAYMEN IN THE LO-
CAL SUNDAY SCHOOL."

Topics for discussion:

Report of the Ohio Survey; the
problems of a Sunday school
Superintendent; the problems of
a Sunday school Teacher, the
"Unified Service", etc.

Wednesday, 8:00-9:00 A. M.

Devotions.

Address by some outstanding Lay-
man of the church.

Thursday, 8:00-9:00 A. M.

Devotions

Theme: "LAYMEN IN THE LO-
CAL LAYMEN'S ORGANIZA-
TION."

Reports: Philadelphia, Dayton,
South Bend, Berlin, Roanoke,
Ashland, and others.

Friday, 8:00-9:00 A. M.

Devotions.

Election of officers and business;
projects for next year.

Friday, 3:00-4:30 P. M.

Devotions

Theme: "LAYMEN IN THE LO-
CAL CHURCH."

Topics for discussion:

Current expense budgets; fi-
nancing a building program; pas-
toral; pastoral relationships;
problems of the church trustees;
work of the deacons, etc.

Saturday, 8:00-9:00 A. M.

Devotions.

Address by another of our capable
laymen. This will inspire and
encourage us for our talks in the
coming year.

M. P. PUTERBAUGH, President.

Moderator's Address

(Continued from page 13)

their names are still on the rolls, should
not others be appointed to serve in their
places?

In the humble opinion of the speaker
it seems that it would be wise to sub-
mit these matters to the Ministerial
Board for their prayerful considera-
tion and opinion then report their find-
ings to this Conference.

The name Sunday school does not
really describe the work of this De-
partment of the church. The name
"Bible School" would more appropri-
ately and clearly define the department,
which name is already used by many
of our churches. It might be well for
all churches of this district to adopt
the name of "Bible School" instead of
"Sunday School."

Too much thought cannot be given to
this important department. The con-
ditions in Sunday school of churches,

in general, are appalling. Without boasting, I believe, we can gratefully say this work in the Brethren churches is better than the average.

I mention several things that should receive consideration by every church. First the matter of Sunday school literature. This should be a kind that is free from modernism. Our own Brethren literature is very good as well as some other publications that cover a larger portion of the Scriptures than the International Lessons. Secondly, every school ought to insist upon discipline and order in classes and assembly. Thirdly, every church should see to it that its teachers are men and women who have been truly born again and are qualified to teach. Fourthly, the schools should discourage the growing habit of neglecting the preaching services. Every superintendent and pastor should know what is being taught in every class. Is it right to have teachers who find no time during the week to study and pray for their classes? Teachers ought to be prayerful men and women who are burdened for the souls of their pupils. They ought to be men and women separated from the world and consecrated to God and his work.

Because so much depends upon the one who is entrusted to teach a class it seems that every church and Bible school would do well to establish a Teacher's Examining Board consisting of the pastor, the superintendent and one or two deacons or other spiritually-minded brethren. Before one is given a class to teach let the prospective teacher be examined relative to spirituality, devotion, ability and consecration. A board of this kind can be used to greatly help and encourage prospective men and women who are willing to teach.

Under this head it is well to note so many in our Bible schools habitually going home after their classes and never, or at least seldom attending the preaching services. Still worse, we find so many teachers in our schools who seldom attend the after services and in general show little if any interest in other services of the church. These conditions are not wholesome. The preaching service is ordained of God. The church was instituted before the Bible Schools. There is a serious doubt in the mind of the speaker whether the program of the church should not be so adjusted that children from the ages of eight to ten, and up, be with their parents in the warning preaching services of the church. Under the present system scores of children come to our Bible schools but are not brought up in the church. We fear that in the course of a few years our system will produce a generation of men and women who will have little or no interest in, or for, the church, and its services. Children should be brought up in the church. The Bible school is an auxiliary and should not be a substitute for the church.

It might be well to take note of the fact that throughout the country many

churches are awakening to this fact, and they are either putting the preaching service first or else combining both church and Bible school into one service. We can offer no improvement on the old-fashioned custom of parents and children attending preaching services together.

CHRISTIAN ENDEAVOR

This organization has been, and can be, a real blessing in a congregation. It ought to be encouraged, yet it is heart-breaking to see how Christian Endeavor has drifted from its original position. The lesson material that headquarters sends out is questionable. Social activities are seemingly displacing the spiritual. The former have their place but there is a grave danger when they eclipse spiritual activities. Each church should supervise the lesson materials and activities of their societies and encourage them to adhere to a spiritual program.

As long as such organizations as the Brethren Evangelist, King's Business, Union Gospel Press offer valuable spiritual helps on Christian Endeavor topics, we recommend to our societies of this district the liberal use of these.

CHURCH AUXILIARIES

By over organization we face a grave danger within our churches. The time will probably soon arrive when a pastor, willing to guard securely the spiritual state of his assembly and its chief aim, will give this matter no little consideration. So frequently its fellowship is periodically disrupted as a result of disagreements among officials of its various organizations. The more organizations there are in the church the more time is consumed with looking after their necessary details. Should not each pastor have strict supervision over every organization within his church, since he is called and ordained of God to be an under-shepherd?

These statements are not intended to belittle the importance of many organizations within the church, nor to set their work at naught. They are mentioned lest suddenly we find ourselves absorbed with the organization, rather than our chief purpose, namely doing business for God, which in its greatest interpretation is the winning of lost men and women to Christ and an interest in each others spiritual welfare.

THE EDUCATIONAL PROBLEMS

The outlook from all reports concerning Ashland College and Seminary are bright and encouraging. This should stir up a spirit of gratitude in our hearts and a greater loyalty to the work. Churches ought to bear up the College definitely in prayer that God will ever keep it as a real testimony to the Word and for Christ.

There is, however, a matter we ought to weight seriously. At the present time the College and Seminary are putting forth an effort to interest more young men and women in our school. These students are usually men and women who have completed their high school education. We bemoan the fact there

are so few interested in spiritual training. Parents are heart-broken because of the indifference their children manifest. The question then is, "Is our policy one of real wisdom?" Why cry and be heartbroken with concern over the matters when we admittedly turn our children in their most tender years to schools of learning that literally still the spirit of the world and unbelief into their hearts and minds. Let fact they undo in five days of the work all that Bible School teachers in churches seek to accomplish in part one day. Should we not learn from other organizations who since long have followed a plan of instructing a child in the way he should go while is young? What better investment could the district make, and what better missionary work could be done than to open grade and high schools where we could educate our children, and the same time instruct them in faith once for all delivered unto saints?

We have qualified educators in our own churches who could be used in this all important work. If it were possible to start schools for our children in a few years time there would be in the midst a strong new generation indoctrinated in the things of Christ within the church. As a further result there would undoubtedly spring up an abundance of material for our College Seminary, and for Christian work in general, the Lord willing.

We recommend that a committee be appointed to study this matter, and if possible, report before the Conference closes, as to the practicability of such a plan.

MISSIONARY ACTIVITIES

We have much to praise God for when we consider the liberality of this district toward Foreign Missions, in the face of the depression. In the year of 1934 this district gave \$11,710.53 and in 1935 \$14,344.15. This is certainly commendable and we give God the glory and praise for it. However, there should be no thought of diminishing our gifts, but the part of any individual or church but rather of increasing them. We should constantly bear up our Foreign Missionary activities and the men and women of the Board.

It would be a blessing, and also pleasing to God, if each church were to form a prayer group to meet each month for definite prayer for all our Foreign Missionary activities.

Relative to the National Home missionary activity there seems to be a feeling on the part of many in this district that our offerings should be more liberal. Personally we are in sympathy with these views. It is essential for us to bear in mind that the starting of new churches in the home land is very important. At the present time there is a great scarcity of preaching and teaching in this country. This situation presents us with opportunities for starting new Brethren churches as never before. It costs money to start new churches but what

investment can we make? There are two things we need. One of these is vision, and the other is a willingness to give and to undertake in the name of the Lord and for the Lord.

In this coming year we ought to endeavor to raise for our Home Mission-work an amount equal to our Foreign Missionary offering. However, it would not be right to subtract from the latter to enlarge the work at home, we ought to show the same degree of liberality. We must think of strategic centers like Chicago, Salt Lake, Denver, and other large cities where we have no church.

As for our district missionary work, we should rejoice that there has sprung a new church in Glendale this past year. The mission board acquired a very nice site and a good building very recently. The outlook there is encouraging and bright.

There are two other mission points showing definite signs of activity, namely, Bellflower and Compton. It is expected by next year that these two points may be able to present a very commendable report.

NATIONAL CONFERENCE INVITATION

has been brought to our attention a resolution, inviting National Conference to meet on the Pacific Coast in the year 1938, if the Lord should so, should be passed. National Conference in the past has met elsewhere—Winona Lake, Indiana. Undoubtedly many delegates from the East would be pleased to make this a reason for making a trip to California. In the year 1938 the opening of the San Fran-

cisco bridge and the Exposition, will undoubtedly bring extremely low railroad rates. The Pacific Palisades would make an ideal place for the Conference to meet. In many ways the Pacific Coast would be a splendid place for a meeting of our Conference.

We recommend the passing of such a resolution, and that Dr. L. S. Bauman be instructed to deliver it to National Conference this year.

Further we recommend that a committee be appointed to look into the necessary details in connection with this matter and present their findings to Brother Bauman before he leaves for the East.

SUMMARY

In summing up this message we would once again call your attention to the theme, "Christ in you the hope of glory." What a responsibility rests equally upon Pastors and Laymen to make this truth known, especially to those who have but a profession, and also to those who make no profession, always remembering the admonition of our Lord "Do Business till I come."

As Pastors and Laymen, we need to be filled with the Spirit of God. We need to be led by His Spirit. It is needed that we be men and women of prayer. Our hearts ought to be burdened for the lost about us everywhere—we need a passion for the lost. The wisdom of God must be employed in connection with our labors, and our lives must be meet for the Master's use and overflowing with charity.

As pastors we must be Spirit-filled leaders and not lords over our congregations. We need to be kind, patient,

(Continued on page 18)

Union Theological Seminary School of Sacred Music in New York City. Miss Kettering did further graduate study abroad with Belas Bartok in composi-



DR. JOHANNA OGDEN

tion in the Austro-American Conservatory and has spent the past two years in graduate study in composition under Dr. Edwin J. Stringham of Teachers' College, Columbia University.

For four years Miss Kettering taught piano, organ and harmony at State Teachers' College in Harrisonburg, Virginia. While in Virginia, she was made an artist member of the Virginia Federation of Music Clubs and served as organist of the Episcopal and Methodist Church, South.

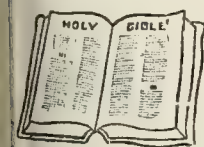
Miss Kettering is especially talented with ability as a pianist and organist, holding a fellowship in the American Guild of Organists.

As Miss Kettering has specialized in sacred music for organ and piano and is an artist of real talent, President Anspach feels that Ashland College is fortunate to have secured her services for the school.

Another addition announced to the Ashland College faculty by President C. L. Anspach is the appointment of Miss Johanna Ogden of Genoa, Nebraska, who comes to fill the vacancy in the language department made by the resignation of Dr. Donald E. Strout, who leaves to join the faculty of Hastings College, Hastings, Nebraska. Dr. Ogden will teach Latin and German.

She was graduated from the University of Nebraska and while there elected to Phi Keta Pappa, national scholastic fraternity. The degree of Master of Arts was conferred upon her by Smith College and Doctor of Philosophy by the University of Michigan.

Miss Ogden comes well recommended



NEWS FROM THE FIELD



WATERLOO, IOWA

Since our report soon after Easter, many people have been baptized and received into the church. Last Sunday morning, the church witnessed the baptism of four young men. They were baptized and received into full fellowship at the close of the evening. Two of these were directly moved by the Holy Spirit's power in the Young People's

camp at Morris Isle for Illiokota. The people was a decided success, in spite of the fact that it was not as fully attended as was expected. It was not be otherwise than a real help and blessing to every one who attended. The Bible conference held during the week with Dr. A. J. McClain has also been reported by him. It was one of the mountain top experiences of this year during the past year. People of

many denominations and communities were drawn to this conference. It now appears that this church will have a Bible conference each year as one of the big events of the church.

We expect to be well represented at the Annual Conference.

From the pastor,
E. M. RIDDLE.

NEW FACULTY MEMBERS Selected for Ashland College

Miss Eunice Lea Kettering of Ashland has been appointed head of the Piano Department of Ashland College to fill the vacancy created by the resignation of Miss Bernice Bicksler.

Miss Kettering received the degree of Bachelor of Music from the Oberlin Conservatory of Music and the degree of Master of Sacred Music from the

by an excellent scholastic record and by experience. She has been identified with the faculty at Greenville Woman's College at Greenville, N. C., Louisiana



MISS EUNICE LEA KETTERING

State Teachers' College at Pineville, La., State Teachers' College at Kearney, Nebraska and the University of Nebraska.

MARIE L. SHAVER,
Director of Publicity.

GREETINGS FROM CAMDEN, OHIO

We should have written sooner, and we offer no alibi; we have simply neglected it. We have been here now for a little over a year. When we came here the church was closed down. There was not even a Sunday School, and the property was much out of repair. We made the necessary repairs and built two new Sunday School rooms at a cost of \$500. Only finding a small group here it has been hard to carry on. All our work has been on a faith basis, and our Lord has been good to us, though sometimes it has been hard.

If ever Satan tried to defeat a work, it certainly has been here. We have received sixteen into the church since coming here. We baptised a fine young man and his wife a few weeks ago, and he is now our song leader and is making good, too. One woman of Methodist stock is anxiously awaiting baptism. We only have fifty or sixty members here, but for many weeks our Sunday school has had an attendance of sixty to ninety. For the past few weeks we have suffered from whooping cough epidemic.

The first of the year our women organized a Women's Society, and they

have been working fine. They have their regular devotional and business meetings once each month, and they meet one day each month to sew quilts, to do patching and to make new garments. We expect to organize a Young People's Society of Christian Endeavor this fall, if the Lord tarries. We are gathering up quite a fine group of young people. Some leave after Sunday School, but only a small percent. Most of them stay for church, and what a comfort it is to the pastor to have them do so.

We expect to have a revival during the entire month of October. Come and see us then, or any other time. This church faces many trials and difficulties. Will you not pray for victory in Christ's name? Yours in the hope of glory.

S. LOWMAN, Camden, Ohio.

REPORT OF COMMITTEE ON MODERATOR'S ADDRESS TO THE 25th ANNUAL BIBLE CONFERENCE OF BRETHREN CHURCHES OF SOUTHERN CALIFORNIA,

Officers and Delegates:

In harmony with the Moderator's Address we submit the following recommendations:

1. DEACONS AND DEACONESS:

We recommend that this conference refer the question of the tenure of office of Deacons and Deaconesses to the Ministerial Examining Board for their careful and prayerful study, and that their findings be reported to this conference body in 1936.

2. BIBLE SCHOOL:

We recommend that this conference urge the churches of this district to establish a Bible School Teacher's Examining Board, in harmony with the recommendations of our Moderator.

3. CHRISTIAN ENDEAVOR:

We recommend that each church should carefully supervise the lesson materials and activities of their respective Christian Endeavor Societies and encourage them to adhere to a spiritual program.

4. EDUCATIONAL:

We recommend that a committee of three be appointed by the Moderator to study the feasibility of creating Brethren Grade and High Schools for our young people, and report their findings to this conference body in 1936.

5. MISSIONS:

We the committee concur with the Moderator's appreciative note of the growing interest that is manifested in the regions beyond, and we pray that our interest in the foreign field shall flourish and our liberality abound towards the people in these benighted lands. On the other hand, we recommend a more aggressive policy and liberal support of our missionary work in the home-land.

6. NATIONAL CONFERENCE:

We recommend that this conference invite our National Conference to Pacific Coast in 1938 and that this invitation be conveyed to our National Conference, this year, by Dr. Louis Bauman.

The Committee,
(Signed)

ARCHIE L. LYNN, Chairman

LEO POLMAN

MILES TABER

July 20, 1935.

Moderator's Address

(Continued from page 17)

considerate, long-suffering, but firm and at the same time leaders in goodness, Prayer, Zeal and in Soul-winning.

God has not changed, nor has power weakened. Though we are living in evil days His promises are still effect and if we walk wisely before Him, conforming to His will inwardly and outwardly, as far as possible, attending to the business He has trusted us with, we may expect in face of the devil himself, and all opposing forces of hell, that the work of the Brethren Church will go forward not without opposition, but souls will be added and souls will be edified.

In addition to this we can rest assured that God will draw hungrily hearts, and those who have been damned unto eternal life, to hear His word and be saved.

No matter how great the depression may grow, no matter what the outlook in the world may be, we need have no fear if we line ourselves up with God's plan and program for the church. Therefore, let us go forth this coming year fully determined to do business for God as never before. This may be our last Conference before He shall appear.

Long Beach, California.

The best test of character is to be found in the patience and trust which abides when things are not going our way. To suffer and still be strong is the evidence that we have been of Christ, and learned of Him.

OBSERVATIONS ALONG THE WAY

Illness has been the cause of the extended silence of the writer. The Lord has been very gracious in restoring health for which we constantly praise Him.

When the physician recommended a complete change of climate and environment, the home of my sister was opened to wife and myself. Here in good old Somerset County, Pa., among the scenes of childhood, friends and relatives, we found just what was needed to bring the greatest of blessings.

The suspension of strenuous pastoral duties also afforded the opportunity for observation among some of our congregations, which is richly treasured and which we desire to share with

brethren. One of these privileges is the extended worship with our home congregation at Berlin. Here Mrs. Cover and I had labored and worshipped in our early married life. Memories of the by-gone days are pleasant and tinged with a shade of sadness, for many of the older faces are no longer here. But we rejoice in the fact of the younger generation holding the helm and pushing on. Our pastor here, Brother Leatherman, a college mate of mine, is doing a fine piece of work. The congregation with their pastor are alive to the larger interests of the church as the communion service proved, and are loyal to the "Faith of our fathers."

Another privilege that we cherish is a visit to Hagerstown, Maryland. To stay there with Brother Coleman and his people, our former parishioners, is only too brief to renew fellowship with our friends. However, we did find time to visit in a number of homes and to enjoy fellowship.

The work has grown since we were there. They have a large, wide-awake Sunday school, several C. E. Societies, women's organizations, and other needed in present day work. It is our privilege to preach to a large audience on a Sunday morning and we find them feeling they are doing a noble work in the Lord's Vineyard. The bright Sunday morning, we were led in on our Brother Willis Ronk Meyersdale. They have a fine school and other auxiliaries that make for efficient services. Brother Ronk has been among the folks there for eight years and loved by his people who are delighted to follow his leadership.

There came to us, a great privilege attending the Southeastern District Conference at Maurertown, Va. Always our able editor has written of the occasion. To us, it was the renewal of precious friendships and listening in to the leaders now in charge. Our minds reverted to those old soldiers of the Cross, who but a few short years since, were among the personnel of every conference. Those men could not have been appreciated, without the personal contact which your humble servant enjoyed while in the district. We missed very much that fellowship of brethren gone on before; but we rejoined again in the fellowship of the younger men, and to note their alertness to the problems which confront Christianity today. We went into the new-stricken home of Brother and Sister Harry Haun, to offer our poor sympathy in such a time. But we rejoiced in the Christian fortitude of those Godly people. Earnest invitation caused us to change our plans a bit and to visit with the good people of the beautiful Shenandoah valley for several days. First after conference we went to Powell's Fort, (the only one within a valley), where we preached to the folks that we led in previous evangelistic campaigns. It touches the heart in these peculiar

apostate days, to find in these recesses, folks of genuine brethren faith. In view of part time preaching, inadequate Sunday school, they cling to true Brethrenism and beg to be led into a larger work.

Well, what next? Oh, yes! It was Washington, D. C. Our good Brother Kent, exacted a promise during conference at Maurertown that we preach in his pulpit. It was a rare privilege to stand in the pulpit of that beautiful new auditorium and proclaim the "unsearchable riches of Jesus Christ" to the Washington brethren again. We did preach to the folks there while Brother Lyon was still pastor. We also were members there while in field work. Brother Kent is to be congratulated on the excellent achievement of his ministry there. We pray for him and his people, the accomplishment of greater things.

This old pen just went on a rampage, so we must call a halt. May we just beg this much more space. Generally, what did we observe? Our preachers are Preaching **The Word**. Our people want that kind of **teaching** in the main. Of course there are some who are more concerned about politics, business, pleasure, etc. than soul salvation—but we rejoice in the integrity of our brethren. May God richly bless every honest effort and multiply faithfulness abundantly.

A. B. COVER,
Somerset, Pa.

P. S. We have had also the privilege of fellowship with Church of the Brethren membership. We have preached for them, and we assisted in some Sunday school work.—A. B. C.

DAYTON, OHIO

We notice that it is just six months since we last wrote a report for the Brethren Evangelist concerning our work at Dayton. We had not intended that it should be so long. Our Lord has been very gracious to us. During the early part of the year there was a great amount of illness in the congregation, but now there is general good health.

We must begin our report with our REVIVAL Meeting, March 26-April 14. Rev. R. Paul Miller was our evangelist, and a great evangelist he is. Our entire membership received a spiritual quickening that has revealed itself in greater dedication to the Lord's work during the entire time since the meeting. The congregation has made certain decisions since that time which required great spiritual courage, and it has not flinched in so doing. In the revival there were 85 decisions, 55 of these meant accessions to the church; 11 united with the church the evening before the meetings began. There have been continual accessions to the church since the revival. We praise God for the refreshing from the Lord. In preparation for the revival we arranged for a Day of Prayer and the membership responded

well. Also the evening the revival began there was a supper meeting for workers. Brother Miller came and spoke to the workers. About 150 attended. The meeting had a good start and a wonderful climax.

Following our revival, on the Thursday before Easter we observed our Communion Service, 530 attended. It was the largest Communion during the present pastorate. Everything seemed opportune, even the time, and there was a great blessing realized by all.

Easter Sunday was a day of rejoicing. Just one week after the close of the revival, and with such a wonderful Communion Service in mind, over 200 came for the Free-will Offering Breakfast and Sunrise Service. Most of them remained at the church until the Sunday school service. A few less than 1000 were in Sunday school. Every available seat was taken for the morning Worship service. In the evening the choir under the direction of Brother Robert E. Kline gave a beautiful cantata. All who saw and heard seemed to agree that it was the best in many years.

On April 22nd, the Monday after Easter, we began the series of Bible lectures with the Cambria County Christian Endeavor Union. The meeting was in the First Church, Johnstown. Our home was with the Ashman family. Surely we enjoyed the week of fellowship. Our Bible studies centered in the theme of "Christian Victory." We appreciate the work these Brethren Young People are doing, and we thank them for the privilege of being their leader. While in the Conference we visited surrounding sections of the state. Old Man Winter had just given way to the first burst of green—Pennsylvania was beautiful. We visited, or saw, 13 Brethren churches in that section of the state.

On May 12th we had our "Debt Liquidation Day." Rev. R. Paul Miller was again the speaker. Our purpose was to make a large inroad on our indebtedness. We believe the results of the day, as they are manifest throughout the year, will mean the liquidation of about one-third of our entire indebtedness. We pray God that it may be so. The Friday, May 10th was a Day of Prayer, again.

Annually we have a reception of all new members received during the year. This was on the evening of May 22nd. A few over 75 were to be welcomed in this way. Beginning with the first week in May we have had 10 meetings with the new members seeking to better acquaint them with the beliefs and practices of Brethren Church life. The meetings were very profitable.

For many years the Dayton church has been carrying a large list of names as inactive members. During this time the church has realized it must do something about it, but has just waited. At a special business meeting of the church on May 21st our Church Consti-

tution was so amended as to accomplish a revision of church membership on January 1, 1936 and every 6 months thereafter. By the new arrangement those who do not respond in any one of four different ways by that time will be automatically suspended from membership. In the meantime pastors and people are busy encouraging members to be active. We do not desire to suspend any. We so desire to win them back.

For the last four years the church here has had a Honor Service for all high school graduates. This year the service was on June 9th. There are 35 graduates in our church life. Some of them are going to college. A few are planning for Ashland College.

Our Children's Day program was on the evening of June 16th. It was the first time in the last 6 years that it had been in the evening. The program was beautiful. Light effects added a great deal to it.

Our entire church life seems to be in fine shape. Of course, we know that at such times the devil stands ready to strike. But, in Sunday school, in the W. M. S., in the Sisterhoods, in Christian Endeavor, and in the mid-week worship service there is a solid foundation of attendance. There is not the gain we should desire, but there is some gain. During the first three months of the year there was much illness. This made its mark in our attendance. Since that time we have made gains over the corresponding period last year.

Brother O. A. Lorenz began his second year as our co-worker in the pastorate the middle of May. So far as I am able to see it is a pleasant and profitable arrangement—I mean the co-operative pastoral arrangement between the Dayton and Clayton churches. I have found Brother Lorenz to be most capable in every situation. We appreciate the Lorenzes very much. We might say, too, that on August 2nd we will complete our 6th year here. We have been extended the unanimous call to serve for another year beginning September 1st. We have enjoyed the years past very much, and see no reason why the next year should not be another year of joy.

We are now planning a visitation of our entire active membership to secure "Brethren Evangelist" subscriptions. The visitation is to be accomplished between July 21st and August 4th. There will be 35 workers divided in teams, and almost 300 homes will be visited. Of course we don't know results, but we anticipate a great increase in subscriptions.

As we write we are planning to be away from Dayton for a month. For the first two weeks we will probably be in the mountains in New England. Beginning July 29th we will conduct a two weeks meeting at Sterling, Ohio. We are asking an interest in your prayers that this revival may be mightily used of God.

R. D. BARNARD.

RESOLUTIONS ADOPTED BY THE SOUTHEASTERN DISTRICT CON- FERENCE AT THEIR 48th ANNUAL SESSION

Whereas in the good providence of God, we are permitted to meet in our 48th annual conference of the Brethren churches in the Southeastern district of our brotherhood;

Whereas our loving heavenly Father has been very good to us and has blessed our humble efforts and has guided us in our days of toil and struggle and has blessed our modest efforts to extend his kingdom here on earth; Therefore, be it resolved, that we render thanks to him for all his mercies and benefits and pledge anew allegiance to him and his cause.

Be it resolved, that we express our hearty appreciation to our faithful and efficient editor for his untiring efforts to give to the Brethren church a paper worthy of a place in every Brethren home and that we aid him in every way possible.

Be it resolved, that we express our best thanks to our dear brother, Dr. Bame, for the high grade of Sunday school literature that he is giving to the brotherhood and further, be it resolved, that we strongly urge all Brethren schools to use our own literature which has few equals and no superiors.

Be it resolved, that we strive to answer the prayer of the Master, "That we may be one," and that we seek closer cooperation with the hope of ultimate union with our sister church, The Church of the Brethren, at an early day.

Be it resolved that we express our thanks to our competent moderator and secretary for their efficient work. Their fine efforts have gone far to make this conference "one of the best."

Be it resolved, that we extend our hearty thanks to the good people of Maurertown for their unbounded hospitality and fine spirit of genuine brotherliness in thus royally entertaining this conference.

Be it resolved, that we recognize the liquor business as one of the great evils of our day; producer of crime, destroyer of homes, wrecker of human happiness, the only business in the world in which the finished product is worth less than the raw material, and be it further resolved, that we unite our forces for a relentless battle against this deadly foe of human happiness that we boldly and defiantly say that we know not how to retreat.

Be it resolved, that this conference extend hearty congratulations to Dr. Anspach, Ashland College's new president, and that we pledge to him our undivided allegiance and support.

Be it resolved, that we express our appreciation for the presence in our midst and help of Sister Kennedy, and our faithful African missionaries. Be it resolved, that we remember her work in our devotions, commend her to the care of a loving heavenly father.

Presented by the Committee

Resolutions:

J. L. BOWMAN, Linwood, Mo.
B. H. CONNER, Roanoke, Va.
W. S. BAKER, St. James, Mo.

Adopted by vote of conference July 13, 1935, Maurertown, Va. Reported to the Conference secretary, J. C. Locke.

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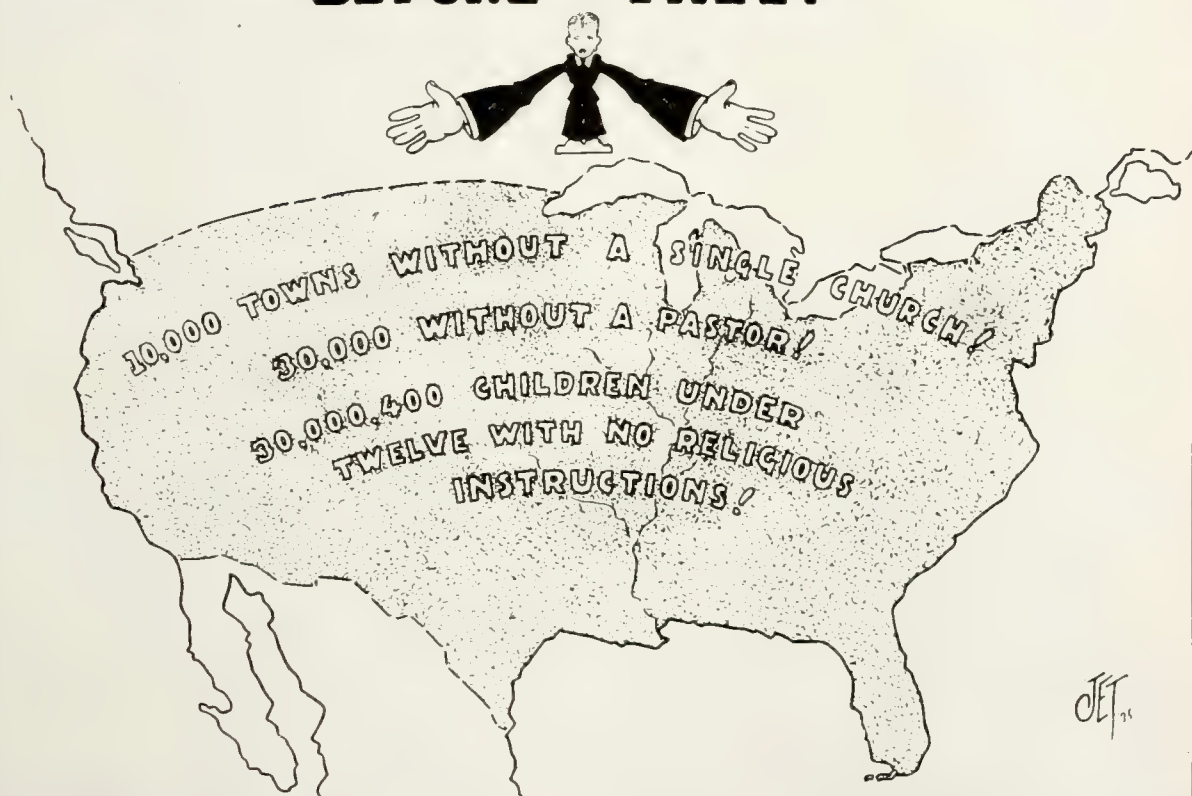
You have been wondering why young people lose their faith in going to College. This book gives the answer. You find here, too, why it is so necessary that our own Ashland College be carefully guarded that the faith of Brethren young people be preserved.

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The BRETHREN EVANGELIST

**BEHOLD, IS NOT ALL THE LAND
BEFORE THEE?"**



ISRAEL FAILED TO TAKE PALESTINE

BRETHREN
CHURCH -
HOW ABOUT
AMERICA ?

AND
LOST
IT
!

OUR HOME
MISSIONS
ARE CALLING
FOR MORE HELP

Home Missionary Number

Signs of the Times

By Alva J. McClain

3,600,000,000,000,000,000 Miles.

Dr. Edwin Hubble, who spends his time on Mount Wilson looking at the heavens through the largest telescope ever made, reports that he can see out into space as far as light can travel in 300,000,000 years. And light travels, as you will recall, at the speed of 186,000 miles per second. Since the astronomer can see the same distance in both directions, it follows that the space he can now observe is 600,000,000 light years in extent. In other words, reduced to miles, the universe that man can now actually see is comparable to a gigantic ball whose diameter is equal to the staggering figure quoted in the above head-line. Take the number 36 and add twenty ciphers, and you have it. Most of us could not even pronounce the number.

Within this great ball-shaped universe there are floating around 75,000,000 star clouds similar to our Milky Way, and each one of these contains billions of stars.

This gives you a fair idea of the size of our universe, according to the scientists. But you should not forget, while trying to digest these figures, that this universe measured by the astronomers is not by any means the **total** universe. It is only what the scientists call the "known universe," that is, the universe that man with his puny instruments has caught sight of. Beyond this there is, of course, more universe. Dr. Hubble has been looking through a 100 inch lens. Experts are even now working on a new lens 200 inches wide. When complete, as I recall the claims, man will be able to see four times as far. Perhaps it is four times as much space. Whichever it is, there is no reason to suppose that the scientists will be able to see all there is to see. Beyond the vision of the 200 inch lens there will be more universe.

LEARN Something About God.

When my mind grows dizzy with the figures of the scientists, I like to read Isaiah 40:26 as an antidote. The Israelites had called in question the power of God, and the prophet cries, "Lift up your eyes on high, and behold Who hath created these things, that bringeth out their host by number; He calleth them all by name by the greatness of His might; for that He is strong in power, not one faileth."

I like to get my feet on a text like this. It keeps me from feeling like a bit of froth floating upon a fathomless and endless sea, unnoticed and of no account. If there be no God, then there is no meaning in anything; let us eat and drink, for tomorrow we perish.

But there is a God, great enough to create and sustain such a vast universe, and great enough at the same time to stoop from heaven to earth (mere speck of dirt that it is), there to die upon the Cross that we "might be ransomed."

The creation and preservation of the world is, after all, a small thing for such a God as ours. Job can tell you something about it. After speaking of the Creation in magnificent Hebrew poetry, he reminds the reader that "these are but the outskirts of His ways: and how small a whisper do we hear of Him! But the thunder of His power who can understand?" (26:14 ARV).

The work of the Cross was a greater display of power than the work of Creation. In Creation God merely "spoke, and it was done" (Psa. 33:9). But in Redemption God had to leave His throne in the heavens, empty Himself of the eternal glory, take the form of a servant, become a man in the Person of His Son Jesus Christ, and die upon the Cross, not merely as the victim of Man's unspeakable wickedness, but go out into the darkness of death under the doom of His own divine justice. There He paid our debt for sin, the debt we owed but could not pay, paid it as only an Infinite God could pay it, settling every claim of broken law, leaving nothing for us to pay who believe on His Name.

THE Power of A Resurrection Body.

Students of the Gospel of John will recall an incident which took place after our Lord's Resurrection. To Mary Magdalene, who met Him early at the tomb, He said, "Touch Me not; for I am not yet ascended to My Father" (20:17). A few hours later on the same day He appeared to His disciples "and shewed unto them His hands and His side," saying nothing about not touching Him. In fact, a few days later He invited Thomas to touch His hands and the wounded side. What had happened in the meantime? He had ascended into heaven, the heaven where God dwells, and had returned to earth.

Now where is the heaven where God dwells? The Apostle Paul declares in Eph. 4:10 that when Christ ascended He "ascended far above all heavens." And the reference here is to the physical heavens. Therefore the place to which our Lord ascended and returned was beyond the limits of our physical universe, a distance of 300,000,000 light years, and how much more we do not know. But our Lord went and came in the brief space of a few hours! This is one of the powers of a Resurrection Body.

And do not forget that, if you are a real Christian, saved by God's grace and nothing else, you are to have a body like His. "It is sown in weakness; it is raised in power" (1 Cor. 15:43). And this great thing will take place at the coming of our Lord (Phil.

3:21). If we had no other interest in His coming, this alone should lead us to pray, "Even so, come, Lord Jesus" (Rev. 22:20).

But the Resurrection Body is only one of a thousand great things which will take place when He returns to earth.

A Famous Doctor in the Second Coming.

Dr. Howard A. Kelly, one of the "big four" who founded and developed the noted medical school at Johns Hopkins, is a humble Christian who believes what the Bible teaches. In his interesting book, "A Scientific Man and the Bible," he writes as follows about Christ's return:

"I myself am neither optimist nor pessimist, but simply a plain Christian who seeks to know the truth and to have grace to be led by it. The world, Christian, however, proclaims itself pessimist because I venture to declare that the flood of evil in the world is so great that I expect Christ's return at any moment to overthrow it utterly, fulfilling the prophecy of the same Psalm. He on the other hand claims to be an optimist who views the world as ever growing better, and that, in spite of all evidence. Now for my part I insist, if we are to use the names for a moment, that the Christian who momentarily expects his Lord to arrive to end all evil and establish His Kingdom is the greatest of all optimists; while those who would encourage by the progressive betterment of the world until it is good enough to fit His return show the most distressing pessimism imaginable. For, to make the argument, if it has taken nine-

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and all matter for publication to the Editor, except that letters intended for any one of the merged papers should be sent to the proper editor above named.

EDITORIAL

Keeping the Soul Alive

The soul needs to be kept alive. We are not accustomed to think much about that. We give most of our time and energy to thoughts of how we may keep the body alive and healthy. It is so secure for it the things that will make for enjoyment. That is entirely proper and quite important, but not so very important. Everything else pales into insignificance before the all-important task of keeping the soul alive.

Now, there are things that contribute to spiritual health. First is important, exercising one's self in behalf of others, doing things for the good of the church. One may give glory for the spread of the Gospel, or he may teach the Gospel by singing it, if he has talent for singing or teaching. He may preach the Word with power and work in personal contact with souls with great zeal, that others may come to know the Jesus. He may even pray with deep devotion and yearning for others. He may do all these things, and many more, and be good and helpful, and yet be himself undernourished spiritually. Indeed, he who would keep himself vigorously spiritually, must do something else first, and that something else must be given first place continually.

That one supremely important thing is expressed in the words of Jesus, in John 6:37, where we read: "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." Feeding on Christ is the word,—that is the thing this Scripture is urging upon us. It is the bread from heaven, which if we eat will give life to our famishing souls. His truth, his love, his power, his life, taken into our hearts will give life that is abundant and growing and beautiful. It is necessary that we shall eat of that Bread, that living Bread, if life is to be vital within us. Much life is not something that can be taken on, not something that we can add to ourselves, not something that we can feed into spiritual being. It comes from quietly sitting at the feet of the Lord and meditating on the blessed words that fall from his lips and opening our hearts to the quickened presence of the Holy Spirit.

Warwick Deeping's novel, "The Ten Commandments," tells of a young man, Buck, who is the victim of a motor-cycle accident. As another story, "She is thrown from the vehicle and lies helpless by the roadside. According to the verdict of all the doctors who examine her the spinal cord is broken. There is absolutely nothing to be done. She is returned from the hospital to her home a helpless invalid. From the waste

down she is completely paralyzed. The doctor explains patiently to her mother the necessity of painstaking and unrelenting massage in order to keep alive the muscles and tissues of her limbs. It is a terrific and unending burden, but she does not think of herself. She is willing to assume it cheerfully, but she has another anxiety which she confides to her good friend and neighbor, Prof. Bonthorn. 'They tell me I must keep the poor child's legs alive, so to speak, but what about her mind, sir? That's what's worrying me. You can't massage a human soul, can you?'

The friend attempted to answer her, but he is not very brilliant either in the substance or the manner of his reply. He advised her to depend on "reason and instinct." But she sees more deeply into the necessities of the situation than he, sees that it is necessary to bring her daughter to take the place of Mary at the feet of Jesus, if her soul is to be kept alive. She can, and is willing, to massage the girl's limbs so they will not shrivel up and die, but she says, "You can't massage a human soul." No external appliances will meet the need there. No fingers of helpfulness can keep the spiritual life of another in health and vigor. Each must keep his own soul alive by seeking daily sustenance from him who came that all men might have life and have it more abundantly.

Presbyterians Reconsider Anti-war Pronouncements

As an example of how seriously some churches take their anti-war pronouncements, we have the Presbyterians who, at their 147th General Assembly recently convened at Cincinnati, Ohio, denied both "Quaker status" and church protection in the event of war to Presbyterian students in land grant colleges and universities, who are conscientious objectors against military drill and military duty. The assembly also voted to reconsider all its previous pacifist resolutions. It would seem that this church is preparing the way for the blessing of war, in the event that the war lords and dollar diplomacy should inveigle our country into another armed conflict.

When the anti-military sentiment was riding high a few years ago, almost every denomination came out strong against war and declared their intentions never to bless war again, as many had done during the last world conflict. But it begins to seem that much of such anti-militaristic resolutions were the result of temporary outbursts against the horrors of war rather than of strong convictions against war itself. Real pacifist churches are not born out of tragedy, but are the product of firm faith in, and long, persistent teaching of, the Scriptural teachings against war and strife. God help us to maintain such faith and persist in such instruction.

Everybody has learned of the aeroplane accident that took the lives of Will Rogers and Wiley Post in Alaska. The death of these two men was a severe loss to the entire world and they are being everywhere mourned. Regarding Will Rogers, we have been so accustomed to laughing at him and with him, that we have found it hard to take him seriously even when he meant to be serious. That is one of the handicaps of being a humorist.

But now that he has suddenly come into the grip of death we don't seem to want to laugh at him at all. Death has a sobering effect upon people, especially when it comes upon them like a dashing, merciless black knight. It soberes all. It soberes even a humorist, and it makes us think soberly about him. His antics don't seem funny now. Humor has no heart in the presence of death. There is no wit in the gloom of the grave. The heart is in the shadow at such a time, and the only thing that can lighten it up and give joy in the place of sorrow is the presence of him who came that we might have life and have it more abundantly. It matters not how famed a man may be, or how insignificant and unnoticed, death is

severe and hard and gloomy without that light that was given to be the light of every man that cometh into the world.

Happy are they, great and small, who are able to meet death in the hope that is made real by the light of the empty tomb. And how suddenly and unexpectedly death may come upon us! This tragedy is a warning to all. It should make us think seriously. No matter how full of fun life may seem to be, everything will seem frivolous in the presence of death, and only the joy that Christ alone can give will then satisfy.

Three Methodist Bodies to Unite

The Methodist Church has suffered many factional splits during its history, but the principal groups are three—the Methodist Episcopal; the Methodist Episcopal Church, South; and the Methodist Protestant Church. Fifty delegates representing these three bodies recently closed a three days session at Evanston, Illinois, in an effort to find a satisfactory basis for reunion. It is reported that they were successful, that they agreed upon a plan, which, when ratified, will result in bringing 7,000,000 church members into one body, making it the largest Protestant organization in the country. The plan will be presented to the northern Methodists and to the Methodist Protestants in their general conferences, meeting in May, 1936, and to the southern Methodists, in 1938.

It was ninety-one years ago that the Methodist Episcopal Church split into "north" and "south" over the slavery question. At a general conference in New York in 1844 a resolution was passed censuring Bishop James O. Andrew for his ownership of slaves and demanding that he "desist from the exercise of his office so long as this impediment remains." That incident was but the occasion for the spreading of the fires of bitterness throughout the land where sentiment had been steadily rising over the slavery issue, and soon the ties of brotherhood were burned asunder.

Another serious dissension had occurred prior to that time. In 1827 a petition was presented to the Methodist general conference, protesting against the rule of the clergy and the exclusion of laymen from the councils of the church. The petition was denied. Then followed a period of agitation by the dissenters and expulsion by the ruling majority. Finally the dissenting churches formed an independent organization in Baltimore, 1930, to be known as the Methodist Protestant Church. They had no bishops or presiding elders and laymen were admitted into their councils on equal footing with ministers.

Now, with the reforms that have taken place, the Methodist Protestant Church has decided that it can endure the episcopacy, and, with the slavery question settled, the South is able to fraternize with the North again.

EDITORIAL REVIEW

NO PAPER NEXT WEEK

"WHAT IS YOUR A. Q.?" asks Brother C. D. Whitmer in the Christian Endeavor department this week. Read, and answer the question for yourself.

ONE PHASE of the Home Mission challenge is to be found in the fact that 10,000 villages in America are without churches, 30,000 villages are without resident pastors, and 30,400,000 children under the age of twelve years are receiving no religious instruction.

SOUTHERN CALIFORNIA CONFERENCE resolutions are to be found in this issue. One outstanding item of interest is that dealing with the church's stand on carnal war-

fare, and the proposal to acquaint official Washington with the church's stand on participating in war. Such a move is right and proper on the part of the entire brotherhood. It is that devolves upon all the churches the necessity of building into the minds and hearts of the young people conviction at this point by faithfully instructing them as to what the Old Testament teaches regarding carnal war.

PRAYER MEETING attendants were transformed into ministers of healing at the beautiful gate of the temple. They were there faced with something more urgent than attending prayer meeting, but they would never have missed with such an opportunity if they had not been in the habit of going up to the house of God at prayer time.

RECENT CALLERS at our office from a distance are Brethren H. W. Koontz and Charles W. Mayes. The former is pastor of the church at Roanoke, Virginia, and has just recently recovered from an operation for appendicitis. The church gave him a month of vacation to further recuperate. Brother Mayes reports his work at Whittier, California, in a very encouraging condition, as was shown also by his written report previously published in the Evangelist. He told us that two of the young men from his church, who were students at Ashland Seminary, are supplying his place during his absence. Their names are John Squires and Arthur Flory. Two other young men are expected to be in Ashland this fall from his church.

BROTHER WILLIS E. RONK has been called to the pastorate of the Brethren church of Ashland, Ohio, and the call has been accepted. Brother Ronk will also teach part of the time in the college along with his pastoral duties, taking over some of the work formerly carried by our lamented brother Allen Miller. It is a unique position to which he is called, and by no means an easy one, one that requires talent and ability for both teaching and preaching, as well as ability to meet pastoral responsibilities. But the church and the college both have faith that he will be able to meet the requirements in a successful manner. We believe it will prove to be a happy arrangement for the Ashland church. Meyer's loss will be Ashland's gain. We welcome you, Brother Ronk.

FIRST CHURCH OF PHILADELPHIA reports a very successful Daily Vacation Bible school of twenty-four days duration, which is longer than the average school. The amount of time spent entirely in Bible instruction in one school or another ought to result in unusual blessing to the lives of the children, and this is what happened in this school. The average daily attendance was 125 pupils, and of that number 27 boys and girls accepted Christ as their Savior. For example, L. L. Grubb, a student in Ashland Seminary, who has been serving as supply pastor during the absence of Brother Kimmell on his South American mission, was superintendent of the Vacation Bible school. The church has greatly appreciated Brother Grubb's service, as is indicated by the commendation given him.

YES, PARAGRAPH indentation is still good style and is decidedly the best style, when preparing copy for publication, notwithstanding the popular tendency to make paragraphs begin with a beginning flush. If you had to work on a typesetting machine where paragraph indentation must be observed, what would you think of the writer who began the first line of his paragraphs flush with the other lines? How would you be able to tell where paragraphs were intended to be made? You might figure it out, but it would cause a waste of time. The style of indicating paragraphs is so good as the old, standard proper, style of indentation. So, please indent the first line of each paragraph. And while we are speaking of copy preparation, remind our writers again about the great inconvenience of writing on both sides of a sheet. Don't turn your paper over when writing; use only one side of the sheet.

Men,--Our Greatest Need-- In Successful Home Missions

Dr. Willis E. Ronk, Member Home Mission Board

The writer is profoundly convinced, as the title of this article suggests, that **the greatest need of Home Missions at the present is MEN.** This statement is made carelessly nor thoughtlessly, but after a careful check up as to our Home Mission needs. A question may arise in your mind immediately, for sometimes the Church **APPEARS** to have more ministers than Churches. We are constantly faced with the tragedy of men who are anxious to serve, but for various reasons (or apparently no reason) the door seems closed to them. **Far greater than the service which a man may render is the will to serve,** and the most important "duty" or privilege of the Christian is to place his life on the al-

There is some danger that what one might attempt to say in a positive and constructive manner on this subject might be misunderstood. Thus to suggest certain qualifications and certain types of men for our Home Missions pastors might appear to under-rate or over-value the men who have served and do serve as our Home Mission pastors. Any such misunderstanding will be avoided if the reader remembers that the writer is one of these former Home Mission pastors, and therefore any recommendations would rest upon himself also. We have only words of appreciation and commendation for these men on the whole, most of whom have been and are men of deep consecration, and who have served the Church at great personal sacrifice.

The writer might use all the space allotted to this article to bring out the contrast suggested in our theme in the "greatest" need by contrasting all other needs. This is unnecessary, if one defines what he means by "men," that is, the kind of men needed. Therefore, I am suggesting first of all that **men of special qualifications and preparation are needed for the task at hand.** I suggest these personal qualifications first not merely because they fit in a scheme of argument, but also because they are too often entirely overlooked. A man who is going to succeed in Home Mission work in America today must be a man of strong personality, and aggressive. Indeed one can

hardly think of a strong personality without something of the aggressive attitude. **The mission field is no place for one without a God-centered optimism, without enthusiasm for the task, without "sand" to face the issues squarely in the face;** but just the reverse of these attitudes together with a host of others which enter into the making of a strong personality are needed.

Then even beyond this, our day and the complications of modern life, demand a man familiar with the conditions where he is called to labor. **Because one is a successful pastor in a rural community, it does not follow that he will be successful in the City, and the reverse of this is just as true.** The failure to recognize this truth has been at the bottom of many of our disappointments. The years have taught me how inadequate was my own preparation for the task to which I was assigned. Be not deceived, **the task of the mission pastor is much more difficult than the average pastorate.** We would do well to reverse our past practice, and place the young and inexperienced pastor in an old and settled congregation, and the experienced man in the new place.



REV. WILLIS E. RONK

Unless certain qualifications and special training are possible, there is little need to press on to other points, but if these exist there is a basis for other things. In other words, if these qualifications do **not** exist, the mission field is no place for such an individual. Beyond these qualifications **the mission pastor must be a student.** This almost goes without saying, for **how can a minister expect to succeed in this day of High Schools and Colleges, if he himself is deficient in thinking and in general educational knowledge?** A man should be taught in the schools, and this is not saying that a man cannot succeed otherwise, but the chances of success are multiplied with the proper education. The cream of all the educative process, is a knowledge,—an adequate and growing knowledge of the Word of God. **If our program is to merely establish churches just like all other churches, in many cases we would better withdraw from the contest.** Our whole history has involved a belief in the

WHOLE GOSPEL and that must not be an empty claim. Our whole right to existence as a church is involved in that claim and the extent to which we make it real. **Above all men the Home Mission pastor must know the Word.**

The Mission pastor must be a man of the Spirit Filled Life. This means a life that has been set apart or dedicated to the Lord, and although this is the ideal for every Christian, it must not be lacking in the pastor, especially the mission pastor. I do not believe that this is enough, but I do believe that without it all other qualifications are in vain. This Spirit filled life is one that has learned the meaning of "devotional" Bible study, for the drain on the spiritual reserves of the mission pastor is excessive, and he must ever return to the Living Fount, in devotional study, and in quiet prayer and meditation.

Home Missions in the Brethren Church need an awakened interest, which is rapidly being achieved; they need an increase of gifts even beyond the splendid response of this year; but beyond these **the greater need is for good, capable, devoted students of the Word,—men of the Spirit filled life, who through the aid of your prayers and God's gracious help may lead our Home Mission work on to greater victories in the future.** Meyersdale, Pa.

Gifts Are Coming in for the Riverside Truck

The recent appeals in this magazine that have been made for a truck to haul members of our var-

ious Sunday schools to and from the places of meeting, are beginning to show responses. *Several gifts have come in from hearts that have been moved aid in this work.* So far, the amounts given constitute only a beginning of the sum needed, **BUT THERE ARE A GOOD START!** *Now let us get busy and finish this up right so that the truck will be ready for work this fall before the bad weather starts.* The first came from Toledo, and the last one from Los Angeles, **NOW LET US HAVE A LOT FROM BETWEEN!**

Eight Dollars for the Cleveland Fund!!

"I know of one bank that has eight dollars in it for Cleveland already," writes Brother William H. Schaffer, pastor of our Conemaugh, Pennsylvania, church. And he adds, "There is going to be a dollar a week go into it from now until Thanksgiving Day." Well, if Conemaugh Foundation Builders Banks are to fill up like that this year, it is not going to be hard to tell who will hold the banner of first place when the returns pour in in November! They have a way of doing things down there at Conemaugh that gets results.

May many others find that way this year!

A New Edition of Dr. McClain's "Bible Truths"

The National Home Mission Board is glad to announce that we have taken over the distribution of the splendid booklet by Dr. Alva J. McClain, "Bible Truths." It is the finest digest of Systematic Theology to be found in print. Every Brethren family should have several copies for their children. It should be in every Christian's book case. It will settle many an argument on scripture teaching. It will answer hundreds of questions that come up in every Sunday school teacher's work. Many a person will regret not having a copy when a sudden need arises. *Fifteen dollars would be a small price to pay for the truth condensed in this brief booklet if it were not obtainable in any other way!* Brethren folks should buy them to give to friends they seek to win for Christ and the whole Gospel. Here are the new prices: Fifteen cents each, two for twenty-five cents, eight dollars per hundred post paid, or six dollars and a half per hundred NOT post paid. Mail all orders to our office at Berne, Indiana.



PROGRESS The Bremerton meeting is now history, never-to-be forgotten history, mainly because of the tremendous struggles we had from the start, against all manner of obstacles. For nearly three weeks the temperature fell to about 50 degrees at night. This made tent meetings very difficult. Those who attended came in winter overcoats, and with blankets and auto robes. Unsaved people would not endure such unpleasantness. Only those who were already devoted Christians would come under such circumstances, but these came for the Bible truths that were given. It was also from among these, that new prospects came.

THE After the cold weather, which was wholly abnormal for July, was over, a week of NEW temperatures that ran around 100 degrees followed. After being chilled for three weeks, we were ready to fully appreciate the next week which was pleasant indeed! During this closing week we found a building which could be rented for a reasonable sum and fitted it up for a regular meeting place. Partitions were arranged for several nice class rooms. A platform was built, benches were arranged with some seat ends from our old equipment, we gave them our song books used in tent meetings, made a down payment on a piano, and the hall was ready.

A The last night of the meetings a MARKABLE heart stirring conversion of a man who had long resisted the spirit of God, was had. His wife CONVERSION rededicated herself to Christ. Rev. Earl Reed, pastor of our Sunnyside, Washington Church was with us during the last Sunday. He was on a vacation and stopped in with his family. He returned to teach for them the first Sunday they met in the new hall, one week later. On this day he was to baptize the man and wife who came out on the last night.

TOWN On the next day, Monday, Harold Mackey, WITH Dr. Lindblad, Rev. Earl Reed, Mr. Allshouse, Joe Atto, our song leader, and myself HE arose at day-break and took down the TENT tent and packed all the equipment and

shipped it to Southern California, where we have several new fields calling for tent meetings this fall.

FINE Hardly enough could be said in appreciation of the fine help given by our own **FOLKS** folks during the meetings. Brother Harold Mackey is principal of the Colby school and lives twenty miles from Bremerton, yet he was always on hand when work was to be done, whether it was distributing cards for the meetings or anything else. He and his good wife came with their three children to the meetings right along. He has been chosen as Superintendent of the new Sunday school, and will give a Bible lecture at the eleven o'clock hour each Sunday when no pastor is there. He is a good student of the Scriptures and well able to do this. Dr. M. E. Lindblad, though a very busy man, somehow got away from his office every night and did not miss one service. He made a most excellent man to meet the people who attended, and welcome them. We hardly know how we could have gotten along without him. His faithful wife was present with their three children at every service but one. In fact, everyone showed a wonderful spirit of helpfulness from the start.

PLANS We are now planning close cooperation **AHEAD** between the Northwest District Churches and the new work at Bremerton. We are visiting the churches in the district with this in view. Our National Home Mission Board will likely make some provision for this new work. In our next issue we hope to give the arrangements finally decided on.

BRETHREN On leaving Bremerton, we **IN** drove south to Portland, **PORTLAND, OREGON** Oregon, along a route, the natural beauty of which is captivating, to say the least. The stately forests of fir and pine covering the slopes of the hills rising from the water's edge all around Puget Sound form a grandeur that inspires the soul to just stand and gaze in wonder. We took some snapshots but we know these can never tell the story in half its beauty. Portland is a beautiful city setting like a pearl in such hills fringed with green. It is truly called the city of Roses. They are everywhere. It is a city of

business with its great lumber industries, fruit business, ocean harbor. Several Brethren families are now living there and others are moving that way. We stayed with Brother and sister Oscar Hantke and their two fine Christian children. These folks were pillars for God in the days when we were starting the Spokane church, now nearly twenty years ago. If a few more Brethren are found in Portland, these folks may be used of God in the establishment of a Brethren church in that City also. They have been longing for this for years. Brother Hantke owns a splendid, up to date grocery and meat market, and God is blessing him. No brother in the flesh could mean more to us than he. We served, and sweat, and sacrificed and wept, and prayed together in Spokane for many years for Our Lord. Hard days then, but happy to recall now.

UP THE COLUMBIA RIVER

Leaving Portland we drove east along the Columbia River Highway which is just one glorious event after another. Water falls, vantage points for views looking out over a hundred miles of rivers, forests, and plain, were ever appearing. We stopped to view and take pictures of the Bonneville Water Power Dam in construction. This Northwest is simply alive with water power projects. Tremendous irrigation systems are being built to bring in hundreds of thousands of acreage bearing enormous crops under irrigation. The wisdom of all this, done at staggering cost, while the Secretary of Agriculture plans to take millions of acres of eastern lands out of production because already too much is being raised for present consumption, is hard for some simple minds like ours to understand.

HARRAH We arranged to spend three days at each of our churches in the Northwest, Harrah, Sunnyside, and Spokane. The stay at each place was filled with good meetings, renewing of old acquaintances, planning district mission cooperation and then, "Goodbyes."

**HOMEWARD
BOUND** With a list of isolated families to visit on the way, we started for Berne by the Northern Route, hoping to make it in four days. We stopped to see the Trowbridges at Billings, Montana, who are from Williamstown, Ohio. Then we visited the Goss family in Eau Claire, Wisconsin, and Elder J. A. Baker in Mondovi, Wisconsin. Brother Baker is now eighty-four years old. He is a rugged and loyal Brethren and had a work begun in Eau Claire about twenty years ago, but lost out due to lack of help of the right kind at the time when help was most needed. Many Brethren families who had moved to that section have now scattered. Whether it could now be revived is a question. It is just one more of the losses suffered in the past through lack of coordinated denominational effort. May it never occur again. From this place we drove to Milwaukee, where we called on Brother and Sister Lyle Wimmer, formerly of our church in Spokane. They still hope to return to their former home and church in the west. Several families in and around Minneapolis we saw away and we could not see them, we therefore made the direct way to Berne. The round trip to Bremerton, Washington and return covered 6519 miles. We now have a few brief days in which to prepare the next Home Mission number of the Evangelist, and prepare for the Annual Sessions of the Home Mission Board, which begin August twenty-third.

FIFTY DOLLARS IN ONE FOUNDATION BUILDERS BANK LAST YEAR

We were going over the records of last year and noted an item in the last Thanksgiving Offering that we had missed before. Down in Roanoke, Virginia, congregation are two folks who gave much joy to their pastor. They are Mr. and Mrs. W. B. Dangerfield. Their bank last year had exactly FIFTY DOLLARS IN IT. That is the most that has come in any one bank to date. How we missed noting this last year, we do not know, B-U-T what a mark that is to shoot at this year! Forty banks like that would reach the quota for Cleveland at once. JOIN THE FORTY!



THE NEW SUNDAY SCHOOL AT LEATHERWOOD

A few days ago Mrs. Landrum started to write a report about the Clayhole work. Before it was finished she was called away from home to nurse an old man who is very sick. She is still away, so the article has not been finished, and so it falls to my lot to send in a report from Riverside.

During the past six months I have been going to Leatherwood each Sunday afternoon. Each time I go I like it better. I get real blessing in seeing the young people come out to hear the gospel. Yesterday had a ten mile hike up there. My effort was rewarded. When I got there, there were thirty-six young people waiting. Last Sunday there were fifty-three. As the lesson is taught they sit quietly and listen to every word that is spoken. They always want to hear more. They also enjoy singing the old gospel hymns. Yesterday as we closed the lesson a young married man came to me and said, "I sure do enjoy the Sunday School lesson."

TWELVE YOUNG PEOPLE DECIDE FOR CHRIST

The work up there is beginning to show results. A young woman in the Sunday School has taken the little folks. She always comes with a lesson prepared for the children. Yesterday, twelve young men and women expressed a desire to become Christians. I am sure there are many others in this community who would like to become Christians too. Please pray for these young people that the way of salvation may be made plain and that they will surrender their lives to the Lord. Pray for the Superintendent that the Lord will give him wisdom in giving out the gospel.

ANOTHER NEW SUNDAY SCHOOL

Pray for another Community where they are asking us to organize a Sunday school. We are hoping that within the next few

weeks some one in the Lost Creek church will volunteer to take this new work.

Next month we will send in a report of the newly organized Sunday School on Spring Fork. This work will be organized next Sunday by Mr. and Mrs. Clyde K. Landrum. Mrs. Landrum is a sister of Mrs. Laura Larson Wagner, Brethren missionary in South America. Mr. Landrum is teaching in the public schools of Breathitt County. Their address is Decoy, Ky.

Sewell Landrum.



NEW KENSINGTON CHURCH BUILDING

THE NEW WORK AT NEW KENSINGTON PENNSYLVANIA

For many years, members of the West Kittanning and Pittsburgh Brethren Churches had lived in New Kensington, and never enjoyed there the fellowship of a Brethren Church. While visiting there several years ago, we

conceived of the idea of visiting the homes in the afternoon and then having a Fellowship Meeting of the Brethren in the evening. We had this first with the West Kittanning members alone, then after meeting some Pittsburgh Brethren, invited them also. Rev Studebaker met with us on several occasions. There was never any regularity to these meetings till December 12, 1934, when 20 members and friends of the Brethren Church met in the Bowser home and decided to have monthly meetings for prayer and Bible Study. All of these meetings were held in either the Bowser or the Simmermon home, these two families being even now the backbone of the work.

On February 15, 1935, it was decided to start a Brethren Church and Sunday School in New Kensington if possible. Brother Studebaker was present, and suggested consulting the National and State Mission Boards which was done. At that meeting a

(Continued on page 12)

THE "SEVENTY"--SOUL

Following is Dr. Louis S. Bauman's own
written at the special request of R. Pa

EIGHT YEARS ago, when the pressure of the work as pastor of a large church, and as "Home Director" and treasurer of The Foreign Missionary Society of the Brethren church, became an exceedingly heavy burden for one man to bear, we conceived the idea, and organized a personal workers' band, known in the church as "The Seventy." The name, of course, was derived from "the seventy"—the famous band that our Lord sent forth into the cities of Judea to make known to the people the message of the Kingdom. As a matter of fact, at no time has this group in the First Brethren Church of Long Beach ever reached an enrollment of seventy souls.

The thought, in mind, when this group was organized, was that it should act at all times as an assistant to the pastor in soul winning, in the work of visiting any drifting member of the flock, ministering to the sick, the lonely, and the discouraged, and in keeping the pastor informed as to the movements, the physical, moral, and spiritual welfare of the flock. In this work, the group has been faithful, and has actually done more than four or five paid assistants could do.

In calling to our aid this band, usually numbering about forty souls, we first made known the great need of such work, informing the Church that if we were to continue to carry the load, such help was absolutely necessary. We made it plain that **no one was to be drafted into the service**, and we made no appeal to any certain individuals to join. It was **entirely** utterly voluntary cooperation. We placed squarely before our congregation the opportunity for splendid service for Christ and his Church, and warned that such work would involve much personal sacrifice, but that the **sacrifice was for Christ**.

The only promise that anyone made was that, while members of the band, they would give not less than two hours each week to the work of visitation, and would attend the monthly Report Meeting of the group.

In the work of visitation, the group is divided into teams, each team bearing its own number. Each team is supposed to have at least two members, sometimes husband and wife. Sometimes a team has four, and even five members. Conditions determine. Usually, one member of a team possesses, and can drive, a car. The reason is obvious.

At the monthly Report Meeting, each team is called upon by number to make report. Some one number is chosen by the team to report calls on the unsaved, calls upon the church members who are



THE "SEVEN"

WINNERS OF LONG BEACH

of the well-known body of soul winners,

Secretary of the Home Mission Board.

growing cold, calls upon new members and others necessary to keep the warmth of good fellowship among the members, calls upon the sick, calls upon those in distress, calls for any good reason; and, tracts, Bibles, or other good literature well-placed. Any incidents or experiences of special interest are related. Results in the way of confessions of Christ, old Church letters "dug up" and deposited in the Church, new members secured for the Bible school, or any other good work done, are told and recorded by the secretary. This Report Meeting begins with a six o'clock supper, the expense of which is paid out of the regular church treasury. As an assistant pastor, these work to build up the entire church, so why should not the church as a whole bear the expense? Another group of women, known as "The Marthas," volunteer to do the necessary work in connection with the supper. Doubtless, "The Seventy," could function without the supper, but it is our experience that it will function far better, if its numbers will sit together at this feast of good fellowship. The meal over, the reports begin.

Not only does each team report work done, but report where there is work to be done—especially where there are some good fishing pools. When names and addresses are furnished, then we try to fit the fisherman to the fish. We never send whalers to catch trout, or "trouters" to catch whales. The pastor or his associate, suggests many names of individual families where calls are in order, or where real work can be done. Any pastor, glancing down his membership roll, can usually find enough names to provide all workers with plenty of work. And what a help that is!

Cards are furnished to all the workers at the Monthly Report Meeting upon which to make their reports, either to the pastor or to some other team for follow-up work. At any time during the month, the pastor or his associate, can send suggestions or names to any team, knowing that the work will be done.

It is needless to say that the whole plan depends for its success upon the faithfulness of these teams. The faithfulness of the teams depends upon their loyalty to Christ and His Church. They must realize that this work is not unto man, but unto God; and, that when the Lord shall come, great beyond all power to tell, will be the reward. **"Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."** (James 5:20) This



BCH CHURCH

(Continued on page 18)



CHILDREN ATTENDING NEW KENSINGTON SUNDAY SCHOOL

Among Our New Churches

(Continued from page 9)

fund was started for the support of the work, and to date \$160.00 has been raised by the group.

The National Home Mission Secretary, Rev. R. Paul Miller, visited the community on May 31, looked over our proposed location, and spoke to the group gathering at one of the homes. The building finally selected was a one story structure, made of cement blocks and surfaced, used as a combination store, dwelling, and garage. It is on a corner lot in a new residential section of the city, just one block from one of the main highways. The total area covered by the building is about 40 x 50 feet, half of which is floored. Getting possession of the building June 15 for \$15.00 monthly rental, the members immediately started to repair it. A wooden partition in the rear of the store was removed and another partition will soon be removed, which will give us one half of the building in one finished room. The remainder can be used for Sunday School purposes until expansion makes further alterations necessary. Volunteer workers from the West Kittanning Church did much of the painting work. A piano was bought and tuned, 40 folding chairs were purchased and a table donated. Twelve chairs were donated by the Pittsburgh Church. It is hoped that a complete outfit of church furniture will be donated to the work by the few remaining members of a church that has been closed for several years.

The first Church and Sunday school services were held in the building Sunday afternoon, June 30, with 58 present. Five meetings have been held to date, with an average attendance of 50. Sunday School is held at 2:30 P. M. followed by Church at 3:30 P. M. Brethren Literature has been used from the very first in the Sunday School. Mrs. Melba Simmerman, the efficient Superintendent,

and the three teachers assisting her have all had experience as secular and as Sunday School teachers. Rev. Studebaker and the writer have volunteered their services to preach on alternate Sundays for the new church till a permanent pastor has been secured with the help of the Mission Boards.

Prayer Meetings are held every Wednesday evening, the average attendance being about 15. The first convert, a boy of 15, was baptized July 31 in the pool of the Pittsburgh Church by Rev. Studebaker. A Sunday School Picnic is planned for August 16th. Circulars are being distributed to the homes, inviting people to the services, and it is planned to have a thorough canvass of the entire neighborhood shortly.

This city of over 30,000 people needs the message of the Brethren Church, but a full-time pastor is needed right on the field to help bring that message. Will you put the new Kensington Church on your prayer list?

R. D. Crees, Kittanning, Pa

One Reader Writes:

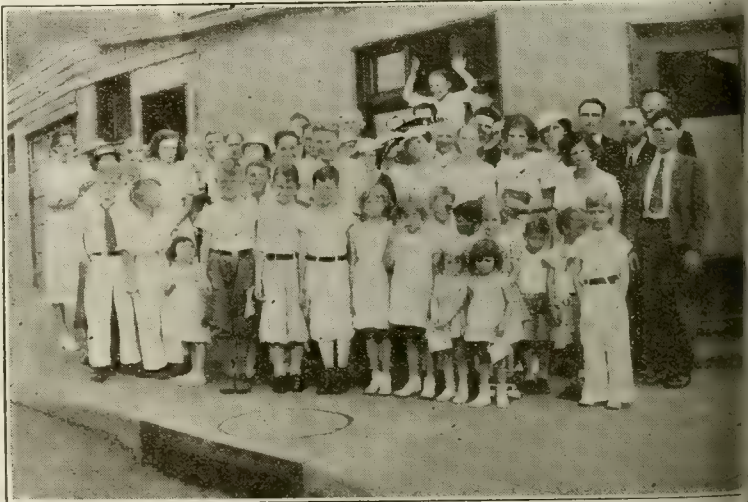
“Mrs. Murray Struck the Vital Spot”

Dear Brother Miller:

I am enclosing a clipping, or rather a paragraph taken from last week's Evangelist, which in my opinion would be well worth emphasizing before the whole brotherhood. The paragraph was taken from Mrs. Murray's article, under the Foundation Builder's Department. Here it is:

“There is another point in using the banks also. It gives you a chance to work directly with the children, the boys and girls of today who will be the men and women of tomorrow. And if this great need is properly kept before them they should grow up with a knowledge of this work and will have a desire to have a part in supporting it. It is indeed

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FIRST SUNDAY SCHOOL AND CHURCH GROUP AT NEW KENSINGTON, PA.

First Things First

Freeman Ankrum, Vice President Home Mission Board

the Christian life with its re- church work, the individual led upon to evaluate phases of religious structure. Varying im- nce does not minify the value e matter as a whole. A re- of the past history of our own h will show that emphasis has transferred from period to d from one phase to another. me Mission Board can right- minimized any part of a relig- organization. I feel sure that ational Home Mission Board e Brethren church has no de- to do so when emphasis is d upon its program in the erhood. The members as I them and with whom I have iated closely for nearly a dec- are sympathetic toward the



REV. FREEMAN ANKRUM

program of the church. The Macedonians, of Paul wrote in Second Corinthians 8:5, first themselves unto the Lord, and to Paul second- The foundation was laid for a sound and useful ce.

the launching of new work, the strengthening eak churches, the winning of souls for the Lord he church, we naturally consider emphasis be- aid upon first things. In the putting of first s first and second things second there is no tion to classify or even make odious compar- The towering derricks in the oil fields are only because of the underlying mineral deep in the . Our institutions can only rise in direct pro- on to the foundation stones of service, sacri- e prayers, and men and women that constitute a base. Christ has in his Word especially ap- ed his teachings and principles. Paul makes com- on with the human body in Romans 12: 4-5. e being many are one body in Christ. As the ers of the body differ but each remain a part, y we likewise see that the various institutions boards of the church constitute an important of the body of the church. Each particular part ore familiar with itself could at times fall he temptation of thinking itself the major ver.

Home Mission Board of the Brethren church lous of only one thing, and that is the Gospel of Lord and Savior, Jesus Christ. The preaching of this in its purity is the first con-

sideration in the choice of men for the various points that are commit- ted to its care. It is felt that this will constitute the true foundation upon which to build and furnish the only worth while and legitimate reason for the opening of new points. In older points organized in time gone by without supervision of the Board, the men who go there are likewise investigated in regard to this qualification. Other mat- ters relative to personnel of work- ers are investigated in order.

The preaching of the Gospel and the reaching of men and women is the charge committed to the Board. This will naturally result in the establishing and building of churches and congregations. The benefits, material and other wise,

will not remain in the local community. Sunday school supplies will be needed thereby benefitting our Publication House. Young men and women will naturally be turned to our institution of higher education thereby adding to the enrollment of our college. Our interests on the Foreign Field will challenge the young people with their lives and their elders with their means, thus binding up this part of the work. In fact **THE GREATEST FAILURE THAT HOME MISSIONS COULD MAKE WOULD BE THE CATERING TO ONE SPECIFIC INTEREST. The quickest way to hasten the demise of any point would be to minimize the work of one specific institution of the church.**

In our National life we are faced with many trag- edies because of misplaced evaluations. We have sunk lower morally as a nation than ever before be- cause we have placed the highest value upon mater- ial things. "BRING BACK PROSPERITY" has been spread upon the pages of our dailies and by word of mouth as though it would be a panacea for ills that are spiritual and not financial. "First things must be first" in our National life before we get back to the solid foundation laid by our Pioneer forefathers as they laid ax to the opposing oaks of the wilderness. Our problems as a church have not been reduced at all by the National misapplication of values. Perhaps others more than our own church have followed the mass appeal, nevertheless no pas- tor in the Brethren Church who is a man of God

(Continued on page 17)

FOUNDATION BUILDERS PAGE

As announced last month, from now on all foundation Builders boys and girls will find a message for them on this page, and a Scripture cartoon that they will delight in. Again, let us say if you boys and girls enjoy these cartoons, write a letter to Mr. J. E. Tate, the cartoonist, in care of our office in Berne, Indiana, and tell him so.

RICHARD LEE

MEMORY VERSE

"GO YE . . . AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST."
Matthew 28:19

TONIGHT, WE SHALL READ ABOUT DAVID BRAINERD, WHO IN ORDER TO CARRY THE GOSPEL TO THE INDIANS, HAD TO LEARN TO PRONOUNCE WORDS, SOME OF WHICH, HAD 43 LETTERS!

... NOW WHILE CARRYING THE GOSPEL TO INDIAN NATIONS ON THE BORDERS OF NEW YORK, NEW JERSEY, AND PENNSYLVANIA, MANY A DAY, LIKE HIS LORD IN GALILEE, HE HAD NO TIME EVEN TO EAT

... NOR DID HE ALWAYS FIND A WELCOME AMONG THE RED MEN, SOME 'SCOFFED AT HIS MESSAGE AND MOCKED AT HIS WARNINGS'

... AND WHEN THE WEATHER WAS COLD — HE WOULD TRY TO FIND A WELCOME TENT, AND THERE SPEAK TO THEM — BUT USUALLY THE SMOKE THAT HUNG ABOUT THE FIRES, SET HIM COUGHING, AND HERE, TOO, WAS A HINDRANCE . . .

... BUT HE NEVER COMPLAINED — INSTEAD, HE PRAYED IN HIS HEART ALWAYS, THAT GOD WOULD INCLINE THEIR HEARTS TO HIM — FOR HE WELL KNEW, THAT ONCE HE HAD THEIR CONFIDENCE, HE WOULD HAVE, TOO, THEIR EARS

... "TO REACH THE WIDELY-SCATTERED TRIBES HE UNDERTOOK TREMENDOUS JOURNEYS, WALKING OR RIDING THOUSANDS OF MILES, WADING ACROSS SWAMPS, TOILING OVER ROCKY HILLS, FORCING HIS WAY THROUGH AWESOME FORESTS AND OVERWIND-SWEPT MOUNTAINS" *

... "AT NIGHTS HE LAY OUT IN THE OPEN WOODS, FREQUENTLY SUFFERING INTENSE COLD, AT TIMES LISTENING TO THE HOWLING OF WOLVES IN THE NOT FAR DISTANCE." *

AND NOW WE SHALL HAVE TO STOP FOR THE NIGHT! WASN'T THAT A GOOD STORY?

AN' JUS' THINK, MUDDA — WE GOT 4 BEDS

NEXT DAY

HOPE MISSION

JET

'33

© HEROES OF THE CROSS

Dr. Anspach to Preside at Foundation Builders Secretaries' Banquet at Winona

By the finest good fortune, Dr. Charles L. Anspach, President of the Board, has promised to preside at this gathering, which assures us of a meeting long to be remembered. **NO SECRETARY CAN AFFORD TO MISS THE HELP AND INSPIRATION OF THIS SESSION.**

Do Not Miss the Great Home Mission Program on Saturday at National Conference

The Home Mission program begins at 2:00 o'clock Saturday afternoon with the "Brethren Advance Hour." Dr. Charles L. Anspach, President of the Home Mission Board will preside. **REV. TOM HAMMERS WILL BE THERE TO TELL OF HIS BATTLE TO PLANT A BRETHREN CHURCH IN CLEVELAND.** You should not miss Bernard Schneider's story of the marvelous way God has wrought in Covington, Va. Dr. Henry V. Wall will bring a stirring message from the swiftly growing field in Southern California where churches are springing up every year.

Brother Wm. H. Schaffer, one of our coming leaders of the Brethren Church will speak on the new plan of co-ordinative Home Mission work between our District Boards and the National Home Mission Board. Plans for extension of the Brethren Church during 1936 will be given by the Secretary of the Board, R. Paul Miller.

Then follows the Foundation Builders Home Mission playlet, entitled "In Perfect Peace." This playlet has been written by Mrs. Raymond Gingrich, and will be produced by her, assisted by young people of the Ellet, Ohio Church. **These Home Mission playlets given on Saturday afternoon of conference week have been growing in effectiveness and popularity each year. THIS ONE IS A MASTERPIECE, AND WILL BE REPRODUCED IN SCORES OF BRETHREN CHURCHES BEFORE THANKSGIVING TIME COMES!**

The evening Home Mission session opens at 7:30 P. M. At this session Dr. C. L. Anspach will give a short heart to heart message, as President of the Board, and R. Paul Miller will speak briefly on the tent meetings held in the Northwest this summer.

The main Home Mission message this year will be given at 8:15 by Attorney Roy A. Patterson of Dayton, Ohio, member of our Home Mission Board. His subject will be, "God's only Plan."

ALTOGETHER, THIS IS GOING TO BE THE FINEST HOME MISSION PROGRAM NATIONAL CONFERENCE HAS EVER WITNESSED. Well, you had better be there, that's all!

The Home Mission Playlet is Ready!

To meet the demands of the many who desire this playlet for their home church before the Thanksgiving Offering is lifted, we have had a large number mimegraphed copies made. These may be obtained by writing our Office in Berne, Indiana. Several weeks training is required if the playlet is to be rendered properly. The sooner practice starts, the better.

W. I. DUKER
President
Goshen, Ind.

NATIONAL SUNDAY SCHOOL ASSOCIATION

N. V. LEATHERMAN
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Berlin, Pa.

E. L. MILLER
Vice President
Maurertown, Va.

M. A. STUCKEY, EDITOR
Ashland, Ohio

K. M. MONROE
Treasurer
Ashland, Ohio

Why I Like Camp Black Hawk

By The Campers

Another camp season is history for the campers who met at Morris Isle on the Cedar River at Camp Black Hawk last week. It was full of good things from beginning to end and was characterized by an unusually fine spirit among the campers. The instructors felt, and so did the pupils, that this was far the best camp that has been held in the Illiokota district.

The following testimonials from the pens of students will speak for themselves as to the effectiveness of the work which was done this year.

"I like Camp Black Hawk because here we get into closer communion with God, because of the many facts concerning God's word and a Christian's work which we learn here, and because of the acquaintances we make and the fellowship we have with other young people. The vespers and campfire services are beautiful and the recreational periods are very enjoyable. The tribe competition keeps interest running high and the camp as a whole is thoroughly enjoyable."—J. P.

"I have always enjoyed my five periods at Morris Isle and the memories of those good times. In addition to the cabin life, swims and other recreation, I have felt it a privilege to attend the classes and the three serious meetings—chapel, vesper service, and campfire, all truly inspirational. I feel that we have a fine site for our camp, very capable instructors, and a very excellent beginning for a camp which I am sure will grow a good deal in a few years. I have especially enjoyed the Bible study directed by Prof. Stuckey, my only regret being that the class is too short. All of the directors have certainly put forth their very best, and I am sure that each member camper has appreciated the obvious preparation and the opportunity for new friendships."—B. B.

"Camp Black Hawk, which is held on Morris Isle, is to me an ideal camp. It is, I suppose, farther away from the habits, civilization, and activities to which we have become accustomed, than some of the other camps. I especially like this camp for the five leaders, courses, and fellowship between students and faculty members. The good times, campfires, vespers and chapel all tend to give the camper a finer, deeper and fuller appreciation for that which is made possible for us by

the National Sunday School Association of the Brethren Church."—J. R.

"I like Camp Black Hawk because of its many-sided program, the worthwhile classes of instruction, the recreation and fun one has, and the vespers and campfires which close the day with a feeling that it has been good. One has a chance to meet new friends here and become better acquainted with friends you already have known. The camp is beautifully situated beside the Cedar River, and there are many trees and quiet spots of rest where you can get closer to nature."—J. C.

"I enjoy Camp Black Hawk for several reasons. One of the reasons and the main reason is because it gives me a better understanding of the Bible, studying with our excellent instructors. Another reason is because I get to make new friends and enjoy fellowship with other Christian people. I think it gives one the opportunity of letting one's light shine and bear his testimony among his comrades, and I just pray that I have done nothing that would give the wrong impression of Jesus Christ's love for us. I appreciate these camps and the recreation and companionship and only through answered prayer did I have the opportunity of being at Camp Black Hawk."—L. H.

"I like Camp Black Hawk because it is a meeting place of Christian young people. It affords the opportunity for young people to be drawn closer to God. During the week spent in Black Hawk, those who attended receive spiritual instruction as well as having fellowship one with another. We are drawn closer together as a body of workers for Christ. There is clean, wholesome entertainment provided. In Black Hawk camp the young people and sponsors are alone with God. There is not the way and evils of the world to occupy the time and mind of the young people. Instead God reveals himself very beautifully to the young people in nature—here on the island. Thus I have enjoyed attending the camp very much, because it was a privilege of spending a week with God and his workers."—H. M.

"I think it is a wonderful thing to have a church camp. In these camps you have your classes in which you learn about new things that you do not already know. You have your recreation which is good. This helps to make

a camp a success. You get to know many fine young people from different towns. Then in the evening we have our vespers and campfire which we enjoy very much. I think we have wonderful teachers in our camp. This year we had Mr. and Mrs. Sandy, Rev. M. Riddle, Prof. M. A. Stuckey. We have learned to like them very much. Vernon and Loreta Schrock had charge of recreation."—A. A.

NOTES ON THE SUNDAY SCHOOL LESSON BY GEORGE S. BAER

PAUL

Worker with Hand and Brain

(Lesson for Sept. 1)

Scripture Lesson — Acts 20:1-6; Phil. 4:4-13.

Additional Scriptures—Acts 18:22-30; Rom. 1:8-17.

Golden Text—"In all things I have learned of you an example, that so laboring you ought to help the weak" (Acts 20:3).

Saul, also called Paul, was born at Tarsus in Cilicia, of pure Jewish descent, unmixed with Gentile blood, the tribe of Benjamin. Like all Jewish boys he learned a trade, that of tent making, which was a natural element for one of Cilician origin. The hair of the Cilician goat was used to make a canvas which was especially adapted for tents. He was educated in the schools of Tarsus and in the theological school of Jerusalem, his education being very thorough.

An Example to Laborers—It is interesting that we should be studying this Labor Day Sunday, for his shining example of the spirit of energy that should characterize every laborer. There wasn't an ounce of blood in him. He was ambitious, willing to work his way. He never looked for an easy job, nor did he build on another man's labors. He was always willing to stand on his feet and build from the ground up. He was aggressive, and never waited for an opportunity to come to him. He went after it and sought it out. He was not quickly discouraged, but his perseverance to stay by an unflinching until he was proven wrong succeeded. A workman will succeed on a line if he will follow Paul's example.

A Mental Worker—Paul had a happy combination of being not only a willing worker with his hands, but a painstaking and persistent worker with his mind. It was that mental energy that caused him to press forward in securing the thorough education that served him so well in that mental alertness that enabled him to grasp opportunities, to keep efficient, and to meet the emergency from time to time. Some men

, when they have attained a measure of success, stop working, rest on their laurels and depend on the momentum of momentum to carry them along. Paul did not do that, but kept working and growing mentally to the very last.

A Spiritual Laborer — Paul worked more than with hand and brain; his mind was constantly busy—praying, learning, seeking, struggling for the advancement of the cause of Christ. His spirit was in both his manual and mental labors. That was what motivated his ceaseless efforts; his hands and mind were busy that the spiritual fare might be advanced. His soul was overshadowed with Christ's sufferings to the last. "Woe to me if I preach not the gospel." He must be continually at it, he must be continually serving others and Christ.

CHRISTIAN ENDEAVOR

C. D. WHITMER, Editor,

South Bend, Ind.

BRETHREN CHURCH
RINGING G CONSECRATED E NDEAVOR
Y H U R C H E X TENSION
V A N G E L I S M

What Is Your A. Q.?

Has anyone ever asked you the question found in the above title? Perhaps you have not been asked about your A. Q., but surely someone has inquired concerning your I. Q., E. Q., C. A., E. A., A., or other quotients or ages that you possess.

A. Q. stands for Accomplishment Quotient. It refers to the relationship that exists between what one is capable of doing and what he actually does. For instance, if one has the mental ability to work ten problems of a given difficulty in one hour, and he works them in two hours, he is said to have an Accomplishment Quotient of one hundred. A person who has an A. Q. of one hundred in arithmetic is said to be doing satisfactory work. He is progressing at a commendable rate, and his teacher should be pleased with his progress.

Christians also have A. Q.'s. Only few know what its exact value is, because he alone knows a Christian's true capacity for service. However, it takes a prophet, nor a vision from heaven, to note those who are saved but whose A. Q.'s obviously must be down to fifty or below. The fact that God has called us unto His service shows that we have some ability to render service to Him. In the Parable of the Talents, Jesus taught that some Christians should have more ability than others. He gave five talents to those to whom he gives five talents, he expects five other talents in return, if these people would have a total A. Q. of one hundred.

As to those to whom he gives two talents, he expects two other talents in return, and so on. A person who has an A. Q. of one hundred. On the other hand, let us suppose a five-talent Christian ren-

ders two talents worth of service. He accomplishes 40 per cent of what is expected of him, making his A. Q. only forty, while the one to whom the one talent is given, if he gains another talent, has an Accomplishment Quotient of one hundred.

This state of affairs exists in many of our Christian Endeavor Societies today. Often those with the many talents refuse to render the amount of Christian service which God would be pleased to have them give, which makes it very necessary for those with fewer talents to do all that is required of them and sometimes even more than that. It is no exaggeration to say that literally thousands of churches as well as Young People's Societies would be absolutely paralyzed, at least temporarily, if only a half dozen of the most faithful workers were suddenly removed from their midst. This condition would not exist if every member's A. Q. were one hundred or more; that is, if every Christian were doing all that God expected of him.

What is your A. Q.? It is below one hundred if you are living below that plane of life on which you know you ought to live; if you knowingly neglect opportunities to do good when it is in your power to do it; if you neglect to encourage a sinner to seek God when a proper occasion presents itself; if you neglect to pray as much as you feel you should; or if you refuse to do the Christian duties that your leaders ask you to share with them.

The desire of every pastor is that he might have a spiritual congregation, or a spiritual Endeavor Society, every member of which has an A. Q. of one hundred or more. With every Christian living and serving up to the limit of his ability, the flock should be an army in the truest sense, each one being a strong force for spiritual uplift in the church. Think over your life as you have lived in the last few months, my young Christian friend. After making conscientious appraisal, what would you say your Accomplishment Quotient is? Then read Matt. 25:14-30 and notice what Jesus taught about Christians serving up to the limit of their capacity.

South Bend, Indiana.

One Reader Writes

(Continued from page 12)

laying the "Foundation" that ought to support a much larger work in years to come."

In my twenty-odd years as an Evangelist reader, I can recall of reading many times where pastors have mentioned the fact that they were endeavoring to educate their churches to a more liberal home or foreign missions, or some other, benevolence. It is my opinion that if the children in our Sunday schools from about the ages of three years and up, would have systematic, persistent and insistent instruction in both the joys and privileges

of giving to the Lord's work, education by a pastor in giving would be unnecessary. The church would know the joy of giving, and when the need was intelligently presented and had been prayerfully considered, the giving would take care of itself.

"I may be wrong, but it seems to me that Mrs. Murray put her finger on a very vital spot, in saying, "It gives you a chance to work directly with the children, the boys and girls of today, who will be the men and women of tomorrow."

So, I wonder if you thought it worthwhile to again call attention to that paragraph, at some opportune time in a future number of the Evangelist.

May God continue to use you mightily in His work is my prayer.

Faithfully yours,

W. V. Findley,

Roanoke, Virginia.

First Things First

(Continued from page 13)

can for one minute state that his particular congregation is free from demoralizing problems.

Granting that we are too close to ourselves to render proper diagnosis, a reverent introspection will at least aid us. May we as called workers in His vineyard seek first the Kingdom and His righteousness and leave the adding of the results to Him, whom we serve.

NEWS FROM THE FIELD

THE FIRST BRETHREN CHURCH OF PHILADELPHIA, PA.

During the month of July we conducted our 12th consecutive Summer Bible School.

This school was well advertised by a parade around the vicinity of our church, on the Friday evening preceding the opening day. Teachers and scholars rode in automobiles with banners flying and chorus singing, passing out printed matter and tracts. So, all the neighborhood knew that something was going on at the Brethren Church.

The sessions began on Monday, July 1st, and closed on Wednesday, July 24th. We had the largest attendance ever, averaging 125 daily.

As usual our school was a real Bible school in which Bible stories, verse memorizing and great Bible doctrines were taught. This was well demonstrated on Wednesday evening, July 24th, when a splendid program was rendered by the various departments, showing how wonderfully the Word of God had been sown in these young hearts, in a few weeks. A large audience appreciated these closing exercises.

One day during the month was called Decision Day, at which time 27 boys and girls stepped forward to accept Christ as their Savior.

On Friday, July 26th the pupils were taken to one of our parks for a day's outing, and thus closed another very successful Daily Vacation Bible School in Philadelphia.

The superintendent of this school was L. L. Grubb a student of Ashland Seminary, who has been our "Acting Pastor," during the months of June, July and August, as Brother Kimmell was absent because of his being sent to South America, by the Foreign Missionary Board.

The Philadelphia Church pays tribute to this young man and the service he has rendered. We proclaim him an able pastor, a good song and choir leader. He was kept plenty busy in Philadelphia, both inside and outside the church. He has spoken at Rescue Missions, at street meetings and over the radio. Everything he does, he does well. He has made for himself a large place in the hearts of all our people, and we expect great things of him, when his days of training are ended.

We are looking forward now to the return of our pastor and praise God, for the way He has taken care of our work during his absence.

MRS. H. RAUDENBUSH,
Church Correspondent

RESOLUTIONS PRESENTED AT THE 25th ANNUAL BIBLE CONFERENCE OF BRETHREN CHURCHES OF SOUTHERN CALIFORNIA, JULY 12 to 21, 1935

WHEREAS, God in His abundant mercy, grace, and loving kindness has permitted us to complete another year of service for Him, and has blessed us, both spiritually and temporally, therefore, BE IT RESOLVED

1. That we render thanks to Almighty God for His special blessing during this Conference, and for the spiritual uplift of all the messages.

2. That we recognize our continual need, and pledge our faithfulness in the continuance of definite prayer, that our district may be kept through the power of God as a faithful witness for our blessed Lord.

3. That we express our appreciation to the Long Beach Church for granting us the privilege of meeting in their commodious quarters. Also, we wish to express our appreciation of the service of the Decorating Committee in beautifying the House of God; and of the Entertainment Committee in securing accommodations for out-of-town Brethren in those hospitable homes opened to us.

4. That we express our appreciation of all the speakers of the Conference, both the pastors and those who have visited us from outside our district.

5. That we especially express our appreciation for the presence of our three missionaries from Africa, both as attendants and speakers at our Conference—Rev. and Mrs. Chauncey B. Sheldon and Miss Mary L. Emmert. Also, we are grateful to Rev. and Mrs. Rubel Lucero, who brought us news of

their work (and ours) in Taos, New Mexico.

6. That we continue the proper balance and consistent testimony concerning the prophetic truth, so tremendously needed in these dark days, that God's people may rejoice in the Blessed Hope.

7. That we commend Ashland Theological Seminary for the splendid work which is evidenced in the training of young ministers, who desire and know how to proclaim "the Bible, the whole Bible, and nothing but the Bible."

8. That we express our pleasure in the advance steps now being taken by Ashland College to lay a proper intellectual and spiritual foundation in the minds of its students, in maintaining faith in the midst of a materialistic generation.

9. That we express our appreciation for the forward steps which have been taken by the Brethren Publishing Company during the past year.

10. That we pledge our continued interest and support to our foreign missionary enterprises, with grateful hearts for the souls that are being touched through the labors of our faithful missionaries.

11. That we recognize the increasing necessity for the building of Brethren churches in America, and commend the vision and faith of our Home Mission Boards—both National and District—in their determination to enter large cities and strategic points.

12. That this Conference of the Brethren Churches for the District of Southern California re-affirm once more the position of the Brethren Church from her origin as being utterly opposed to the use of violence or any physical force that works injury even to an enemy, as a righteous means to an end, whether in our relation to individuals or nations. We affirm that while war as a possible method for the attainment of justice, or the securing and maintenance of human liberty, may at times be justifiable among the unregenerate world-systems of the earth, yet we must affirm that according to the teaching of the Master Himself, we, as the children of God, do not belong to these world systems. We are "in the world, but not of it," and must maintain our pilgrim character. We gladly offer our service, time, money and life itself, if necessary, to bind up the world's wounds, or to heal its sorrows by any means or methods approved by our Lord and Saviour Jesus Christ. Thereunto are we called. (Resolutions of 1932).

13. That we authorize our Conference Moderator to appoint a Committee whose purpose it shall be to make known to the proper officials of the United States Government the stand of the Brethren Church regarding war, in the event that our country is again drawn into conflict.

14. That we petition our National Conference, which assembles at Winona Lake, Indiana, in August, 1935, to

also appoint a committee for the purpose of making known to the proper officials of the United States Government, the stand of the Brethren Church from its very origin, regarding war, the event that our country is again drawn into conflict.

15. That we exhort Christian people to offer "supplications, prayers, intercessions and thanksgiving for all men and for rulers, and all that are in authority, that God's people may lead a quiet and peaceable life, in all godliness and honesty. For this is good and acceptable in the sight of God, our Saviour."

16. That we affirm that it is not the business of the Brethren Church to clean up the institutions of the world which surround us, but to shun them, adopting the policy of complete separation, and that we maintain a consistent and systematic presentation of the Word of God.

Respectfully submitted,

(Signed)

PAUL R. BAUMAN, Chairman
CHARLES W. MAYES,
W. A. OGDEN.

Submitted to the Brethren Evangelist for publication, by the Conference Secretary, Alan S. Pearce.

FIRST TO RESPOND

The honor of being first to send an order for Sunday school supplies for next quarter goes to the Smithville Sunday school. The one sending the order is E. C. Crider and the superintendent is Harvey Amstutz. A few hours later an order was received from the Nappaanee, Ind. school. Donald B. Roosevelt sent the order and Kenneth B. Sisk is superintendent. Both of these orders were accompanied by checks full of bills. On the same date came an order from Sidney, Ind. The order was sent by C. E. Sisk and the superintendent is H. D. Hunter.

This is a fine response and we thank you for this fine cooperation. Who will be next? Will it be YOUR school? It helps to have you order early.

J. C. BEAL,
Secretary of Publication

Humility ought always to characterize those who seek to study the Bible and find out the truth. The Bible is not like any other book, and the revelation of the soul will find it so.

"The Seventy"

(Continued from page 10)

work can only succeed provided the pastor has at least a few souls who are willing to live, not unto themselves, but above all, unto Christ and His Church, asking for no reward save the Master's "Well-done-thou-good and faithful-servant," in the day of His appearing.

Any pastor with a real group of Spirit-filled Christians, who have

faith, and who will rally at all
back of him, **never wearying**, is a
anate pastor indeed. Results are in-
able. The souls that continually
down the aisle of the First Breth-
Church of Long Beach to accept
st as Saviour and Lord, tell the
y. Our "Evangelistic Campaign"
begins on January 1st and ends
December 31st, each year.

should be said before we close,
the pastor should see to it that
ry souls who are persuaded by this
p to come to the Church for bread,
not be disappointed. We should
to it that the meals are ready and
ng hot, spiritually speaking, when
persuaded-to come arrive. If they
off the hands of the pastor much
all) the work of visitation, what
se has any pastor for not giving
self to more prayer, and a deeper
y of the Word, so that the Gospel
make its appeal in all its mighty
er to the men and women who grope
eeming thousands all about us—
out God and without hope? "The
nty" is no invitation to a lazy
cher to grow lazier—just the op-
e!

Signs of the Times

(Continued from page 2)

red years to advance to our pres-
state of wickedness, how many
of thousands more must the world
at such a rate until He comes?
What, then, does this truth, far
precious than all our boasted sci-
mean to me? It is the greatest
all future historic events" (page

Kelly has done, and is still doing,
share to relieve the staggering to-
human pain, sin and sorrow; but
wise enough in experience to
that man alone can never win the
After we have done all that
an, we shall still need help, the
of help that comes only from an
te God. **AND HE IS COMING.**

THE TIE THAT BINDS

(SER-BACKFISH—Miss Princina
ish became the bride of Burnst
at the Brethren parsonage in
City, Indiana, on Saturday, May
1935, the single ring ceremony be-
ed by the writer. Witnesses were
Maletta Roush and Raymond
friends of the bride and groom.
Kaiser is a member of the Clay
Brethren Church and a daughter
and Mrs. Peter Backfish. The
weds are residing in Chicago,
the groom is employed.

PAUL A. DAVIS

IN THE SHADOW

TE — Sister Mary Elizabeth
passed to her eternal rest, fol-

lowing a long illness, on Sunday, Aug-
ust 2, 1935, at the age of 45 years and
5 months. Born near West Alexandria,
Ohio, at an early period in her life she
became a member of the Brethren
Church there. After her marriage to
Raymond Meyers White in 1913, Day-
ton became her place of residence, and
through all the years since, until broken
health made it impossible, she was a
loyal, active worker in the Dayton
church. Sister White had a generous
part in helping to build the Golden Rule
class of the Dayton Sunday school into
the strong factor it has become. During
her testing illness she was brave and
hopeful. Her immediate survivors are
her husband, a brother, a sister, two
nieces, and two nephews. Her passing
out of this life means that a faithful
and noble woman has gone. Sister
White combined in her nature those fine
qualities that made of her a true wife,
a loving and devoted sister, and a sub-
stantial and reliable member of the
church. The funeral service was in the
Dayton church, the writer preaching the
sermon, assisted by Brother Lorenz,
assistant pastor to Brother Barnard and
Brother Macher, for a long time closely
associated with the Gold Rule class.
Our hearts go out in deepest sympathy
to those who sustain great loss by Sis-
ter White's going from us.

WM. H. BEACHLER.

MYERS—Betty E. Biddle, daughter
of John and Mary Biddle, was born in
Flemingsburg, Ky., in 1866. While quite
young, she, with her parents, came to
Adams County, Indiana. She was mar-
ried to William Deo in 1883. This union
was blessed with two children—Nellie
Heifner of Chattanooga, Ohio and Clara
Ritter of Sturgis, Mich. Mr. Deo died
many years ago and she was later mar-
ried to Henry Myers and to this union
were born four boys, Frank, Charles,
Andrew and Ray, all living. She united
with the Bethel Brethren Church near
Berne, Indiana and was always faithful
to him who said, "I go to prepare a
place for you." She leaves two daugh-
ters, four sons, twenty grandchildren,
three great grandchildren and a large
circle of other relatives and friends.
She was a step-mother-in-law to the
writer and I can say she had a marvel-
ous conversion. While still living on the
farm, after the death of her last hus-
band, she, with her two daughters by
her former marriage and her four boys,
came to me and my companion and
asked for baptism, saying, "I can't meet
the problems of life with my six father-
less children without the Lord's help.
She was converted in a wonderful way
and was taken into the church by bap-
tism. Funeral services by the writer,
assisted by Rev. Parr, and Rev. Clark
of the M. P. Church.

W. F. JOHNSON.

EIKENBERRY—Ida L. Eikenberry
was born near Mexico, Indiana, July 7,
1869 and departed this life July 30,
1935 at the age of 66 years and 23
days. She was united in marriage to Ira
L. Eikenberry, Dec. 24, 1889 and this
union was blessed with two children,
Charles and Rebecca. She united with
the Brethren Church at Mexico, Indi-
ana, during the pastorate of Elder L.
W. Ditch, later bringing her member-
ship to the Denver Brethren Church at
the time of its organization, being one
of its charter members. Her sickness

extended over a number of years, but
she endured it with Christian patience,
being always cheerful though suffering
intense pain. She was always faithful
to her church and her family. She
leaves to mourn her departure her com-
panion, two children, seven grandchil-
dren and a large circle of friends and
near relatives. For forty odd years she
faithfully served him who said, "Come
unto me all ye that labor and are heavy
laden and I will give you rest." Fun-
eral services were conducted by the
writer, assisted by Rev. Vanator of
Peru, Indiana.

W. F. JOHNSON.

HEITTER—Mrs. Louis W. Heitter at
the age of 70 years passed quietly and
unexpectedly to her eternal home, May
24, 1935, at the home of her son, in
Oelwein, Iowa. Mrs. Heitter was a
member of the Brethren Church many
years. In the course of her life she ex-
perienced a great deal of serious sick-
ness. Her last hospital experience was
last winter, due to a fall on the ice, re-
sulting in a broken shoulder and collar-
bone.

Besides her son, Frank in Oelwein,
she leaves a brother, Clayton D. Flick-
inger and a sister, Mrs. Elias Miller,
both of Orange Township, near Water-
loo. Funeral services were conducted in
Waterloo by the pastor.

E. M. RIDDLE

MUMMA—Albert Marion Mumma,
son of J. H. W. Mumma, was born near
Dayton, Ohio, June 4, 1872 and died
suddenly June 9, 1935, when recovery
was thought to have been sure, from an
operation performed several days be-
fore his passing, at the age of 62.

December 6, 1894, he was married to
Mary Miller and to this union five chil-
dren were born: Arthur, Clarence, Law-
son, Naomi and Ruth, all of whom sur-
vive. To his wife he was a devoted and
faithful husband; to his children a
dutiful and exemplary father; to his
neighbors, a good citizen and friend.

About twenty-four years ago, it was
my privilege to receive him and his
wife into the First Brethren Church of
Dayton in which he immediately be-
came a valuable member, serving as a
trustee for many years and was a mem-
ber of the Building Committee, whose
inspiration and financial help made pos-
sible the planning and erection of what
was at that time, said to be the finest
building in the brotherhood.

Many testimonies to his devotion and
faithfulness to his church and the cause
of the Lord were given on the day of
his funeral, among them, one by his
present pastor, R. D. Barnard, who
traveled during the night to be present
and help in the funeral.

First, a telegraph operator, and lat-
er, a farmer, and yet later an inspector
of roads in the employ of the state, he
built for his family one of the nicest
and most commodious homes on Salem
Ave., Dayton, and the city grew out
and around him making it still more
valuable. In it, the writer found wel-
come rest and shelter during a serious
illness in 1914. I always counted him a
dear and true friend.

He was a great lover of nature and
his lovely home bears evidence in the
flowers, trees and bird houses in his
garden. "He will be remembered long
because of a life filled with many and
varied activities, but longer for his

sensitive, loving and refined nature that made him brother, father, husband and citizen and Christian."

Thus, one by one, the pillars of the church of forty and even twenty years ago, are falling under the hand of the Grim Reaper and let us hope that others will step in and fill the gap and help to lift the load they carried. Who more than those who have his own blood in their veins can do it?

In the last ten years the Dayton Church has lost many of its former leaders,—two, Brethren Gearhart and Mumma, less than a month apart. Funeral services were held in the spacious home conducted by the pastor and the writer of this obituary.

CHARLES A. BAME.

OUR LITTLE READERS

MAC AND PADDY

By Hattie Preston Rider

Mac was an Aidedale dog that lived on a small ranch just off the great highway that ran like a fluttering ribbon many miles to the North and to the South, and along which cars of every kind went spinning. Back of the gray ranch buildings a wooded hill sloped to a beautiful lake, the waters of which were clear as glass.

Paddy was Mac's next door neighbor, and the two were the best of friends. Every day they went down to play in the lake together; and such fun as they had! Mac would wade out till he got in so deep he had to swim. The minute he started, Paddy would dash around to the other side of a clump of willows, and paddle out, meeting Mac just at the bend. Both dogs pretended to be surprised, and Mac turned quickly, with Paddy after him pell-mell. How they did paddle! When they got to the shore, coming out with a shake like a live shower-bath, they ran tearing up the hill, barking wildly. At the top they trotted out across the fields to hunt chipmunks or any sort of play they might fancy, and always together.

In the house where Mac lived there were no little boys or girls, but Mrs. Gordon, his mistress, had many pets. Besides Mac, there were Tillie the gray cat and her three babies, a squirrel in a cage, two white rabbits, and prettiest of all, Peter, the canary. How Peter could sing! Sometimes, although Mac liked him because his mistress did, and, unlike Tillie, would not have harmed him for the world, yet, when Peter balanced on his perch in the cage by the kitchen window and poured out a flood of song that nearly burst his little throat, Mac got up from his nap on the porch outside, shook his head as if flies bothered him, and marched away to find a bed where those cutting notes would not jab his eardrums. But Mac never laid up any hard feelings against Peter, oh, no!

One morning when the bird was having his bath on the kitchen table, with a newspaper spread to catch the flying

drops, there came a ring at the front doorbell. Forgetting the open window, Mrs. Gordon hurried to answer it. A pair of song sparrows had been calling in the cherry tree all the morning. It might have been they who put the mistaken idea in Peter's head. But when Mrs. Gordon came back, somewhat later, the splashed water was drying on the paper, there were tell tale drops on the open sash, and Peter was gone.

Mrs. Gordon ran outside and whistled. Mac came inquiringly around the corner, but seemed to understand instantly that the call was not for him. He followed his mistress into the house, and the truth was clear to him. There was nothing he could do to help, however. Mrs. Gordon set the cage on the porch, with a handful of seed just inside to coax the truant in. Then she shut Tillie and her family in the basement and returned to her work.

Mac, after a bit, went disconsolately out the drive and lay down by the gate. Cars rolled past. A saucy Ford came spinning down the road, and close beside it Paddy was tearing along, barking furiously. He stopped at sight of Mac and ran to him, with a joyful wag of his stubby tail. The two sniffed noses and turning, trotted down to the lake for their morning frolic.

They had their swim, came out as usual and shook the water from their dripping bodies. But this time they did not go racing up the hill. Instead, they took the shore trail till they came to a pretty little cove shut in by willows. At the edge, Paddy started up a frog, which dived headlong into the water. Paddy followed eagerly, with Mac at his heels. But before they had gone a dozen steps, Mac stopped short. What was that! From the bushes a few feet away a familiar little note of song sounded, ending in a doleful "tweet! tweet! twee-ee-eet!" If that wasn't Peter, it wasn't anybody!

Mac turned and wading to shore, went sniffing cautiously nearer the singer. Twice he had to nose Paddy to keep quiet, for Paddy liked no better fun than hunting birds. But Mac, after a bit more investigation, retreated, and

raced back up the trail, with the vndering Paddy in close pursuit. A minutes later, he tore up the p steps barking like made. Mrs. Gordon hurried out, expecting from the m to find three tramps at least. It her just five seconds to understand Mac wanted her to "come on," run a few steps down the trail and galloping back to pull at her skirt the three hurried toward the lake leading, wild with joy at his success.

Little Peter was still perched on willow at the water's edge. The birds had long since deserted him, his tiny unaccustomed wings were out. He gave a pitiful "tweet" as his mistress ordered the dogs back reaching over, covered him with apron. He barely fluttered a protest being captured, and all the way he clung to her finger.

Back in his cage, Peter recovered strength and spirits. He poured a perfect tempest of song the minute the cage was hung in the window and Mac looked up at him rather disbelievingly. But he forgot everything else a moment later when Mrs. Gordon brought two beautiful beef bones, from the icebox, one for each dog. Mac got the larger one.

"You're the best old doggie in the world, Mac," she said, patting his shaggy head.—Selected.

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The BRETHREN EVANGELIST



As School Begins Consider the Purpose of Education

The real purpose of an education is not merely to make money; it is not merely to store the mind with facts. But it is to find the secret of human happiness and usefulness; it is to learn to love the highest, the biggest, and the finest things of life; it is to find the key that unlocks the door to the greatest, the wisest, and the best that the world has produced, and to learn how to use these to the best advantage to ourselves and to the world. One of the tragedies of life is the fact that so many people go through life without ever waking, without ever realizing what they are here for. They live the ordinary, commonplace life when they might soar to the heights in Christian service for a world. So a very pertinent question we should ask ourselves is not, How many facts do we know? it is not, How much money do we have? but it is, Have we waked up to what we are here for, and do we love the highest and finest things of life? If we have waked up to what we are here for, and if we love the real, worth while things, there is no end to our knowledge, happiness and usefulness in life.—J. H. Allison.

If "Birth is the start, life the race, and heaven the goal," how can one win the race without knowledge of the tools?

A successful education rests upon a tripod of a balanced mental diet for body, mind, and soul.

The religion of Christianity should contribute to the frame-work of our structure, its bone and sinew.

* * *

As truth is the foundation stone to character, so religion is the corner stone of a rounded life.



Liquorites Welcome Council for Moderation

What the saloonkeeper, the bartender, the brewer, the distiller and wine maker would like to do but could never attain is exactly what will be accomplished for the liquor traffic by the distinguished coterie of eastern "moderationists" known as the Council for Moderation, if its money lasts to carry out its ten years' campaign of education on behalf of "respectable" drinking.

In almost the same instant with the organization of the Council for Moderation, the enterprising wine and spirit makers and distributors were organizing a Wine and Liquor Guild in New York State to promote the same principle of so-called "moderate drinking" as the most effective safeguard against the arousal of public antagonism to the trade.

Liquor advertising in the daily press more and more stresses the aims of the makers of alcoholic products to frown upon intoxication as undesirable. . .

But when a group of men and women, some of them identified with education and the Christian church, announce an almost identical program, the objective of which is to emphasize the danger and inconvenience of excessive drinking only, it is self-evident that the liquor traffic itself with all its influence and financial resources could not possibly ask or secure a more val-

However, we are advised no contributions direct from the trade have been accepted. The Council for Moderation is itself, of course, well underwritten by wealthy wets.

President Colby is reported as having made this statement at the Waldorf Astoria dinner of the Council: "We propose to conduct the most thorough scientific and impartial investigation of the effects of alcohol on the human system that has ever been undertaken and when the facts are found we shall give them to the people. . ."

Unfortunately for President Colby and his associates in the Council for Moderation, the thorough scientific and impartial investigations of recent years support the principle of complete abstinence from intoxicants as the only safe attitude personally and socially.

Not in many years has there developed a move more immediately profitable to the liquor traffic, and at the same time more dangerous to the best interests of the American people, than seems to be comprehended in the project known as the Council for Moderation, Inc.—Union Signal.

The Long Sermon

A half century ago the sermon which ended on the minus side of ninety minutes was liable to expose the preacher to the suspicion of being too light for the job. Those hardy sires faced the elements and worked their muscle without stint; in return they demanded full measure, whether on the merchant's scales, at the schoolmaster's desk, or in the minister's study.

In that day of fewer things time was used in larger units. Movements and processes were deliberate; faith saw its way clearly to convictions that were absolute. With the era of invention came a speedup which included things spiritual, even to the sermon.

Competition inside and outside the Church had gradually reduced it to twenty or thirty minutes. The day's program of functions including Sabbath school, Endeavor and music, call for a division of time. In response to evident demand the ax has fallen heavily upon the discourse.

Even now many go home from Bible class because two meetings lasting two hours is beyond their spiritual saturation point. This is urged as one cause of the prevailing meagre attendance. Instead of ignoring this general complaint, why not use the combination-service to the saving of thirty minutes, together with retaining the full volume of a satisfied gathering?

In view of this trend what must be the feeling relative to the occasional sermon which must be clubbed into submission by the sheer force of ac-

cumulated overtime? It is not appreciated by the pew, even as an extension period for slumber. It must bear a relation to preparation, since leading preachers say that nothing taxes talent more than the art of boiling down. In the running comment on

WE BESEECH THEE, O LORD

*May our home be
A heart-fire glowing bright,
A candle's mellow gleam,
A beacon in the night.*

*May our home give
Shelter to Thy poor
Lead wayfaring feet
To our open door.*

*May our home be
A sign-post on the road,—
May every pilgrim see
An altar raised to God!*

—Martha Snell Nicholson

mons, one hears no demand and tolerance for the forty-minute message.—John A. Cross in United Presbyterian.

I hope, I believe, I love, it is for to perfect his gifts.

—Francoise-Louise de la Vallée

TO A FRIEND

By E. R. Mathers

I am thinking to-day, as in reverie bent,

*Of a friend and friendship's joy,
Of long, happy hours, together, spent
In love's supreme employ;*

When sweet communion cheered our way,

*As we talked on things, Divine,
And my heart burned warm, aye, warm
each day,*

In step with you—friend of mine.

For love's-trod path is a wond'rous way,

*Along with heart's found true,
A path I would travel, wherever I may,
If only I walk with—YOU;*

And e'en though the way, as we journey on,

May not long lead with each—eye to eye,

It will gladden the heart mid peans of song,

Hope songs—reunion on high.

uable re-enforcement in its campaign for public favor.

In fact, we have first-hand evidence that leading representatives of the distillers, brewers, and wine industry have already approached the Council offering financial support.

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EDITORIAL

Test of Loyalty

Christianity is founded on loyalty—loyalty to a person, to Christ. That loyalty expresses itself in various ways. It acknowledges the claims of Christ; accepts what he offers; seeks to incarnate his spirit in life; and to give implicit obedience to his word. Obedience especially is an evidence of loyalty, or possibly we should better say, a test of loyalty, and the acid test at that. Jesus based loyalty on friendship to him directly and definitely on obedience to him. He said, "Ye are my friends, if ye do whatsoever I command you" (John 15:14), and again, "If ye love me, ye shall keep my Commandments" (14:15). Again he emphasizes it in his crystal-clear statement, "He that hath my commandments, and keepeth them, he it is that loveth me" (14:21). Obedience is so important a characteristic of the Christian, it ought to be emphasized with great force and continual repetition. We ought to be continually pressing it to the minds of people—Christian and non-Christian—the supreme necessity of obedience, and all the love and devotion that it implies. When the Lord Jesus demands such clear-cut statements as we have noted,—and others that might be cited—we can well afford to be insistent on it and to give much attention to it. Obedience has been an outstanding note in the preaching of Brethren people through the years of their history, and it stands us in need to see that it is not neglected or omitted. Of course we would not advocate mere formal obedience. One with a sense of appreciation of the Christian fundamentals knows that "the letter killeth, but the spirit giveth life," even as Paul reminds us in II Corinthians 3:6, but he also knows that it is necessary to obey "from the heart that is free of doctrine" (Rom. 6:17) which was delivered unto us. Obedience is more important than to realize that the heart must be in the thing we do; that is vital. But let us not get weary that the Gospel of grace has done away with the necessity of obedience. To interpret grace as an easy, dogmatic way of getting into heaven is a great mistake and likely to result in sore disappointment in the end. Our God demands sincere, heart-felt obedience, and to those who do not give it he says, "Why call ye me Lord, Lord, and do not the things which I say. (Luke 6:46)?" Jesus set us an example of obedience in his relation to his Father, calling our attention to it and suggesting, if not explicitly stating, that we should walk in his ways. Notice some of his statements: "My meat is to do the will of him

that sent me, and to finish his work" (John 4:34). "I seek not mine own will but the will of the Father which hath sent me" (John 5:30). "I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38). So strongly did he count on the influence of his example that he said, "If I do not the works of my Father, believe me not" (John 10:37). Then he said to his followers, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's Commandments and abide in his love" (John 15:10). Then in communion with the Father he said, "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18). Obedience is the outstanding quality of loyalty and one of the foremost characteristics of the Christian attitude of mind, and it behooves those who would live close to the Master and be true to the whole Word of God to give it the place that it rightly deserves.

Are we friends of Jesus, loyal friends? He himself called us friends, and a wonderful honor it is. But can he count on us as his friends? Let us face the test that Jesus himself puts to us—obedience. Dr. R. A. Torrey writes: "I was told one evening that a minister's son was to be present in my congregation, and though he professed to be a Christian, he did not work much at it. I watched for him, and selected the man in the audience who I thought was he, and selected the right man. At the close of the service I hurried to the door by which he would leave, and shook hands with different ones as they passed out. When he came I took his hand and said: 'Good evening! I am glad to see you; are you a friend of Jesus?' 'Yes,' he answered heartily, 'I consider myself a friend of Jesus.' 'Jesus said,' I replied, '"Ye are my friends, if ye do whatsoever I command you"''. His eyes fell. 'If those are the conditions, I guess I am not.'" Shall we not put the same question to ourselves? Are we able to meet the test of friends? Are we ready to take orders from him and to do whatever he would like to have us do, regardless of consequences?

The Australian Baptist tells this story, which strikingly illustrates the spirit of loyalty that should characterize every disciple of Christ:

When Shackleton, the great explorer, was planning what proved to be his last expedition to the Arctic seas, an interesting incident is said to have occurred. I quote it from memory. Shackleton was seated in an office in London and was speaking to a friend about his forthcoming expedition. The friend said, "I am surprised at the publicity you are giving to your new venture; it is rather unlike you." And Shackleton replied: "I have a purpose in doing so; I want my colleague, Mr. Wild, to hear about my plans. He has buried himself in the heart of Africa, and has left no address, but I thought that if I could broadcast the news that I was going, it might filter through into the very center of Africa, and if Wild knows I am going, he will come."

His friend looked across the table at him and said: "I am sorry to disappoint you, Shackleton, but Frank Wild was in this very office four months ago and he told me he had finished with the Arctic regions. He was seeking a warmer climate, and he was leaving at once for Africa to shoot big game. He said he would be away for three years, cut off from the outer world, and that nothing would bring him back." And Shackleton replied, "If Wild knows I am going, he will come." Just then the door opened, a boy came in with a visiting card and the friend looked at it and said, "Wild is here!"

They both turned, and standing in the doorway was Mr. Wild. It was a dramatic moment as Wild and Shackleton shook hands, the handshake of loyalty: "I heard you were going," said Wild; "the news found its way into the heart of Africa, and, when I knew, I dropped my gun, picked up a bit of my baggage, and made straight for home, and here I am. What are your orders?"

Would you do that for Jesus Christ? Would you go to the ends of the earth for Him? Would you drop the job you are doing if He wanted you to? Would you put your hand into His hand and tell Him He can count on you? Would you be loyal to Him? It means trusting Him with your whole life. It means placing your hand into His wounded hand and keeping it there.

Nothing is more important for the Christian than to cultivate the habit of implicit obedience to the Lord Jesus Christ and to exercise the spirit of loyalty to his every wish. Let us resolve within ourselves to give the most scrupulous obedience to the word of the Lord in every detail and encourage others to do so. Let that be the outstanding note in our message and the chief point in our standards of conduct, and we shall be a unique people with a unique mission in the world. The Lord seeketh such to service him.

A Word About Public Education

Education and school problems constitute the most universal theme under consideration right now, overshadowing even the imminence of war in Ethiopia. Our children are going back to school; our teachers are returning to their teaching; school executives are facing the problems of readjustment and finance; and parents are filled with anxiety for their children's advancement and wondering how to meet the bills. In the midst of this medley of interests there is one underlying concern, namely, the welfare of childhood, and that brings some questions to the minds of thoughtful people.

How about the instructors of our children, are they capable? When so large a portion of the training of children is turned over to school teachers, we are warranted in asking whether or not they are capable of sizing up the job and doing it in an efficient manner. We are warranted also in asking whether they are really conscientious teachers and concerned about child development, or whether to them teaching is merely a job and the primary consideration the size of the pay check. More and more widely teaching standards are being raised and efficiency demanded, but the check-up on the motives of instructors is not so widely, nor so successfully made. Yet we like to think that the number of those looking upon teaching as a calling rather than a profession is increasing.

How about the public's appreciation of teaching and the teacher? Is there a growing disposition to curtail, to cheapen and to underpay? Some would have us be indifferent to the highest efficiency and widest adaptability of modern education. They would have us treat the highest gains in education as luxuries, while at the same time good roads, new automobiles and large navies are considered necessities. But such is a false evaluation of things. Our educational structure is the keystone of our national life and its character and efficiency are of supreme concern, and good teachers, conscientious, proud of their calling, free from unnecessary financial worries, are highly important.

What is the character and aim of public education? What are we trying to do with and for our children? Are we aiming to train them merely to do things, to earn a living and to contribute their share to the general material well-being? Or, are we seeking along with that, and over and above it, to train them to be something, to live the highest, most worthwhile life? Are we concerned as much about the ideals that are being imparted, the habits that are being encouraged, and the aspirations that are being fostered as we are about their efficiency as cogs in the machine of material production? Are we giving as much thought to inner quality as to mechanical efficiency in the education of our children?

TITHING and the deep spiritual life that goes along with the sincere practice of God's financial program for his church is the secret of the almost unbelievable achievements with which some of our growing churches are astonishing us.

EDITORIAL REVIEW

DR. E. E. JACOBS, president emeritus of Ashland College, and Mrs. Jacobs are leaving on September 14th for a trip to Europe where they will spend two months visiting various countries and places of interest, after which he will return to resume his duties as head of the department of Biology in the College.

THE LARGEST DELEGATION to General Conference which we have knowledge was from Conemaugh, Pennsylvania, where Brother W. H. Schaffer is pastor. They numbered twenty-four in number and showed much of the enthusiasm and interest in the general activities of the church that is characteristic of their pastor.

BROTHER HILL MACONAGHY reports a summer revival recently conducted by himself in the Fair Haven, Connecticut church of which he is pastor. Ten responded to the invitation, three to reconsecrate themselves to Christ and seven to make the good confession for the first time. The interest and attendance are said to have been good.

SOUTHERN CALIFORNIA CAMP, known as Camp Iona, was a decided success, according to the report given on the Sunday school page this week. There were 79 young people registered in the camp, ranging in age from 14 to 25. The program of activities as outlined was full of inspiration, fellowship and recreational interests that proved to be interesting and uplifting.

BROTHER R. D. CREES gives the new National Christian Endeavor official on the C. E. page and tells us something of what has been planned for Christian Endeavor for the coming year. "We Choose Christ" is the slogan that challenges thought and service for the months ahead, and we are glad to announce that the entire national cabinet has agreed to cooperate with Brother Tom Hammers, the executive editor of that department, to give applications of this slogan to various phases of Christian Endeavor life, through the pages of the Evangelist.

ROANOKE, VIRGINIA continues to rejoice in the progress of the Lord's work in that field under the leadership of Brother Herman Koontz. The Daily Vacation Bible School realized an average daily attendance of over 100 instead of 60, as was expected, and it was carried through with increasing enthusiasm and interest notwithstanding the handicap caused by the illness of the pastor during that time. Brother of the man Uphouse was called in to supply the pulpit during the enforced absence of the pastor, recuperating from an operation. Pray for the revival meeting to be held the last of October with Brother C. H. Ashman as evangelist.

GENERAL CONFERENCE was largely attended this year, the total number of official delegates being 344 against 310 last year and 216 the year before. It is estimated that there were more than a thousand in attendance in addition to the regular delegates. Conference opened on Monday night with a sermon by the vice moderator, Brother William E. Ronk, of Meyersdale, Pennsylvania, but soon to be pastor of the Brethren Church and teacher in the college. On Tuesday morning at the opening business session Brother Ronk was elected to the position of Moderator. Other newly elected officers are, Vice Moderator, A. L. Lynn of La Verne, Calif.; Secretary, J. L. Gingsburg of Johnstown, Pa.; Assistant Secretary, Robert D. Creasey of Kittanning, Pa.; Treasurer, U. J. Shively of Nappanee, Ind.; Statistician, Floyd Shiery; Committee on Committees, D. Barnard, Dayton, Charles A. Bame, Ashland, and S. M. Peterson, Goshen, Indiana.

"The Forgotten Fundamental"

By Miles Taber

Address delivered before the Southern California Conference, July 16, 1935, and requested by conference to be published in the Brethren Evangelist.

In this message we shall endeavor to answer four questions: (1) What is the "forgotten fundamental?" (2) Is it fundamental? (3) Has it been forgotten? (4) Are there special reasons why the Brethren should remember it?

What is it?

The forgotten fundamental is love. If you ask whether we mean love to God or love to men, we say, "Both," for in the Scripture these which we regard as two are inseparably united in one. It is impossible for man to possess either without the other. Men have tried to "hold to one and despise the other," but in this case that is impossible. There is a common impression among men of the world that it is possible to love their fellowmen without loving God. Leigh Hunt has immortalized this notion in a famous poem, "Abou Ben Adhem." Abou, who admittedly does not love the Lord, asks to be written down the name of the man that loves his fellow-men, and in the angel's list his name is made to lead all the rest. The poem is based on the fallacy that it is possible for man to love his fellow-men without first loving God. This the Bible denies. "Beloved, let us love one another: for love is of God; and every one that is born of God, and knoweth God" (I John 4:7). No one can love another in the Bible sense of the word who is not born of God. "The fruit of the Spirit is love...." (Gal. 5:22), "But the natural man receiveth not the things of the Spirit of God" (I Cor. 2:14). Certainly we must love God and be born of His Spirit before we can really love our fellow-men. Two New Testament Greek words here be distinguished. Both are translated love, but 'phileo' means love as an emotion, prompt-sense and emotion, while 'agapao' means love as a choice founded on admiration, veneration, esteem. The natural man knows only the emotional, selfish love which is akin to lust. He cannot love his fellow-men in the higher, spiritual sense until he first gives that love to God and is born of His Spirit.

There are others who indulge the supposition that man can love God without loving all of His children. One verse of Scripture is enough in reply: "If thou say, I love God, and hateth his brother, he is a liar" (I John 4:20). He who hates his brother lies when he says he loves God: consequently

he loves neither God nor man. The forgotten fundamental is love—supreme love to God, and compassionate love to our fellow-men.

Is it Fundamental?

Is this love really an essential part of Christianity, or is it merely one of the non-essentials which we may have or not as we please? What saith the Scriptures? The teaching of the Old Testament is summarized by our Lord in answer to the question, "Master, which is the great commandment in the law?" "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:36-40). When Jesus was asked for one commandment He gave two, for in His mind these two are inseparable—love to God supremely and love to our neighbor—and this love is the foundation of all the Old Testament. With this statement Paul agrees: "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." (Rom. 13:10). All sin is selfishness, the supreme choice of self; all righteousness is love, the supreme choice of God and love to men. Therefore this love is the fulfilling of the whole law of God for man. That makes it fundamental to any true religion.

But someone will say, "We are not under law." Surely you are under Christ. What does He say? First of all, He demands your supreme love. "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me" (Matt. 10:37). "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). He also commands brotherly love: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35). Our Lord not only commands us to love one another, but He makes this love the test of discipleship. Christians may be rich or poor, high or low, men or women, young or old, pre-millennial or post-millennial, Brethren, Methodist, Presbyterian, Baptist or of any other denomination, they may dif-

fer in thousands of ways, but there is one badge they all must wear, and that is love. That is essential. That is fundamental. Jesus said so.

This is the teaching of the so-called "love chapter," I Cor. 13. Even prophecy and faith are worthless without it: "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity (love), I am nothing" (vs. 2). Prophecy and faith are only temporary. "Whether there be prophecies, they shall fail" (vs. 8), not that they shall fail to be fulfilled, but that the time will come when they shall all be fulfilled; then they will be of no value. So it is with faith:

"Weakness will change to magnificent strength,
Failure will change to perfection at length,
Sorrow will change to unending delight,
Walking by faith change to walking by sight!"

The time will come when prophecy will be a forgotten subject; the time will come when faith is no longer needed, for we shall know as we are known; but the time will never come when love can be discarded, for God is love, and love is as eternal as God. "And now abideth faith, hope (prophecy), charity (love), these three; but the greatest of these is charity" (vs. 13). Love is more important than either prophecy or faith. That makes it fundamental.

But all of these statements will carry no conviction to the minds of some people, for they have recently discovered that only the prison epistles of Paul are for us: the rest of the Bible belongs to someone else. Perhaps we ought to revise our Brethren motto to read: "The prison epistles, all of the prison epistles, and nothing but the prison epistles." This "dispensationalism gone to seed," is based upon an unfortunate mistranslation in II Tim. 2:15, "Rightly dividing the word of truth." The revision translates it "Handling aright" or "Holding a straight course." To take the major portions of God's word and pass them on to the Jew or someone else is not handling aright the word of truth. That is handling the word of God deceitfully. We talk about the shorter Bibles of the modernists: the shortest Bible in the world is that of some fundamentalists who have over-emphasized and overstated the truth in dispensationalism to the point of a dangerous error. Nevertheless, even in the prison epistles, love is fundamental. "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:17-19). "And above all these things put on charity (love), which is the bond of perfectness" (Col. 3:14).

In the second and third chapters of Revelation the history of the church from the days of the apostles to the second coming of Christ is clearly written in advance. The first outstanding sin which entered the

church was the loss of love. When the church failed to give her whole-hearted love to her divine Bridegroom, and brotherly love waned, the church started her downward course which plunged her into the dark ages and the latter-day apostasy. All other sins followed this one. This is the entering wedge of Satan. This is the sin of the saints. This is the setting sin of fundamentalists.

Lest someone should say that we are placing justification on the ground of works instead of faith, let us turn to the second chapter of James where this problem is so clearly solved. It is my firm conviction that James is not contrasting faith and works as the ground of salvation nearly so much as he is contrasting two kinds of faith. Much confusion arises when we use the word faith in different senses without distinguishing them. There are two entirely different things which James refers to as faith. First, there is a dead faith. It is dead because it does nothing alone. It does not produce good works. It does not produce faith. It does not save the soul. Being dead, it is powerless either to change the life or to change the soul's destiny. Yet it is faith. It is the kind of faith the devils (demons) have. They believe in God (James 2:19). They believe in the deity of Christ (Matt. 8:29). They could subscribe to any doctrinal statement you might draw up. But they are eternally lost. A faith which does not produce a changed life is a dead, powerless faith. It is merely an intellectual assent to certain facts. It does not reach the heart.

Over against this dead faith, James sets a living faith. This is a faith of the heart. It involves a rededication to God and trust in Him. It means that we love God first, that we love Him with the whole heart. And this living faith will inevitably produce a changed life and faithful service to God and men. It is the kind of faith that Abraham had. His faith made him willing to make the supreme sacrifice of his son. A living faith alone can save the soul. It involves loving God supremely, and results in loving our fellow men. That is why Jesus could make brotherly love the acid test of discipleship. And that makes brotherly love fundamental to a genuine Christian life.

Has it Been Forgotten?

Do I need to answer this question? It has certainly been forgotten in modern preaching. It has more certainly been forgotten in modern church member living. Most fundamentalist congregations hear many more sermons on either faith or prophecy than they do on love. Not that they are not as important, but "These ye ought to have done, and ye have left the other undone."

The spirit of worldliness which is abroad in our churches can be traced directly to a want of love to God. "If any man love the world, the love of the Father is not in him" (I John 2:15). When we really put God first the world will lose its attraction.

Has brotherly love been forgotten? With stu-

local congregations, strife in district and national conferences, strife in the college, strife in the publishing house, strife in home missions, strife on the foreign field, need we take space to prove that this fundamental has been forgotten in altogether too many cases? Worldliness and strife in the church defile its profession and kill its testimony.

Are there special reasons why the Brethren Church should remember this fundamental?

There are. Among the many, let me mention just our name and our ordinances. Our name was given us by our Master, "One is your Master, even Christ; and all ye are brethren" (Matt. 23:8). When we take this denominational name we assume a sole responsibility to recognize Christ as our Master, every believer a brother or sister. Worldliness and strife in the Brethren Church will bring greater condemnation than in others. If we want to be brethren, we must be brethren.

Our distinctive ordinances furnish additional reasons why we should remember this forgotten fundamental. "Therefore we are buried by baptism into Christ... knowing this, that our old man is crucified with him, that the body of sin might be destroyed, and henceforth we should not serve sin.... Like-reckon ye also yourselves to be dead indeed unto the world, but alive unto God through Jesus Christ our Lord." (Rom. 6:4, 6, 11). If immersion means anything, it means the crucifixion and burial of the old man, and the beginning of a new life which is alive unto God. Trine immersion signifies our subjection to the triune God, Father, Son and Holy Spirit. If I must choose between the two, I prefer to have this life of surrender to the will of God than to be baptized by trine immersion. Why contend for the ordinance, and then by the life make it an empty symbol? Certainly the reality is more important than the symbol, the experience is more essential than the ordinance which represents it. But, thank God, we are not required to choose: we may have both. The possession of the ordinance in our church is the strongest argument for the possession of the experience which it represents. The strongest argument for trine immersion is a life lived in harmony with the will of the triune God.

And so it is with feet-washing. In its primary meaning of humility and service, it is valueless unless it represents a real experience in the lives of those who practice it. If I must choose, I prefer a life cleansed from sin and a life of humble service to the above the practice of the ordinance itself. Surely the experience is more important than the symbol. But again we are not required to choose between them: we may have both. And the practice of feet-washing in the Brethren Church is the strongest reason why its members should be cleansed from the defilement of worldliness, and should be diligent to wash one another's feet in the everyday duties of the church.

Our Love-feast is certainly another strong reason for remembering the forgotten fundamental. "When ye come together in the church, I hear that divisions exist among you.... when therefore ye assemble yourselves together, it is not possible to eat the Lord's supper" (1 Cor. 11:18, 20, R. V.). On the authority of this Scripture I maintain that the Lord's supper is not often observed in the Brethren Church. It is only a social meal and a farce where divisions exist and where love does not reign supreme. Here again the reality is far more important than the ordinance, for the ordinance can not even be practiced without the experience of a compassionate love between the members. Our preservation of the Love-feast in the Brethren Church is the strongest argument for remembering the forgotten fundamental.

Brethren, we have a message for the world, a mes-

(Continued on page 9)

A Choice Worthwhile

By J. L. Bowman

"Once to every man and nation comes the moment to decide." This may be true, but it is also true that with the birth of a new day, there comes new questions to be settled, choices to be made, decisions to be rendered. Who in himself is wise enough to always make the decisions worthwhile? Too often we are like children picking up bits of bright colored glass and passing by treasures of real worth.

The colonies chose to be free on the ground that taxation without representation was tyranny. Their choice brought them suffering, loss of life, loss of property, hardships untold, but out of this travail was born the spirit of liberty, so dear to every American heart.

Moses, who at the zenith of his power, might have dazzled his contemporaries with the flash of his genius as ruler of Egypt, turned it all down for the more lasting glory which shall be his for evermore. By his wise choice he became one of the most illustrious human characters of the whole Bible, the law-giver, the emancipator and the man of God, who performed marvelous miracles and talked with God. On the one side were the people of God, downtrodden and oppressed but with a destiny stretching out to the illimitable future. On the other side, sin with its fleeting pleasures, court life and luxury, surrounded by lords and ladies and all the attractions of an Egyptian court. He turned it all down and refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season. His choice was worthwhile.

You, too, can make a choice worthwhile. Choose the good part which shall not be taken away. Moses chose affliction. Jesus chose the cross. What do you choose?

Buying Christian Literature on Sunday

By R. I. Humberd

The greatest force available to us today, for good or ill, is no doubt the printed page. False cults and "isms" have made abundant use of this means of propaganda and their converts are numbered by the millions. During all of these years the Brethren Church has set quietly aside and let the wonderful opportunity slip. During recent issues, however, of the Brethren Evangelist, the editor of the Home Missionary Department has endeavored to stir up his readers to the tremendous possibilities of this ministry and is endeavoring to place a literature rack in the rear of every church in the brotherhood.

Two Questions

Such a move raises two questions. First: Is it right to sell Christian literature in a church building? Second: Is it right to sell Christian literature on Sunday?

The answer to these questions would be an easy matter, were there not so much confusion in the minds of many good people concerning the difference between the age of law and that of grace.

The Church and the Temple

Let us consider the first question. Is it right to sell Christian literature in a church building? Did not Christ say, "Make not my Father's house an house of merchandise?"

Our Lord was speaking of the temple in Jerusalem and there is very little in common between the old tabernacle or temple worship, and that in our present day church building.

"Three times in a year all thy males shall appear before the Lord God" (Ex. 23:17). Who would think of going to church but three times a year? Let us remember that God tabernacled, or dwelt among men in the tabernacle in the wilderness. The temple was the same worship only it was a permanent building erected in Jerusalem. In the inmost room, called the holiest of all, was the ark of the covenant and above was the mercy seat where God met and communed with His people. (Ex. 25:22).

The Holiest Place.

The entrance to the holiest of all was the inner vail. Behind this vail no man, except the high priest, dared pass under penalty of death, and he dared not enter more than once a year under penalty of death, and then not without blood under penalty of death. Where is there a Christian church with such an arrangement? In this whole system of worship, the Holy Ghost was signifying, "that the way into the holiest of all was NOT YET made manifest"

(Heb. 9:8). That is, a time was coming when a way into the holiest of all would be made manifest, while the temple worship was in force it was NOT YET made manifest.

While this system was in force, worship must be in Jerusalem. Even Daniel, though in Babylon many hundreds of miles away, prayed with his windows open towards Jerusalem (Dan. 6:10). But this system was only UNTIL the time of reformation and setting of things right (Heb. 9:10). Our Lord told the woman at Jacob's well that the hour was coming when men would not worship the Father in Jerusalem but, "The true worshippers shall worship the Father in spirit and in truth" (John 4:21).

The Vail Rent

Just as Christ died on Mount Calvary, a marvelous thing took place over in Jerusalem. There before the holy of holies hung a vail. This vail was woven of the strongest material; two yoke of oxen could not pull it assunder. Yet at the moment of Christ's death unseen hands took hold of that vail and rent it assunder from top to bottom. Our Lord took His own blood and "entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12). The day before, the temple worship was in full force. One day later it was made "a Jews' religion" (Gal. 1:13), and anyone seeking justification by the law was under a curse (Gal. 3:10).

No longer does God dwell in temples of wood and stone but "your body is the temple of the Holy Ghost" (I Cor. 6:19). A church building in itself is not sacred only as it is dedicated as a gathering place for the temples of God (that is, the bodies of Christians). If a church building is sacred, much more is the Christian home?

The Use of the Church

The church is a restaurant. When a man goes to town and becomes hungry he hunts up a restaurant and eats food to strengthen his physical body. The church is a restaurant. "Blessed are they who hunger and thirst after righteousness" (Matt. 5:6). The pastor is the waiter. It is his business to lay out the "sincere milk of the word," "slice the bread of Life" and carve the "strong meat" of the Word (I Peter 2:2; John 6:35; Heb. 5:14). Anyone who thus hungers can go to church and eat spiritual food to strengthen the inner man.

Thus a man who would not hesitate to spend money in the church by placing it on the offering

for the support of the spoken ministry, surely I have no compunction of conscience to place it at the rear of the church for the support of the printed ministry.

A person does not go to a hardware to buy a bottle of milk, neither does he go to the undertaker for an ounce of corn. So with the church; it is dedicated as a meeting place for the inner man and should be jealously guarded against being used for any other purpose.

Sunday and the Sabbath

Question number two. Is it right to sell Christian literature on Sunday? There is much confusion on the subject of the Lord's day and the Sabbath, but they, in fact, have little in common. The Sabbath is the seventh day, while Sunday is the first day of the week.

They killed a man for picking up a few sticks on the Sabbath day (Num. 15:32-35). Where is a community where they hang a man for doing such a thing on Sunday? Where is there a Christian who uses to kindle a fire in his house on Sunday for fear he might offend his Lord? Yet such was the case for the Sabbath day (Ex. 35:3). A "Sabbath's journey" was about a mile, but where is a Christian who hesitates to go ten miles, if he so desires?

He that would keep the whole law and offend in one point is guilty of it all" (James 2:10). If one link of a chain is broken, the whole chain is broken. If one point of God's law is broken, the whole law is broken. If a person kept the law perfectly and yet committed a fire on the Sabbath, he was a transgressor and under the curse, for, "Cursed is every one that continueth not in ALL things which are written in the book of the law to do them" (Gal. 3:10). The Sabbath was for people who dwelt in a warm country and had nothing whatever to do with Gentiles.

God's Covenant Signs

When God made a covenant with Noah He signed it with a rainbow in the sky, giving the rainbow as a sign or "token" of the covenant (Gen. 9:13). When God made a covenant to Abraham, He gave circumcision as a "token" of that covenant (Gen. 17:11). And when God gave a covenant to Israel, He gave them the Sabbath as a "sign between me and the children of Israel" (Ex. 31:17). It was a SIGN between God and ISRAEL and has nothing whatever to do with Gentiles.

Christian Freedom

Christians are free. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). Let Christians "Stand fast therefore in the liberty wherewith Christ hath made us free" (Gal. 5:1). Do you wish to eat pork? Then eat it. You are not under the law. "Can I drive as far as I wish on Sunday"? asks the carnal Christian.

"Certainly you may. You are not held down by any 'Sabbath Day journey'."

"Oh Joy! I'll strike out the 'S' and put in an 'F', changing Sunday to Funday and go for a trip to the lake."

Wait a moment. You have liberty, "Only use not liberty for an occasion to the flesh," (Gal. 5:13). "For he that soweth to his flesh shall of the flesh reap corruption" (Gal. 6:8). Christ has set us free from the works of the law, but if we truly love Him we will desire to do His will. Rather, use your liberty to not forsake the assembling of yourselves together (Heb. 10:25).

Figuring up the Income

Sunday morning is a good time for a man to set aside the Lord's portion of his income. "Upon the first day of the week (Sunday), let every one of you lay by him in store (put to one side), as God hath prospered him (a certain per cent, certainly not less than one-tenth)" (I Cor. 16:2).

At the close of the week the farmer gets his pencil and paper. "Wife, didn't we sell 3.40 worth of eggs last week? That makes 34c for the Lord's treasury. The veal calf brought \$12.35. That is \$1.24 for the Lord's work. That load of wheat brought \$44.96, making a \$4.50 for the Lord. The three pigs brought \$32.72, making \$3.27 to lay by in store."

The farmer adds up his account, lays aside a few dollars for the coming mission offering and takes the rest with him to church. He lays part of the money on the offering plate for the support of the spoken word and leaves the rest at the rear of the church for the support of the written word. He takes his literature home, reads it and during the remainder of the week he diligently grasps every opportunity to pass it on to others. The next Sunday he is ready for a new supply of literature. This Christian literature gives him opportunity to be ever abounding in the work of the Lord, providing him with labour that "is not in vain in the Lord" (I Cor. 15:58).

Our Questions Again

Again we ask our questions, "Is it permissible to sell Christian literature in the church on Sunday? Our answer is that it is not only permissible but absolutely the best time and place, for it is there and then that God's people gather for worship and certainly there is no greater ministry than the printed page.

Martinsburg, Pa.

The Forgotten Fundamental

(Continued from page 7)

Sage the world sorely needs. God has committed it to our trust. I have no fear that the Brethren Church will soon deny the great doctrines of the Bible. But I am sorely afraid that the Brethren Church is losing its testimony, and giving the lie to its name, its doctrines and its ordinances through neglect of the forgotten fundamental. Fillmore, California.

The Ministry of Prayer

By H. M. Oberholtzer

There is a wonderful and important ministry for all Christians that is little realized and much neglected not only by the laity but also by the clergy of the church. I refer to the Ministry of Prayer. Blessed is the ministry of kindness, of doing for others, of giving, of teaching, of preaching, etc., but blessed indeed is also the ministry of prayer. It may be public, or it may be private, or even secret. It is our most powerful ministry, for the power is not from the one who prays but alone from God. It is our most far-reaching ministry, reaching from the secret prayer closet to the farthestmost corners of the earth by the way of the throne of God. It is a ministry that extends from childhood to old age and from which there need be no retirement. It is a ministry for every child of God whether young or old, weak or strong, unlearned or learned. Without it any other ministry is sure to fail. Therefore, prayer is not only a blessed privilege, but an urgent duty, but alas how much neglected!

Earnest Prayer not for Invalids only, but for the Strong

Occasionally there is found an invalid or a shut-in who is very active in the ministry of prayer. Probably pain and distress have drawn such ones closer to God than they otherwise would have been. Having been prevented from engaging in the ordinary activities and pleasures of life perhaps their minds and hearts have been directed more toward prayer. Being ambitious to serve the Lord as faithfully as possible and prevented from engaging in the ordinary and more noticable activities, they quietly and earnestly devote themselves to the ministry of prayer. They pray for the pastor, for the various interests and activities of the church, for the unsaved, for the afflicted, for the needy, etc. They pray and pray and the more they pray the wider the scope and the farther the outreach of their prayers and the closer they get to God.

Their ministry of prayer is especially blessed and recognized by God. Doubtless their afflictions having cut them off from other methods of service has made them more proficient in this. But why should anyone wait until affliction overtakes him or until by force of circumstances he is prevented from engaging in the ordinary Christian activities? Why should not the healthy and strong, the busy and active, as well as the invalids and shut-ins engage in this delightful and fruitful ministry?

I will not here plead the power and effectiveness

of prayer, for do we not all believe that "the prayer of a righteous man availeth much?" Suffice to consider what great blessings would result, what advancement would be made, if all Christians would unite in constant and earnest prayer. There is so much to be accomplished, so many needs to be met, so much blessing in store, that Paul urged that we "pray without ceasing." It was following continued and united prayer that the Holy Spirit was given on Pentecost. By continued and united prayer Peter was liberated from prison. Likewise was Paul's life preserved and his work prospered (II Cor. 1:10, 11). It is for this constant and united prayer that Paul pleads in I Tim. 2:1, "I exhort, therefore, that of all, supplications, prayers, intercessions and thanksgiving of thanks, be made for all men." See also, I Tim. 2:12; 15:30; and Col. 4:2.

Neglect of Prayer by Preachers

I am led to believe that the neglect of the ministry of prayer by the laity may be tracable in large part to its neglect of our preachers. Long ago a prophet said, "Like priest, like people." Many preachers who are faithful in their preaching in the ministry, in pastoral visitation and in various other duties, seem grossly negligent in prayer. Doubtless this accounts for the many failures and the lack of progress that many preachers make. They depend too much upon their own wisdom and intelligence. They may have too much native ability or too much education without consecration. They choose their themes, select their texts and plan their sermons without much prayer. They arrange the program of the church and direct its interests and activities likewise without much prayer. Their pastoral and social duties are performed in the same manner. Consequently, sinners continue to reject Christ and to go deeper and deeper in sin. Church members are cold, indifferent, carnal and worldly. Spiritual quality is at a low ebb. The preacher struggles faithfully and worries much, but continues to pray a little. His puny efforts are of little avail. He tries to believe in prayer, but does not pray. Like many of the laity, he seems too busy to pray. True, one may work and pray and may pray while he works, but too many put the greater emphasis upon work

Examples in Prayer

Behold the example of our Lord and Savior, Son of God. How His earthly ministry was blessed with prayer. "He taught as one having authority

spake as never man spake"; He worked as the other worked; yet He gave much time, even whole nights, to prayer. Therefore, consider His ministry of prayer and "follow in His steps."

The apostle Paul with all his native ability and intelligence was a man of prayer. To the Romans he wrote, "Without ceasing I make mention of you always in my prayers." (Rom. 1:9); to the Ephesians, "cease not to give thanks for you, making mention of you in my prayers" (Eph. 1:16); to Timothy, "Without ceasing I have remembrance of thee in my prayers night and day" (I Tim. 1:3); and likewise to others also. No one was ever more active or busy than he, yet he realized the need and felt the urge to give much time to prayer. His was a broad ministry,—pastoral, evangelistic, missionary, literary, and yet through it all the ministry of prayer was very prominent.

Of Epaphras Paul said that he was "always laboring fervently in prayer" (Col. 4:12). Let us ponder carefully each word of this statement, "always," "laboring," "fervently," "in prayer." Have we considered prayer seriously? Have we realized its importance? Is prayer labor? Yes, prayer is more than a devotional exercise. It is an urgent duty and a most important task, the responsibility of which rests instantly upon every true follower of Christ. No other part of the work of a pastor, of an evangelist, or of a missionary, is more important than this. Is it surprising too much to say that the neglect of prayer is more serious than the neglect of study, of sermon preparation, of pastoral calling, or of anything else we have to do? I wonder whether the devil does not find his greatest victory right here. We should never be too busy to pray. Martin Luther is credited with saying that he had so much to do that he must spend much time in prayer.

Prayer in Every Phase of Preacher's Life

Prayer fits into a preacher's program anywhere. It is an essential element of every task. He may pray when he attends to various duties. He may pray when he can do nothing else, even when he is sick and unable to preach or make pastoral calls. He may pray when he is on a journey far from his particular charge. Yet the ministry of prayer is as distinct and definite as the preaching ministry or any other. Order and regularity is as important in prayer as in other matters. There should be a large definite place for prayer in every preacher's schedule of daily tasks. The scope of prayer is almost unlimited (John suggests one limitation, I John 5:16). The saved should be prayed for as well as the unsaved and the faithful as well as the unfaithful, the strong as well as the weak and the rich as well as the poor. Limited space forbids enumeration of the needs and interests for which we should pray; they are so many. When sermons and personal solicitation fail, prayer often succeeds. The ministry of prayer is a victorious ministry, for God never fails.

It is a joyful ministry, because of the marvelous results manifesting the abundant mercy and grace of God. It is a helpful, soul developing ministry for the one who prays, producing increased love for others and for God, enriching the soul with increased faith and devotion, broadening the vision, strengthening the courage, brightening the hopes, and much more. It is a healthful ministry. "A cheerful heart doeth good like a medicine." Prayer makes the heart cheerful. "A little talk with Jesus makes it right, all right." Prayer gives encouragement and drives away gloom. Prayer is restful. There is not much danger of nervous collapse from worry and work for the one who prays. I can only begin to tell of all the delightful and wonderful results and of the joy of the ministry of prayer. Let us be faithful therein.

Prayer in Layman's Daily Program

Prayer also fits quite as well into the daily program of every layman. He may not be able to share much in other labors of his pastor, but in this he may become an efficient assistant. For this he need not be set aside by the laying on of hands, nor even elected. I am not referring to public prayer, although he may share in that, even if he is not fluent or eloquent of speech. I refer rather to that private, personal ministry of prayer in which every Christian should engage. Let no one say that he cannot pray. Pray and God will help you to pray. It should be very natural and easy for any Christian to pray privately and private prayer will give liberty for public prayer. Share your pastor's burdens as much as possible. Re-enforce his prayers with yours. Yield yourself to the Holy Spirit and pray as He directs. Your prayers may be more necessary and more helpful than you will ever know. In Rom. 15:30 Paul urges, "Strive together with me in your prayers." While prayer may be considered a Christian task, it is neither tedious nor irksome to the one who loves the Lord and shares His love for a lost and needy world. And, though it is a Christian task, we cannot say that our prayers attain or accomplish anything, except indirectly. To God be all the praise.

Every preacher, every missionary, every man or woman who has accomplished anything of value or importance in the work of the Lord has been a man or woman of constant and fervent prayer. No preacher, be he pastor, evangelist, or missionary, no one who undertakes any kind of Christian service, can attain any spiritual power or accomplish anything of real spiritual value without prayer. On the other hand, men and women, even those whose natural ability and intellectual attainments may be very meager, who, being sincere and constant in their love and unwavering in their faith in God, give themselves diligently to prayer, may be used of God for the accomplishment of great things. "Lord, teach us to pray."

Mount Vernon, Ohio.

Moderator's Address

Indiana District
Conference, 1935

By Dr. L. E. Lindower

As it was in the first Church conference, recorded in Acts 15 they began by declaring "all things that God had done with them," so may we, at the beginning of this conference, rejoice in the proclamation that God's blessing has been upon us since we last met. We have again found evidence of the fact that God honors His Word. Churches and Christians have been edified and strengthened in the faith; souls have been saved and new leaders have responded to the recruiting call of the Holy Spirit for Christ's service. Those of our number whose course has been run, have been promoted to the ranks of the Church Triumphant, with our Lord, whose coming we await while we serve.

"One is your Master and all ye are Brethren," Jesus said, therefore, our official denominational title has come to be "Brethren." What is the Brethren Church, or what is Brethrenism? It has its roots in the Pietistic movement of the seventeenth century in Germany. This movement was an effort to get away from the dead ritualism which had arisen after the Reformation. It endeavored to translate the Christian doctrines into Christian living. It emphasized the study and teaching of the New Testament as God's Word.

The first group of eight German baptists had studied the New Testament first-hand and prayerfully. It was the God-given creed which they ever sought to understand more thoroughly and practice fully. This, in an outstanding way, has been a Brethren characteristic throughout our history. When the division came in 1881 the dissenting Progressives insisted that the New Testament, and not man's decisions, should be our sole rule. At the beginning of the present Brethren organization it was a copy of the New Testament which the committee exhibited as our only creed. It has been noticeable that a great many of those who have become members of the Brethren Church have done so as a result of their own honest, plain reading of the Scriptures, and conviction of their truth. Thus the study, teaching and practice of the Word of God is our heritage.

Our distinction is not merely four ordinances. No more valuable comment on this fact could be quoted than that of the Moderator of the 1934 National Conference, Prof. A. J. McClain:—"To cite one very real danger, we may lose the ordinances by misinterpretation. The spiritual value of the ordinances lies not in merely **doing** these things, but also in **knowing** the meaning of what we do. Our Lord laid great stress upon the importance of this 'knowing' when

He inaugurated the ordinances. To Peter, whose feet He was about to wash, He said, 'What I do thou **knowest** not now, but thou shalt **know** hereafter' (John 13:7). And the task of washing being finished, His first word to the disciples is a question, 'Know ye what I have done unto you?' Still further, His final word on the subject is not as it is often quoted, 'If ye do these things, happy are ye,' but, 'If ye **know** these things, happy are ye if ye do them' (John 17). In dealing with the ordinances of the Lord, knowing and doing must be kept together. This is why I say that we may lose the ordinances by misinterpretation. It is altogether possible to go on doing the ordinances after we have lost them.

"This is what happened when Jehovah spoke through the prophet Isaiah to Israel, 'Your new moons and your appointed feasts my soul hate' (1:14). Yet these very feasts had been ordained of God! What was wrong? The people had utterly lost the meaning of the solemn rites of the Lord. They had fallen into the age-long popular delusion that there was magical efficacy in religious forms, that through the mere doing of these things they could somehow save their souls. And the results were that, when kept under this delusion, God disowned His own appointed feasts. The people may go on keeping them religiously, but they are no longer God's feasts.

"Now there is no surer way to destroy the divine ordinances of the Christian church than to give them a fictitious saving value and set them up as a kind of legalistic ladder by which sinners may climb 'the steep ascent to Heaven.' Such interpretation in our own case, is almost certain to turn away from the doors of the Brethren Church many spiritual Christians who are looking for a church home and would otherwise find great joy and profit in keeping the ordinances of the Lord. For, those who have come to know truly the infinite grace of God, which is the distinctive truth of Christianity, can with difficulty be turned back to what the Apostle called 'the weak and beggarly elements' of legalistic religion. (Gal. 4:9) On the other hand, those untended souls who may be persuaded to accept the ordinances as a legalistic means of salvation are robbed of the very joy promised by the Lord in the doing of these things. For that joy, I would remind you again, is conditioned not merely on the doing, but also on the **knowing** of the true meaning of what you are doing. 'If ye know these things, happy are ye if ye do them.'

If we only have eyes to see, the ordinances themselves are great object lessons of the grace of God. Christian believers we did not baptize ourselves. We need to be reminded of this simple fact? We by faith committed ourselves into the hands of the Father who buried us beneath the baptismal waters and then raised us up—a beautiful and accurate symbol of the operation of God's grace whereby His Holy Spirit baptized us into Christ and raised us to sit with Him in Heavenly places. Neither do we wash our own feet, but each submits his feet into the hands of a fellow-Christian—another perfect representation of God's grace which, having cleansed us once, now keeps us cleansed every moment and hour and day of our need. Let us be careful, if we use the ordinances of the Lord, to keep them with our eyes of our hearts open to their meaning. Otherwise the mere performance of these things may come to have no more meaning than the clack of the pagan water-wheel." (Brethren Evangelist, Sept. 22, 1934, pages 7-8).

Our authority is not Alexander Mack, or the Brethren fathers. They themselves would not claim to be authorities in Christian teaching. Their sole authority was the Word of God. They did not claim to have exhausted its truth. If we may be permitted to turn to the remarks of Moderator McClain in his 1934 Address, this truth will be emphasized in better words than your speaker could give. Once when has it come to pass that the position of the Brethren Church is to be circumscribed and limited by what we are able to find in the writings of men? . . . The most important distinctive possession of the Brethren Church is her claim to stand, not merely for a part, but for the WHOLE WORD OF GOD. This, to me, is the very genius of our movement. Whatever is in the Word—that is Brethrenism. This does not involve any complete repudiation of the past. Whatever the fathers truly found in the Word of God is our heritage. But the fathers did not exhaust the unsearchable riches of the Word. As they read their writings aright, they expected us to increase in our knowledge of the truth. And I am thankful that many of our Brethren are discovering the new and precious truth in the Word. Let us encourage, not hinder, the search. Certainly therefore, any tendency to scale Brethrenism down to the measure of our ordinances, or even to the articles set forth in the 'Message of the Brethren Ministry' (which I love, everyone), is to violate the fundamental character of Brethrenism. The whole Word of God, in brief, is our platform. Let us preach and teach it. Of course it may take courage to preach some of these things. But the command of the Lord is unconditional: 'Hold that fast which thou hast, that no man take thy crown.' " (Brethren Evangelist, Sept. 22, page 8).

Therefore, if the distinctive possession of the Brethren Church is the Bible as the Word of God,

let us be sure we are **Biblical**. To be religious is not enough. Religious does not necessarily imply Christianity. We should not try to be like other churches; we need not try to preach like other preachers; we dare not try to act like other Christians. It will not be by our similarity to, but by our distinction from, other organizations that we will make our Biblical appeal to the world. What shall the emphasis of our appeal be? If we are going to place the emphasis where the Bible does, we will place it on Christ—not on Jesus of Nazareth, but on the eternally existing, virgin-born, vicariously dead, gloriously risen, majestically ascended, priestly interceding and powerfully returning Christ and Lord.

We are not called to preach the Church. Jesus said, "Go ye therefore and **make disciples** of all nations" (Matt. 28:19). We are to call out disciples of Christ, not members of the church. The church is Christ's own body; the banded together group of His born-again believers in the world, and the gates of Hell shall not prevail against it, but **HE** is the all-important Head. He said, "Without **me** ye can do nothing." (John 15:5) Men may find fault with the visible church, but they find no fault with a Christ who is presented as the Scriptures present Him.

If we are to preach Christ and call out disciples for Him we must stick to the Word of God. It is not our business to discuss the world's needs or failures from the newspapers or other current writers, although we may use these for illustration. It is even dangerous for us to do most of our reading in these sources. It helps us to know world affairs and conditions, but we are told first of all to "grow in grace and in the knowledge of our Lord Jesus Christ."

The distinctive manner of speech of the Brethren ministry in general sounds Biblical, in distinction from others. But detection can soon be made of that preacher or layman who is reading largely current literature and neglecting the Word of God. He not only loses his Biblical diction, but worse than that, he loses the Biblical method of dealing with sin in a preaching of the pure Word of God. We never get to know enough to get away from it. Just as soon as we as a Brethren Church, cease to be a Bible-reading, Bible-talking, Bible-loving group of people, we lose our distinctiveness and our right to a place of ministry for Christ in the world.

Brethren have been characterized by a "Thus saith the Lord" for most that we do. This is especially true in conducting a service of baptism or communion. We take justifiable pride in being able to go directly to the Word for these ordinances. But should we not be able to do this in all things? One

(Continued on page 17)

The spirit did not come to save you alone, but to make you a herald, a messenger, an evangelist, a soul on fire that the light may be flashed over the dark places of the earth.—G. Campbell Morgan.

W. I. DUKER
President
Goshen, Ind.

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Southern California Camp at Camp Bethel

JULY 29-AUGUST 3

Climaxing with a wonderful message on the camp theme, "The Love of Christ Constraineth Us" (II Cor. 5:14), the Brethren young people of Southern California closed the most successful camp ever held on the Pacific coast. Each day of the week of July 29th to August 3rd brought rich blessings of fellowship and inspiration to everyone present at Camp Bethel.

This year for the first time, the Southern California camp was conducted by the National Sunday School Association and was fortunate in having Prof. Kenneth Monroe of Ashland as general director and dean. Much credit is due to him for the success of the week's program.

With a marked increase in numbers over last year's three day camp, registrations totaled 79, 57 of which were full time students, 6 part time, 6 adult leaders, 4 faculty members, and 6 pastors, plus the many visitors who came in for a day at a time. Aside from the adult advisors all members ranged between the ages of 14-25, an average of 16 years.

Following the morning devotions which were conducted by the different pastors of the district, classes began at 8:00 A. M. continuing up to lunch time. The four credited subjects included Doctrine of Salvation taught by Rev. Chas. Mayes, Archeology by Prof. Kenneth Monroe, Christian Endeavor Methods by Miss Helen Garber, and World Wide Missions, Rev. Paul Bauman. Each course was presented in outline form, which helped the students to keep a complete and valuable notebook.

The afternoon was devoted entirely to recreation, directed by Prof. Rudolph Fischer of La Verne and assisted by the camp athletic committee. Competitive games were played between the four camp tribes in volleyball, baseball, water polo, tennis and swimming. Each evening from 9:00-10:00 another period of fun and fellowship was enjoyed by hunting treasures and candy and eating marshmallows, not to mention the unsupervised 'Frog Hunt' in the bed of a certain pastor after the lights were out.

Acclaimed by the group to be the most popular period of the entire camp program was the evening pageant hour. The tremendous appeal presented in the

three plays, 'The Pill Bottle,' 'How Much Owest Thou Thy Lord,' and 'Peter the Rock,' given by the South Gate Second Los Angeles and La Verne Churches respectively, will never be forgotten. Surely it would have been difficult for the most spiritually blind person to miss the wonderful truths brought out in these productions.

At the very impressive fagot service on the final evening, not only were many thrilling testimonies heard, but numerous definite decisions were made. We hope that you will pray with us that these young people may stand true to the forward step which they have taken for their Lord.

Mrs. Sarah Kradjin and Dr. Hubbard were the guest speakers of the week. The former, an Armenian, related the story of her life filled with terrible persecution in her native country, but who found peace and love in her Savior. She and her immediate family were miraculously reunited here in America. Dr. Hubbard, President of the Bible Institute of Los Angeles, in-

A HYPOCRITE

By Arthur R. Baer

*A hypocrite, you pause and say,
Then you resume your certain way,
With cloak tight drawn—full confident
That you maintain your highest bent,
But as I try and fail to be,
The faults are all the things you see.*

*You vision not an earnest heart
That tries in spite of words that
smart;*

*Your faith is not enough to see
In me the one I hope to be;
Nor note, as heights I vainly clasp,
The up-reach must exceed my grasp.*

*No one is best in every hour,
In failure yet my hopes may tower;
So honest effort brings to me
A sight of him I seem to be;
While reaching for what best I seem
I am a hypocrite, you deem.*

*A hypocrite is one, I say,
Who tries to seem in every way
To be his best all of the time,
Yet effortless would seek to climb.
But doing better than we are
Is not a hypocrite by far.*

Muncie, Indiana.

spired the group with a message on the camp theme.

Other events on the camp program not already mentioned were early morning nature hikes and swims, evening vespers, which were also conducted by the pastors, and last but not least the wonderfully fine meal. Speaking of Chefs, surely none of us could satisfy the appetites of the starving mass of humanity as did C. Wilson.

The Camp Bethel Committee was composed of Doyle Montz, president; Blanche Wenner, vice-president; Miriam Hendrickson, Sec'y-Treas.; D. thea Irwin, Music; Lorraine Pauls, Publicity; Virginia Force and Richard Gault, Athletics; Rev. Paul Bauman, Pastor Counselor; and Prof. Kenneth Monroe, Dean.

Prayerfully,
MIRIAM HENDRICKSON

NOTES ON THE SUNDAY SCHOOL LESSON

BY GEORGE S. BAER

TIMOTHY

A Christian Worker in Training

Scripture Lesson—II Tim. 1:1-14.

Golden Text—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

A Child of the Scriptures—Timothy grew up on the Scriptures; they were his constant portion. Paul said to him, "From a child thou hast known the scriptures" (II Tim. 3:15). That is due to the religious zeal and faithful instruction of his mother and grandmother, who were devout Christians. His father was a Greek, but his mother was a Jewess, who, together with her mother and son, was likely converted on Paul's first missionary journey to Lystra. Thorough religious instruction in childhood is a very important step in the training of Christian workers. Nothing else can quite make up for the lack of it. This places a great responsibility on Christian parents.

Under a Great Teacher—Timothy came under the eyes of Paul, who immediately recognized his qualifications and encouraged him to enter the ministry and to join his evangelistic party. The young man accepted the offer and under the instruction and guidance of this master preacher and teacher he became one of the outstanding missionaries of the early church. Next to the parents, the pastor of young people is the place of greatest importance in determining their life work, and in disciplining and training them for Christian service.

Timothy Exercised His Gift and
(Continued on page 15)

CHRISTIAN ENDEAVOR

C. D. WHITMER, Editor,
South Bend, Ind.

BRETHREN RINGING
CHRISTIAN CHURCH
ENDEAVOR EXTENSION
Y CONSECRATED EVANGELISM

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"WE CHOOSE CHRIST"

Brethren C. E. Theme for the year
1935-1936)

Monthly articles by various C. E. of-
ficers will appear in this column the
first issue of each month, empha-
sizing the theme in relation to the Breth-
ren C. E. goals, as follows:

We Choose Christ

October—In Our Nation.
November—In Our Home Missions.
December—In Our Home.
January—In Our Quiet Hour.
February—In Our Reading.
March—In Our Foreign Missions.
April—In Our Church.
May—In Our Stewardship.
June—In Our Vocation.
July—In Our Amusements.
August—In Our Education.
September—In Our Life.

C. E. NOTES

National Conference

The Brethren Endeavorers enjoyed
C. E. Sessions Tuesday night, cli-
fied by the message by Rev. W. H.
Hoffer, retiring Associate President,
the theme, "We Choose Christ." The
who attended the C. E. banquet
Friday night had a real time. The

C. E. meeting Sunday night was led by
Clarence Fairbanks.

Goals For 1935-1936

A list of goals for the new year will
be mailed the secretary of each society
of which we have record. Other plans
will appear in this column from time
to time. Send name and address of your
corresponding secretary to us so we
can keep in touch with you.

Introducing Our New Editor

We are happy to be able to present
Rev. Tom Hammers, pastor of our Mis-
sion Church in Cleveland, as the new
editor of the C. E. column in the Breth-
ren Evangelist. All reports of societies
for publication should be mailed direct-
ly to him.

Prayers Needed

Will you pray with us that 1935-36
may be a great year for Brethren
Christian Endeavor?

R. D. CREES.

Seeing Through the Eyes of Another

Things are accomplished by scien-
tific means today quite undreamed of
in earlier ages. For instance, here
comes the story of a woman who had
the sight of her eye destroyed through
some sort of poisonous chemical. On
account of this scar on the cornea of
her eye she could never hope to see
again.

Now it happened that a surgeon
knew of another woman the corneas of
whose eyes were perfectly good but
whose optic nerves were injured so
that she must always remain totally
blind. Upon the surgeon's request this
woman volunteered to give the corneas
of her eyes to the other woman. By a
surgical operation the exchange was
made, and eventually when the neces-
sary time for healing had expired and
the bandages removed the woman who
had been blind now saw again, as well
as ever. And strangest of all, she saw
through the eyes of another.

I am sure that all human and sym-
pathetic people must find a deep inter-
est in this story, for it is a true one.
But its principal interest to us at this
time must lie in its spiritual message,
for it becomes a parable of the miracle
of God's grace by which light has come
to our soul, walking in the darkness of
sin. The corrosive acid of worldliness
and pride, as well as of unbelief, had
blinded our eyes to the beauty of holi-
ness and the sublime vision of God. A
good many eye-doctors worked upon us.
There were artists to tell us about the
beauty of the world; there were schol-
ars to show us the world's learning;
there were moralists to teach us eth-
ics; there were ceremonialists to per-
form rites—but all of these proved in-
effectual so far as making us see the
eternal light of God.

Then it was that the Lord Jesus
Christ volunteered to perform his mir-

acle of spiritual surgery upon the eyes
of our soul. Without injuring his own
eyesight he said he could make us see
through his eyes; by the sacrifice of
himself in the pain and darkness of the
cross he brought to us the possibilities
of vision such as we had never had be-
fore. Now we see all things clearly—
the sorrow of the world, the horror of
sin, and the beauty of holiness—because
we see through the eyes of the Lord
Jesus Christ.—C. D. Whitmer.

A TEST OF CHARACTER

A young man on a journey fell in
with a merry party, including some
young people of his own age. Through
some incident and informality of travel
the intercourse began and proved to be
so pleasant that it was kept up in a
natural way. The youth reached his
journey's end first. He did not hear
the comment of one of the party of
travelers left behind in the car, but his
heart might well have thrilled with
grateful feelings if it had done so, for
it was this: "He never would have
talked about his father and mother as
he did if he were not the right kind of
boy."

Here was a spontaneous tribute to
the character of a young stanger, which
might well be coveted by any boy or
girl. It was the unconscious outcome
of his real nature which made the im-
pression and was an actual revelation
of character. It would not have occur-
red to an unsophisticated young fellow
to make an effort to bring in the men-
tion of his parents, but, because it was
natural and instinctive, it showed the
stuff of which he was made.

—F. H. Sweet, Waynesboro, Va.

Sunday School Notes

(Continued from page 14)

not bury it in a napkin. Paul urged him
to "stir up the gift of God" that was
in him and he did it. He was a prom-
ising young man and had been set apart
by the laying on of hands for the Lord's
work, it was important that he should
not become careless, nor slow up in
activity, though he might be tempted
to do that because of the danger of
persecution. God has not given us the
spirit of fear, and the parable of the
talents is forever a warning against al-
lowing the talent that God has given
us to remain unused and undeveloped.

The Indwelling Spirit is the final and
supreme requirement in the training of
any one for the work of the Lord, and
it was so with Timothy. That was what
sealed him and made him fit for the
service for which he was called, and
kept him faithful to his task. Paul ad-
monishes, "That good thing which was
committed unto thee, keep by the Holy
Ghost which dwelleth in us." That is
forever a necessity in Christian service
—the indwelling presence of the Holy
Spirit.



NEWS FROM THE FIELD



ROANOKE, VIRGINIA

During the summer our church went through several discouragements, but we are happy to report they were all storms of the kind that beat on the outside of a house that is founded on the solid rock, Christ Jesus. Within, our membership continues to enjoy a spirit of harmony that fills all our meetings with a sweet Christian fellowship.

The second week in June, fifteen from our church went to Maurertown for the District Conference. It was a time of wonderful spiritual blessing, and we recount those days as happy experiences.

Later in June we ventured forth on our first Daily Vacation Bible School. We had hoped for as many as 60 scholars. The first session 108 were present, and (counting visitors), the daily average was slightly in excess of 100. Mrs. E. B. Murphy was selected as Superintendent. At the close of the first week, our pastor, Rev. H. W. Koontz, was stricken with appendicitis. As both he and Mrs. Koontz had classes, it seemed as though Satan were trying to wreck our plans. Mrs. Murphy called for volunteers to fill the gaps, and made a gripping appeal to the church to back the school with prayer. Her zeal was unbounded and shared by all the teachers, and together they furnished a victorious momentum which carried on. How well their work was done could only be appreciated by the large audience which heard the program the children gave on Sunday night following the close of the school.

Another setback came in July when many cases of infantile paralysis broke out in the city. This caused our Sunday school attendance to drop to the lowest ebb of the past four years. The plague was made a matter of prayer. And so far as is known, not a single child of Brethren parents or of our Sunday school (and many children in our Sunday school are not of Brethren parentage) has been afflicted.

As the Home Mission Board is still helping us, we felt constrained to council with Brother R. Paul Miller for a supply during the absence of Rev. Koontz. He sent us Rev. Norman Up-house. Although our labors together were short, we feel that we learned to know him well enough to be sure that our Seminary has turned out a very fine and well trained Christian leader in this young minister. We enjoyed having him in our pulpit and homes, and when the opportunity again comes, will bid him welcome to Roanoke.

Our church has several interesting

events planned for the fall and winter. Beginning the last of October we are looking forward to the coming of Dr. Chas. Ashman from the Johnstown First Church for a three weeks Revival meeting. In December we are expecting Dr. Arthur I. Brown to give us a weeks lectures. We dare say he is one of the outstanding Bible lecturers of the country. Later in the winter we anticipate another visit from Mr. Joseph Cohn of the American Mission to the Jews. I am wondering if many of you readers do not wish you were close enough to join with us in these blessings? Even though absent in body, you can join us in prayer for a mighty manifestation of the power of the Holy Spirit in these services.

We are truly glad that the time is almost at hand when our pastor and family will return, and we are hoping that our labors together this winter will be productive of great blessings to many folks, and that souls will be saved for the Kingdom.

W. V. FINDLEY,
Corresponding Secretary.

FAIRHAVEN, OHIO

From July 21st to August 4th a revival meeting was held at the Fairhaven Brethren Church, near West Salem, Ohio, by the undersigned. Having been on the field only since the first of May, this series of meetings enabled me to become better acquainted with the great field which surrounds this rural church.

This meeting was held in the midst of a very busy harvest season which hindered some from attending regularly. It also afforded an excuse on the part of many of the unsaved to stay away from the services. However, despite the obstacles, we would say with Paul, "Thanks be unto God which giveth us the victory through our Lord Jesus Christ," for we believe that victories were gained through these services.

As the visible results of the meeting, eleven came forward in response to the invitations that were extended. Of these there were three rededications, a Christian who desired to unite with the church, and seven who accepted the Lord as their Savior. Six have thus far been baptized and received into the church. We feel that these decisions were made as a result of the faithful prayers on the part of many of God's people here. Prior to the meeting, prayer request slips were distributed and many united in a covenant with the Lord to remember the unsaved and spiritually indifferent people of the

community every morning. Pre-prayer services were held for fifteen minutes preceding the services each evening.

The children had a special service of their own every evening during the prayer meeting. They evidenced much interest in these little services and as a result, a Junior Christian Endeavor society is being organized.

Galatians 2:20 was used as a campaign verse, and the Gospel choirs "What the World Needs is Jesus," was the campaign chorus. The song service was under the direction of Brother Ralph Martin.

From time to time throughout the two weeks of the meeting we were encouraged by delegations from neighboring Brethren churches. These included delegations from Ashland, Homerville, Smithville, Sterling and Ellet. All these added to the service by their presence and inspiration, and some by their instrumental and vocal selections.

We look forward to great things being accomplished by the Lord at Fairhaven. Brethren, pray for us.

HILL MACONAGHY
Pastor

ILLUSTRATED LECTURES

I will be ready to give illustrated lectures again after Sept. 1, 1935, any week night and sometimes on Sunday evening. I have 35 colored lantern slides of the most important places in and around Jerusalem, the Dead Sea, the Jordan River, Bethlehem, etc., from pictures taken on my trip abroad when I visited nine countries, including Palestine, Syria, Egypt. A free will offering taken at the close of the lectures.

S. LOWMAN, Camden, N.J.

Two men were arguing about salvation. One said, "I have been saved." The other man replied, "I have not." The first man asked one. The other man replied, "I have not." The first man asked a question.

"How did you come from London to Keswick?" "I came by train," the other replied. "And did the train bring you by one sudden jump into Keswick?" "Oh, no! I came along more and more." "Yes, I see. But first you got into the carriage, how did you do that—were you more and more?" "No, I just stepped in." "Exactly. That is the crisis; when you journeyed along more and more, you were at your destination; this is the process."—Expository Times.

HE WALKED ON

"Follow Me," said Jesus, and He walked on His way, as leader, to face the difficulties, and to prepare the way for His followers. He turned His back on them as He faced forward, but He knew His face and understood the hearts of those who followed Him. He would lead them only to what was necessary for them. Their confidence in Him had been earned for them by His faithfulness to them. He had made Himself so necessary to them that they were willing to do their best to keep up with Him.

Every leader in Christian work

word and act say to people, "Follow me," and then walk on in the path he expects his followers to take. Will they follow? That depends on confidence in the leader. This confidence is made by the leader, and obtained by him. His call for follow-up has a hollow, meaningless sound as he has already proven his deableness. It is not easy to putting into exhortations or invitations or commands. People are so sensitive, so keen as discerners of the moment and worthiness of leaders, so prone to run aside for a more attractive path which they are asked to go, that a leader these days is a test that many successfully pass.

The leader must know the way, be conscious of its difficulties and pitfalls of its hindrances and detours, also of its advantages and worthwhile goals. No doubts dare be in his expressed in his words, or shown in his hesitant actions. He must have courage to walk on, confident that he is the right way, that he can guide his followers.

How much the world needs such leadership! How much talked about. Governments seeking leaders, who Moses-like or, may it reverently, Christ-like can say "Follow me," and have the affairs of the world take on new form because the people have confidence in the leader. The church is constantly looking for leaders. It has enjoyed the leadership of good leaders through the ages; it has many such leaders today; leaders will be needed to take the leadership in coming decades. Needed leaders must be in preparation now. They must learn from successful leaders who have lived or are living. They must acquire knowledge of the needs for leaders, and of the qualifications for leaders and, above all, of their own fitness for leading. None of the best should get out before people and say, "Follow me," and walk on, giving any assurance that they will be followed, or that the followers will be led to what is better than they have.—Selected.

IN THE SHADOW

STEFFA—Sallie, daughter of Philip Blough, was born August 4, 1860, died July 11, 1935, aged 75 years, months and 7 days. She was married to S. Steffa, Sept. 17, 1878, who preceded her in death about five years. Two children were born to this couple, Verna Shelp and her brother S. Steffa, both of whom survive. She leaves three sisters and one brother.

When her husband she joined the Brethren Church in 1894, being baptized by Rev. Z. T. Livengood. She had a long life in the neighborhood, bore her burdens with what patience and fortitude she was able.

G. T. RONK.

GRIMES—Florence, daughter of C. G. Stahl, was born October 18, 1870, in Carroll County, Illinois, and died at St. Francis hospital, Freeport, Illinois, June 21, 1935, aged 64 years, 10 months and 18 days.

She was married to Chas. Grimes, Jan. 29, 1891, her husband passing on ahead, Oct. 28, 1930. Four children were born to them, all of whom survive. She leaves also four grandchildren and two great grandchildren; an aged father, living in California and a sister living in Portland, Oregon.

Early in life she became a member of the Church of the Brethren, later becoming a member of the First Brethren Church of Lanark and was faithful till death.

Be thou faithful until death and I will give thee a crown of life.

G. T. RONK.

BOWSER—Sister Ida F. Bowser was born at Fountain City, Ind., sixty-five years ago, the daughter of John L. and Mary E. Tullis. New Lebanon has been her place of residence since her marriage to Austin Bowser on Jan. 12, 1888.

Sister Bowser was a highly esteemed, loyal and active member of the New Lebanon church, having been a charter member of this congregation, and tireless in her efforts to launch a Brethren church here. Her membership originally was in the Bear Creek church.

Because this is true of her, and because Dr. Martin Shively was the founder of this movement here, it was altogether appropriate that he should have been present to say the last words over Sister Bowser. Since it was not possible for Brother Shively to be present, the service was in charge of her pastor, assisted by my predecessor, Brother Lester King.

Sister Bowser is survived by her husband, a son and his wife, six grandchildren, a sister and a brother.

This good, sacrificing, industrious woman will be missed greatly in her home, in the community, and very especially in the church. A large audience assembled in the church, with hearts full of sympathy for those who mourned, and with great respect for the life that had closed in our midst. But even though she will no longer go in and out among us, yet, her godly life and influence will be definitely felt for many years to come. Our prayers go up for her loved ones.

WM. H. BEACHLER.

LEFFLER—Mrs. Ella Leffler, wife of Morris Leffler, and daughter of Elder and Mrs. Peter Knavel, was born in Paint township, Somerset County, Pa., on Feb. 9, 1874, and departed this life at her home in Los Angeles, California on July 27, 1935. Her father was an Elder in the Church of the Brethren, and has made his home with Brother and Sister Leffler for the past several years.

On their arrival in California Mrs. Leffler worshiped with the Church of the Brethren on Hancock St., in Los Angeles. She attended the Bible classes and the worship services that were being conducted by the Brethren people in their homes, and became a charter member of the First Brethren Church of Los Angeles upon its organization in 1906.

It is not too much to say that the church never had a more loyal member or one more truly a Christian than Sister Leffler. Over a period of many years she served in the office of Deaconess, which office she filled in a very commendable manner. As the wife of a member of the Southern California Mission Board she has been interested, and has had a large share in the founding of all of the churches of the district, except LaVerne.

She is survived by her husband, one son, Lloyd, a daughter, Mrs. Margaret Foster, and two grandchildren. Also by her father, one brother, Willis, of Rummel, Somerset County, Pa.; two sisters, Mrs. Ida Shully, South Pasadena, Calif., and Miss Carrie Knavel of Hollywood, Calif.

Funeral services were held at the church by her pastor. The church was well filled with the many friends of the family. Rev. A. L. Lynn, Rev. J. G. Lienhard and Rev. Don Carter assisted in the service. Interment was in the Inglewood Cemetery.

W. A. OGDEN.

PRAYER

Our gracious Heavenly Father, though the night darkens, the stars are shining, and even though we can not always see them we know they still shine above the clouds. Help us to spiritual vision and knowledge. Help us always to grip the certainty of thine unfailing love and care. So we may have songs in the night. So in our deepest hearts may there be an undisturbed gladness. Give us, we beseech thee, this boon of trust and cheer, for Jesus' sake. Amen.

—Wayland Hoyt.

Moderator's Address

(Continued from page 13)

has been led to wonder if we have a "Thus saith the Lord" for some of the methods in vogue for our financial support of the Lord's work. We find cheerful giving and "collections" mentioned in the New Testament, but not bazaars, bake sales, rummage sales, penny suppers, etc. It is the opinion of your humble speaker that the State was correct in taxing such church activities which give competition to business men who are already heavily taxed.

With your kind permission, may I give a testimony in this regard concerning the experience of pastor and people in the last three years. My people will pardon me for using this illustration, but I believe they deserve great commendation for their patience and cooperation with their pastor, and the fine way they have responded in Christian giving for the Lord's work. When the present pastor came on the field there was a tent at the County Fair for soup and sandwiches, and there were suppers at twenty-five cents a plate, and other things. (This was after the former pastor had closed his work and was absent from the field, a month in-

tervening between the former and present pastors). At the same time a small debt had been standing for several years and regular expenses were barely being met. Soon there were also "served" up on Sunday mornings and other times, teachings on New Testament giving, with attempted tact, but positive emphasis. The statement was even made that the pastor would sooner take less money than take the kind that came from these questionable sources. Although many were skeptical, and some said, "Let him suffer a while, he will soon come around," there were many who were disgusted with these things and anxious for a change. The majority were willing to cooperate with the pastor. There was a slight hardship for a time, but some had miscalculated the thickness of this Pennsylvania Dutch skull, and so there was no sign of "coming around."

At the same time we attempted to stand up straight, and not lean over backwards on the proposition. We did not oppose all church suppers, but we opposed the motive of profit in them. The Book of Acts says concerning the Apostles, that "they should not leave the Word of God and serve tables" (6: 2). There was table-serving, but they never collected twenty-five or fifty cents a plate for it, because those who were fed were poor widows which the church cared for. So Deacons were elected to serve tables, but it should be noted that they were so filled with the Spirit and wise in the Word that they confounded the jealous Jews, who could only answer with a devilish hatred which stopped its ears, bared its teeth, snarled its rage and leaped upon Stephen, breaking his body with brutal blows. Are our tables-servers so equipped?

We have here in the New Testament the principle that the "church supper" may help those in need if used properly. Our men have served many suppers in which guests were invited, not to help pay for it, but to enjoy the fellowship, get acquainted and be invited to attend the services. But in the last three years all money has been given through free-will offerings. This has been accompanied by a constant teaching on Christian giving and tithing, through the sermons and the weekly calendar. We have been able to see results. All our special offerings have increased or doubled or TREBLED, current expenses have all been met, and the debt which was contracted under "prosperity" has been paid off during "the depression," and will be eliminated by the first of September. This fine giving has been characterized by "cheerfulness," without bickerings and quarrels, which so often go with money-raising schemes.

The offerings have all been accompanied by prayer, and usually followed with the testimony, "The Lord gave us more than we expected." I do not believe that this church will ever use other methods of church financing.

When questionable methods of financing are practiced, it is many times the case that definite teaching on the stewardship of substance is neglected. Thus the average Christian does not know what "cheerful giving" is. We dare not be tactlessly harsh with such people, but it is our responsibility who know, to teach those who know not. Since "giving" is in the Word we have the right to talk about it in the pulpit. It is our conviction that the Lord will honor and bless any who follow the Word in this regard. If Brethren hold to the Word in other things, they should stick to the Word in this.

No doubt there are differences of opinion on the above discussion. It was not given to convince everyone of our opinion, but merely to give humble testimony to the Lord's blessing on this method. This leads to a consideration of a possible danger within our own beloved fraternity:—that is, divisions caused by differences of opinion and interpretation.

Consider first of all what we have in common as Brethren. Almost one hundred per cent of our ministry and laity accept the Bible as the verbally inspired Word of God; and Jesus Christ as very God and the Son of God. How we ought to rejoice in this when we consider that many other denominations cannot come to agreement upon this most fundamental belief of the Christian church! But this Brethren unity extends to many other things:—for example, the preaching and practice of the Bible as the sole Divine Guide in Life; the practice of baptizing disciples by Triune Immersion; the Washing of the Saints' Feet; the Communion of the Love Feast; the Anointing of the Sick with Oil; faith in Christ's Virgin Birth, Vicarious Death, Resurrection, Ascension, Intercession at God's Right Hand, and even His Second Advent. Can we find a body of Christians on the face of the earth that are any more thoroughly unified than this?

Our unity of faith, I presume, extends also to the existence of a personal Devil. Therefore we should expect that a denomination so unified on Christian fundamentals would sooner or later experience difficulties tending to cause division. Satan has been attempting this. Differences have arisen, not on the fundamentals, which have been named, but in the administration of Brethren interests and between the Calvinistic and Arminian interpretations of the Scripture. Satan would have us emphasize these differences to the point of divisions, thus hindering our work of preaching and teaching the pure Gospel, which we agree on. He would have us quarrel over whether a Christian once saved is always saved, so that we forget to preach the Gospel to the unsaved. He would have us argue whether an applicant for church membership is baptized in order to be saved, or because he has been saved, that the new life, which is to be symbolized in

and follow after baptism may be neglected. He would have us insult and ridicule one another because the different Boards and interests of our church have not been conducted as we think they should be, so that the world, hearing our testimony, may say, "See how these Christians hate one another," instead of saying as they used to, "How these Christians LOVE one another."

Is it not childish, and even laughable, how some Brethren seem to hate some others; how they can't get along together? Yet they have a common faith and a common salvation. I wonder what they will do when they get to a common Heaven and stand before a common Lord. I am sure there will be no escape from one another there! Brethren, let us not permit Satan to hinder the work of the Lord with divisions. Everyone has differences of opinion. We can afford to be friendly and cooperate in spite of petty differences in the light of our common faith in the Lord, and our great Commission in the world. Let us show forth an undivided front to the world, of "Faith and love," (and "the greatest of these is love").

May we again quote Moderator W. C. Clain, who speaks of this in his address:—"So important is this matter that our Lord made it the subject of petition in His great High-priestly prayer: 'Neither for these only do I pray, but for them also that believe on me through their words; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be one in us; (why?) that the world may believe—(John 17:21). And as if this were not enough He prays again for the same thing in verse twenty-three of the prayer. Certainly this should teach us something, namely that there is an inescapable connection between the spiritual unity of the church and the work of world evangelization. God help us to realize that we have any love for the souls of the lost world, let us hold fast our oneness in Christ.

"What can we do to maintain this spiritual unity? Well, for one thing we can refuse to exalt to the high rank of Christian fundamentals, such things as church policies, details of organization, methods of work, likes and dislikes, our personal troubles, battles and prejudices. The devil must laugh at the spectacle of men, calling themselves Christians, who have little or nothing to say, against a great truth of the Christian faith, is denied, but who stand ready to split the church if possible over some personal grievance, whether fancied or real. The New Testament is very clear in dealing with this matter. Paul had the widest possible tolerance in details of policy even toward men who were determined to injure him, but he had no tolerance at all when the Christian faith was at stake. When the Apostle found some of the most moral men of

church had slipped away from into what might seem a very case of legalism, he sternly, "Though we or an angel from heaven should preach unto you any other than that which we heard unto you, let him be anathema (accursed)" (Gal. 1:8). Over this terrific severity, compare the attitude when certain preachers, of the Apostle, actually tried to conduct their campaign of evangelism as to injure him. 'Some indeed blasphemed Christ even of envy and strife,' wrote to Philippi, 'and some also of will. The ones do it of love, knowing that I am set for the defense of the gospel; but the others proclaim Christ in pretence, not sincerely, thinking to bring up affliction for me in my bonds. What then? Only that in every way, whether in pretence or in truth, Christ shall be proclaimed; and therein I rejoice, and will rejoice' (Phil. 1:15-18). This is the New Testament attitude. The widest tolerance and long-suffering in things not involving the fundamentals of Christian Faith. Modernism, of course, reverses this. It would have to dismiss the sacredest truths of the Bible as not worth bothering about, when asks us to fight to the death for mere political and social theories. We follow the Apostle who refused to surrender either the truths of the Bible or the spiritual unity of the church." (Brethren Evangelist, Vol. 29, 1934, pages 7-8).

the Lord Jesus intend that the church, or denominational union, be a merger of ecclesiastical organizations into one? There have, no doubt, been a great many things connected with the forming and existence of denominations which have not brought glory to the name of our Lord. Yet, in our ourselves living in the midst of so many different denominations we are forced to admit that some good comes from this division. There are many more of the needs and classes of people reached by the Lord Jesus Christ by denominations which preach a true evangelical message than there would be if there were only one ecclesiastical organization.

The Lord did not refer to organization when He prayed, "that they all be one." Perfect unity in the will of God is possible between all of true faith in Christ, no matter what denomination. Although we practice our ordinances differently and conduct various forms of church government, yet the fundamentals of the faith such as the Bible the Inspired Word of God, the Lordship and Deity of Jesus Christ and the true evangelistic message of the Gospel, may be a common faith between us. When such unity of faith is possible, we should be willing, but should consider it our duty to give unselfish moral aid and cooperation when ever possible. This does not mean that we shall

neglect our own ordinances or distinctive practices, but that we will believe and practice a spiritual unity which exists among all God's true children in the world. I could not belong to the Presbyterian, the Methodist, or Christian Church and conscientiously go with them all the way in their practices or lack of practice, so long as there is a Brethren Church. But I can worship with them, pray for them, and cooperate with them, if they preach Christ in truth.

The situation in this modern day is fast coming to the place (possibly is already there), where there are just two denominations in the midst of all denominations. They are not distinguished by outward ordinances or organization, but by a difference of faith. They are Modern Liberalism and orthodox Biblical faith. It is the firm belief of the speaker that almost one hundred per cent of the Brethren Church belongs to the latter. For our mutual encouragement and for the benefit of the testimony of Christ in the world, we can well afford to cultivate the spirit of cooperation with this latter group in all churches. I believe that such is the Lord's will for us and is the answer to His prayer "that they all way be one."

Cooperation of all God's true saints in the world does not necessarily imply a merger of denominations. "Merge" is the cry of the world, it does not come from God's Word. Should the Brethren Church merge with any larger denomination it would simply be swallowed up in the larger organization and the world would lose one more body of people who are distinctively Biblical. What if we are small? Jesus said, "Where two or three are gathered together in my name, there am I in the midst." What if we do have dead and dying churches? So have others. Our Home Mission work has been advancing and has a very bright future. Our Foreign Missions has gone forward while others have retrenched. Our college is now prepared with a better program than ever, to serve the needs of Brethren young people. Our publications have taken a very decided forward step and will continue to do so with our cooperation. In the face of these advances which we are now making, and the prospect of greater ones in the future, it would be a backward step on our part to consider a merger with any other denomination. This does not say that cooperative Brethren Churches in certain localities would not be good. There are communities where this is being done to the advantage of both Brethren groups. There is at least one community where your speaker has recommended such an arrangement. May the Lord guide us very definitely in any such undertaking.

One final point needs to be brought to the attention of Indiana pastors and people. That is, the existence of a large number of pastorless churches and churches with part-time pastors. That

this condition exists while some pastors without churches have actually offered their services without a guaranteed salary makes all the more room for criticism. However, there are not nearly as many pastors without churches as there are churches without, or with part-time pastors. (This, for the benefit of those who think we are turning out too many preachers from our Seminary).

Those pastors who are serving part-time churches are not the ones to be criticized if this is necessary to make up a living salary. The criticism should go to those laymen in such churches who have ample means to give toward the support of full-time pastors, and are withholding those means from the Lord's work. What happens when we think we have so many needs of our own that we must cut our giving for the Lord? This immediately cuts the pastor's salary and takes him from the field, or reduces his time on the field. The church doors are closed and our young people and children do not hear the preaching of God's message. Then we wonder why they get in the habit of frequenting places of harmful amusements and break the hearts of parents, while the church doors are closed on Sunday nights, when they have time on their hands they must make use of.

Brethren, the spiritual welfare of our families and our neighbor's families is in our hands. "We must all appear before the Judgment Seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men." (II Cor. 5:10-11). Would it not be better to sacrifice with a few of our own needs, in order that the Gospel may be preached in our communities, and thus have the satisfaction of seeing our loved ones and our neighbors come to the Lord Jesus Christ? The reward for that, at the Judgment Seat of Christ, will completely offset temporal inconvenience or sacrifice made NOW.

There may be communities where the Brethren are honestly without money to give for the Lord's work. This may be true of some farming communities. In such cases, I believe there are sincere, Spirit-filled pastors, anxious to serve their Lord by preaching the Word, who would be willing to accept their table supplies directly from the farm, as a part of their salary. (Of course this suggestion is made on the assumption that those who hired a pastor on such terms would be honest in their claim not to have money to give for the Lord's work). There is no reason why any Brethren church-door in Indiana should remain closed to the preaching of the Gospel on the Lord's Day. What will we do about it this year?

In conclusion, hear one more suggestion. That is, that more emphasis on Bible study be placed in our programs

and plans. This can be done by having more Bible Conferences in our local churches, in groups of churches and in extra District conferences and the annual District Conference should extend its sessions another day and make room for a Bible lecturer from outside the District to give several hours of Bible exposition. The Conference could well afford to pay the expenses for such a speaker each year.

May we constantly remember that this is not merely the work of the Brethren Church, it is the Lord's work. May He have the central place in all of it. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and finisher of our faith; who for the joy that was set before Him, endured the Cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:1-2).

Warsaw, Indiana.

OUR LITTLE READERS

"Alabama" and "Florida"

A School Story

This is a school story, and you will like it whether or not you like school. It was written by Emma Mauritz Larson and published in the book, "Jesus and His Followers," by Maud Junkin Baldwin. It shows the hard things that some Negro children had to do in order to get an education, which is certainly worth doing hard things to get.

When the kinky-haired twins were old enough to go to school, Tallahassee, who was three years older, took them there. "Dis is Alabama," she said, "and dis is Florida. Dose chillun are written down in de fam'ly Bible dat way, and I don't no want to hear no chile callin' dem Allie and Florrie. I figure out dat day'll grow up to be great folks and dey'll need dose high-soundin' names. Dey won't look er feel strange den when some time after dey're all growed up somebody says, 'Step right up, Honorable Mister Alabama Jackson, and git de medal for bravery whut yo earned.' Or, 'Dis is yer prize, Miss Florida Jackson, fer bein' de best culled school-teacher in de whole Souf.'"

"How dey goin' to git dat way?" little Thomas Jefferson Adams asked curiously.

"First dey're goin' to git a good ejjication," Tally answered.

It was easy enough to keep up the education that first year, for Florida and Alabama could walk the pleasant half mile to school along the creek. But by the next year the Jackson family had had to move back into the hills. Pappy couldn't find any other piece of land to rent after the owner wanted

the use of the one near the school for himself.

"Tallahassee can walk it now," pappy said. "And mebbe in a year or two de twins can, too. I'm sorry, but I guess dey'll have to wait dat long for more ejjication."

But Tally said sadly to her father and mother, "You all don' konw how quick dem chilluns can fergit all dey knows, even if I tries to teach dem at home." And she puzzled over the problem for days until she had figured something out. Of course they couldn't expect to have the use of pappy's mule which had to help grow the crops to feed a family of seven. But grandpappy, who lived not far from the schoolhouse, had a mule, Jubilation. He used the mule only in his small garden or to deliver vegetables short distances in the town.

Tallahassee went straight to grandpappy. "I wouldn't ask if dere was any other way," she said. "But seein' dat you don't go trabblin' eround wid Jubilation after supper or git to wuk early in de mawnin' like pappy, maybe we could use dat mule to carry Florida and Alabama home from school every night and bring dem back in de mawnin'. Dey don't weight much and wouldn't tire him all out. And I'd walk and lead him."

Grandpappy looked at Tally's eager face, brown as a chocolate drop and shining now with hope, and said, "Yes." But he added, "I wisht I could tell you to ride, too, but it seems like dat mule can count. And if he's carried more dan two chilluns at once he just nacherally refuses to do any other wuk for a whole day."

But Tally was so happy over finding a way to keep the twins in school that she didn't mind walking a bit herself. Not at first. But afterward there were days so hot or so muddy or so cold with winter winds that it would have been a comfort if she could have gotten up to ride the long miles. Alabama tried to insist that she take a turn riding in his place sometimes, though he loved holding the bridle rein. But only once did Tally do this, when she had hurt her bare feet on a sharp stone. "Dat wasn't de bargain wid grandpappy," she said.

So Tally walked the long miles both ways for a whole year every school day, except the four or five when mammy was sick and she had to stay at home to take care of the two babies. When the last day of school came there was a fine program of speaking and singing and prize-giving. The children who hadn't missed a single day of school all year got story books. And the two children of the highest class who wrote the best papers about Lincoln got books too. Tally had to go to school several years more before she would be in that highest class.

But suddenly a strange thing happened. The teacher said, "Step right up, Tallahassee Jackson, and get your prize."

"It must be a mistake. I didn' nothin' to git a prize," Tally said.

"Yes you did," the teacher said. "It's a special prize for trying so to keep the twins in school and walking all that way yourself in kinds of weather. I know everyone agree with me that you deserve the 'Life of Abraham Lincoln', writte children and with many pictures in it."

And all the other colored children their parents who had come for the gram clapped their hands to show they did think Tallahassee Jackson ought to have that special prize.

Grandpappy looked so proud. afterward he said to Tally, "We seems dat we don't have to wait dose twins are grown up to git p and medals in de Jackson fam'ly."

Tally's heart beat very fast happiness, but she said, "We could have done it nohow widout de lo. dat mule, Jubilation, grandpappy. I reckon I'm mighty glad dat my is a book erbout Abraham Lincoln you'll like it jest as well as I do."

—The Christian Evangelist

ANNOUNCEMENTS

LINWOOD, MARYLAND

The Linwood Church will be with a pastor after April 1st and would like to get in touch with anyone whose services will be available at that time. Anyone desiring information may write to me as follows:

CLAY HOUGH,
Union Bridge

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FOREIGN MISSIONARY NUMBER

OUR NEW PRESIDENT of the Foreign Missionary Society



Elder A. V. Kimmell

Elder Arthur V. Kimmell, Pastor of The First Brethren Church of Philadelphia, is the new president of The Brethren Missionary Society of The Brethren Church. After filling this office for more than thirty years, almost from the beginning of the Society itself, Dr. J. Allen Miller was called by his Master to the larger service above—reigning together with Him. No small honor to any man who might be called to take up the tasks that J. Allen Miller laid down. This honor went to Brother Kimmell. Brother Kimmell is also the President of The National Ministerial Association of The Brethren Church. These two high offices, practically "life offices" for the one who holds them, can only be bestowed upon a man who has a national reputation for ability to preside with dignity, grace, and in the spirit of fairness to all. As a Moderator of our National Conference, and as a many-times Moderator of The Southern California District and Bible Conference, Brother Kimmell proved that such a reputation was justly his. We congratulate him on his election; and, what is more, we congratulate him upon the great confidence the brotherhood thus has in him. May the Lord guide him by His Spirit as he, in turn, guides these two great organizations of the Church to the accomplishment of yet greater tasks.

L. S. BAUMAN.

Signs of the Times

By Alva J. McClain

IN THE Last Days Scoffers.

The last days spoken of by Peter, when the truth of our Lord's second coming would be met with scoffing, seem to have arrived. (Read II Peter 3:3-4). The preaching of the Blessed Hope and its related prophetic events is regarded, by many of the wise of this world, as an infallible mark of theological lunacy. Instead of trying to meet it with argument, the unbelievers are more and more resorting to sneers and ridicule, thus revealing more clearly the futility of their opposition.

As a matter of fact, there is no rational argument against the doctrine of the second coming of Christ. Once grant that He is the Son of God, and that He was crucified by the very world He came to save, you cannot imagine any other fitting outcome than that He will come back again to the world, this time in power and glory, to vindicate the moral government of a righteous God. A first coming in humiliation, rejection and death, without a second coming in glory and power, would shroud the Christian faith with an intolerable enigma. A blow dealt against the truth of the second coming is, therefore, a blow against Christianity itself.

The list of scoffers contains some great names. A believer in the second coming of Christ, not very well instructed as to its nature, once informed Theodore Parker and Ralph Waldo Emerson that the world might soon "come to an end." Parker, brilliant forerunner of modernistic religion, replied, "Well, it doesn't concern me. I live in Boston." And Emerson added, "Let it go. I can get along all right without it."

Of course, careful Bible students understand quite well that it will be the age, not the world, which comes to an end at the second coming of our Lord. But when that tremendous event takes place, men will not meet it with witticisms and wise-cracks; rather they will hide themselves in the caves of the rocks and cry for the mountains to fall and hide them from the "wrath of the lamb" (Rev. 6:15-17).

THE Danger of the Golden Rule.

One of the most remarkable aspects of modern religion is the popularity of the Golden Rule which, in case we may have forgotten, reads as follows: "All things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12). Business firms have adopted it as a guiding motto. Worldly organizations have made it their slogan. A day has been set aside for its celebration. By many modern religionists the Golden Rule is regarded

as the one essential of religion, wholly sufficient in itself as a rule of faith and practice. As one has put the matter, "If all men could be brought to adopt the Golden Rule, we could scrap all the theological trappings of religion, and all our social problems could be settled."

The thing has been said so often, and by such high authorities, that many people have come to accept it as true, without bothering to inquire closely as to its truth. We shall find that, like most popular notions, it will not bear the light of careful investigation.

As a matter of fact, the adoption and application of the Golden Rule by all men indiscriminately would be a highly dangerous procedure. Here is a man who would like to have given him liberty to appropriate money which is not his. Would it be wise to ask such a man to do unto others as he would like to have them do to him? Here is another man who would like nothing better than sufficient liquor to drown his troubles. Shall he practice the Golden Rule? Here is another man who would like the privilege of getting rid of his wife without embarrassment (and there are plenty of such men). Shall he therefore help other men get rid of their wives? The reader may multiply illustrations with ease.

It does not take much reflection to see that the Golden Rule will work beneficially only in the lives of men who have right desires. But in a society of people with wrong desires the Golden Rule would very quickly produce a hell on earth. The first great problem, therefore, is not to get men to adopt the Golden Rule, but rather to change the desires of men and get them to wanting the right things. And this can be accomplished only by the New Birth. Without the New Birth, the practice of the Golden Rule can only bring moral disaster. It is only as men receive a new nature from God, love the things they once hated, and hate the things they once loved, that they can begin to follow the Golden Rule with moral safety. "Ye must be born again."

THE Radicalism of Christianity.

From Dr. Lentz of Washington University, the American Psychological Association heard of a new question and answer test by which you may learn whether you are a "radical" or a "conservative." The list of questions is too long to reproduce here. But I submit a couple of samples. If you believe that the world "needs a new religion," you are probably a radical. On the other hand if you believe that "Billy Sunday has done much to make religion a vital force in our lives," you are a conservative.

As I read the questionnaire, it occurred to me that, judged on the basis of the above two questions, a man might be both a radical and a conservative. I, for example, believe that Billy Sunday has been greatly used of God in saving men from sin; and I also believe

that the world needs a new religion. To make my meaning perfectly clear, it should be understood that Christianity has never been the religion of the world. Even the world's conception of Christianity is totally wrong. Although Christianity has been in the world for 1900 years, the world has never understood it. And when, by the Grace of God, the light of the Good News breaks upon the soul of a sinner, it becomes to him something utterly new, entirely at variance with the religion of the world to which he once belonged. It is strange it is that one who holds to Christianity, which flies in the face of all worldly religion, should be called a "conservative," while one who holds to the world's old religion of human works, which denies Christianity, should be called a "radical." Actually, Christianity is the most radical thing in the world, surpassing all the imagination of men in its method, upsetting their philosophies and speculations, refusing to become merely one more religion among the many, daring to demand the abolishment of all other gods and religions.

The trouble today is that men have watered Christianity down, mixed it with so many worldly notions, and preached it so cautiously, that it has lost its radical distinction and become a mere commonplace to men. When Paul and his companions went out preaching the Gospel, they were accused of "turning the world upside down" (Acts 17:6).

PACIFISM and Other Things.

Dr. Kelly of the Connecticut State College reports the result of a survey.
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EDITORIAL

Rally to New Consecration

Perhaps Rally Day ought not be necessary, but it is in our churches and Sunday schools. People ought not to waver in their zeal for the service of Christ during the busy season, vacation months of the year, but they do—most Christians do. It ought not be necessary to call them back to the house of God and to new consecration, but it is with thousands of them. They ought to maintain their connection with the source of power complete and vital, but many are careless and loosen their grip and need to have their hearts turned to Christ kindled anew and their lives re-empowered. Whatever the ideal may be, the average Christian in the average church are far from it, and there is need of being repeatedly called to new and higher zeal for service. In fact, it is difficult to find one who is endeavoring to please the Lord his best all the time. The outstanding need of our men and women who are willing to do that. One of the chief aims of Rally Day should be to remind Christians of that need and to encourage them to accept the challenge.

We have some inspiring examples of such consecration.

Consider **Peter**. He did not reach the point of wholehearted consecration at once. We find him drawing his sword to defend his Master on Olivet, wavering and denying the presence of a maid at court, returning to his home after the Lord had called him away from it. But we see Peter the rock, defying all opposition, disdaining all threats, ready to face all dangers, imprisonment and even death for Christ's sake. From that time on he was a mighty power, preaching the Gospel with conviction that thousands were converted at a single gathering. As another has inquired, "When the roll is written of those who have molded and shaped the people and the world through the centuries, what king's influence will be written with that of Peter, Galilean fisherman?" Peter's consecration is a challenge to the centuries.

Consider **Paul**, always a man centered upon one thing, at his heart wholly set upon the destruction of Christ's enemies, and later, after his transformation, Christ-centered, passionately devoted to the extension of the Gospel. He was "breathing out threatenings and slaughter," he became the Paul who was "determined not to know anything but Christ and him crucified." Nothing could divert him from his one purpose, nor break his at-

tachment to the risen and exalted Christ. Satan tried to entice him with the allurements of the world; he tried to weary him with persecutions; he tried to frighten him with death, but he declared "None of these things move me." He was wholly consecrated to his Lord. And what a great work he accomplished! And how far-reaching his influence! "Neither Alexander nor Caesar, neither Napoleon nor Frederick the Great has had an influence in shaping the lives and destinies of peoples and nations to compare with that of Paul." His is the outstanding example of a Christ-centered life.

Later Examples. Coming down through the centuries, notice the stalwart monk, Martin Luther, who had tried to find peace with God through human efforts, but catching a vision of the futility of works, rises from his hands and knees, flees from the marble steps of Rome and hastens out to proclaim the truth that man is saved by grace. The revelation gripped him, mastered him, fortified him and made him unflinching in the face of all the cohorts of Satan. Consider John Wesley, who in the midst of the cold, formalism of British religion, had the fires of evangelism built upon the altar of his heart and went forth consumed with a passion for souls. And after these, think of Alexander Mack, that noble German whose heart the Lord had touched with a sensitiveness to the leading of the Spirit that was scarcely matched by any of his time, coming into a full grasp of the Gospel and the necessity of implicit obedience that so commanded him that he was led to separate himself from the formal, state church and face reproach and persecution that he might obey the Lord in all things. It was consecration of a high order that took possession of these men of God and caused them to go against the currents of their times and to willingly suffer much for Christ's sake. They are examples to us, as we are being called to a deeper, more vital spiritual life and to a more sacrificial service to Christ and his church. "O God, to us may grace be given to follow in their train."

Paying Our Share

What are you going to do about the church budget for the coming year? Are you planning to pay your share of it? Some of your members always do that; they can always be counted on to do their part in whatever the church undertakes to do. But the word is being passed around that some of you are not paying your share. If there is any truth in it, please think this thing through with me for a minute.

You make no pledge and you give very little or nothing during the course of the year. That is all very strange, for we well understand that you wouldn't pursue such a policy with regard to your share of a board bill, for example. You would insist on standing on your own feet and doing your part; it would be considered a matter of self-respect. But when it comes to your share of the church budget,—that's different. You are willing to sponge off of some one else.

There are several reasons why you should pay your share. First, you are morally bound to pay. It is a duty, your responsibility, and you are under the same obligation to discharge your responsibility in that matter as you are in the upkeep of your own automobile and the payment of your own house rent. Second, it is impossible for anyone else to pay your part. It is a duty to God and no one else can assume such a responsibility for you. Third, gratitude requires that you pay. In proportion as a man really appreciates his religion, he will give to support and promote it. Any one with a live sense of appreciation of the saving grace of Christ will want to make his proper gifts unto the Lord as offerings of thanksgiving. To refuse to do so would put him in the class with the nine lepers who received cleansing but failed to return to thank the great

Healer. And finally, you must pay your part to receive the blessing. There is no blessing promised to the person who can but will not give to the Lord's work, but the windows of heaven are opened upon him who does his full share.

But what is my share? you may ask—a perfectly proper question. The answer is given in such a way that you can decide for yourself what your share is. In other words, your share is not dictated by a fellow-member. The Lord Jesus establishes a principle and reports it through his apostle Paul, and that principle makes for absolute justice to all. "According as God hath prospered you." There you have it. Give according to your income. There is no statement at this point regarding the exact proportion of your income that it is proper to give. But the people to whom Paul wrote understood the principle of the tithe; that was widely known, for it was not a matter of Jewish legalism. The tithe was before the Jewish law and continues. The Christian standard is a tithe as the minimum. Give as much more than the tithe as God moves you to do, and as you are able to do. Be on the square about it. See that you really give "according as God hath prospered you" and give gladly, willingly, not slavishly, "for the Lord loveth a cheerful giver."

Now, if you are in the notion of paying your part, you may want to know when it is to be paid. That is important, if a person is to keep up with his payments. He who gives no attention to the proper time for payments to be made, is usually so far behind in his payments that he never gets caught up. So be sure that you get started right in your payments and keep up with the schedule; that is the only sure way of making good. And the proper time is set for us and is not a matter of personal choice. We read in 1 Corinthians 16:2: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." Give regularly, on the first day of the week; give as a matter of worship; give by habit, as regularly as you worship, and there will be no hurrying around to make up the shortage when the money is needed.

If you give in that manner, you will be paying your part on the church budget for the coming year; no one will question that. And if every one else will do the same, your church will need have no worries about coming out at the end of the year in the red. The church would never be in financial difficulties if every member would really pay his part.

"Clothed and in His Right Mind"

That is what Mark reports concerning the Gadarene demoniac after Jesus had driven a legion of devils out of him—he was "clothed and in his right mind." The man had not been clothed before, and the reason for his nakedness was that he was demon-possessed. There was something wrong with him on the inside. He had no conscience against being naked, for his mind and soul were as naked as his body.

Some one has suggested that if that poor wild man were here, he would be well qualified for a modern nudist colony, members of which, like that Gadarene, do not know how completely nude they are. But we are inclined to think that he would not need to be thus segregated, but might be permitted to roam at large without much consternation, for we have observed that not all the nudists have betaken themselves to colonies, no; and not even to the bathing beaches. They are to be seen walking and bicycling on our streets and frequenting our shopping places.

A young woman who goes out in public dressed in slippers, "shorts" and a handkerchief reveals herself to be as short in modesty as she is in dress, and is not deserving of as much

respect as her African sister who cannot afford slipper or handkerchief, and has never been taught to wear civilized dress. The loss of womanly modesty is a serious loss. When it is gone, self-respect has lost its keen edge, and consequently for the regard of others has suffered a decline. These are among the first-line defenses of virtue and no woman can afford to be careless about them, and much less can she neglect her Christian standing to guard.

It is true that clothes do not make the woman,—or man—but they often reveal her and betray her—and it is also true that clothes are made for the body and the body for the clothes, and common sense dictates summer wear for summer weather. Nevertheless, it is true that where people have met Christ, they will be found "clothed" and in their "right mind."

EDITORIAL REVIEW

MID-WEST CONFERENCE will convene at Carlisle, Nebraska and the date is Oct. 1-3.

WARSAW, INDIANA, CHURCH will hold their annual Home Coming and Rally Day on the first Sunday in October, as you will note by Brother Lindower's announcement this week.

SUNDAY SCHOOL INSTITUTE and Young People's Institute to be held at the Brethren Church, Mount Pleasant, Iowa, Thursday, Sept. 19th. Interesting discussions by pastors and laity.

ILLIOKOTA CONFERENCE will be held in the Carlisle Brethren church near Garwin, Iowa and certain instructions are given in this issue by the conference secretary, but the date of the conference is not given, though we understand it is Sept. 24-26.

BROTHER A. V. KIMMELL, whose picture appeared on the front page this week, was chosen president of the Foreign Missionary Society to succeed the late Dr. J. Allen Miller. We congratulate him on his election, and we congratulate the Foreign Board also, for in honoring him it has honored itself. By the way, Brother Kimmell's cut was made in our own engraving department, which is headed by Brother Donald Grant. Those who are contemplating having their portraits engraved done will find this a good place.

THE SAD NEWS of the tragic death of the eight-year-old son of Brother and Sister R. Paul Miller came to us as we arrived on Conference grounds at Winona Lake, Indiana, where Brother Miller was already in session with the members of the Home Mission Board, of which he is secretary. The little boy fell out of a tree, fracturing his skull, thus causing his death. The accident occurred on the Thursday preceding the opening of Conference. Our sympathy went out to the bereaved parents as soon as we learned of the tragedy, as did also that of the many delegates at Conference, and we bespeak the sympathy of their hosts of friends throughout the brotherhood.

ASHLAND COLLEGE is enrolling what promises to be the largest freshman class in its history. President Anspach, in his address at the initial Freshman Convocation, welcomed the class and said he thought the class was unusual not merely in numbers, but also in geographic distribution and in the quality of its students. They came from all the way across the continent, from the Atlantic to the Pacific, and there is said to be a fine array of talent in scholarship, music, dramatics, athletics and public speaking. And these splendid students meet a highly trained, friendly faculty, well qualified to direct them in their learning and character building.

F. M. S. DEPARTMENT

Louis S. Bauman, Editor
Long Beach, California

"Go Ye Into All the World and Preach the Gospel to Every Creature"

EDITORIAL

SECRETARY- TREASURER During the past several years, practically all the work properly belonging to the Secretary of our Society, has been done at the office in Long Beach, California,—by the Treasurer, assisted by Miss Longaker, our Office Secretary. The fact of the matter is, Miss Longaker, to all practical effects, has done the work herself. The Board, at its recent meeting, upon the urgent request of Prof. Alva J. McClain, for many years its Secretary,—and for many years and until recently, carrying the full burden of the office,—accepted his resignation, and combined the office of Secretary and Treasurer, by electing the Treasurer, Secretary of the Society. Brother McClain, however, continues to hold the extremely important office of Candidate Secretary, an office for which no man can be better fitted; and, prospective candidates for work under our Board, could address their communications directly to him in Ashland, Ohio.

OUR WORK IN ARGENTINA We are happy to report that the mission of Brother A. V. Kimmel to Argentina, has been a very successful one. Every missionary working under our Board in that country, seems to have thus expressed themselves with emphasis. The work down there has thoroughly investigated and completely reorganized by him. He brought back the good news that every church in Argentina has been doing good work, with one possible exception; and, that difficulties there, being corrected, great work is now expected at that point also. Our readers are invited to read very carefully the important minutes of the recent meeting of the Board of Trustees, held at Winona Lake, Indiana, and learn therein of the advance movements of our Society. We are happy to state that in Argentina, a native pastor of proven exceptional ability, Rev. Giacinti, is being added to our roll of National Pastors; that, our former North American missionary, Miss Larson, now, Mrs. Wagner, together with her husband, is returned to service, and enrolled among our National workers; that, a splendid young North American pre-graduate of our Seminary, together with his wife-to-be, are prospective missionaries, now seriously considering a call to that field. Argentina, reports Brother Kimmel, has many towns and small

cities, utterly without a herald of the cross, through which alone men can be reconciled to God, and saved with the great salvation. Brethren, God is expecting faithfulness on our part to this great mission field, the province of Cordoba, Argentina, which has been committed unto us!

ASHLAND COLLEGE Dr. Melvin A. Stuckey, retiring Moderator of our National Conference, in his recent Moderator's Address at Winona Lake, Indiana, declared that Dr. Charles Anspach, newly elected president of Ashland College, had authorized him to publically announce the following things:

1. That, Ashland College is a Christian, orthodox institution.
2. That, it adheres to the statement of faith adopted by the Board of Trustees in 1933.
3. That, its religious activities shall be promoted to such an extent that Ashland College will be known as an institution with a positive Christian point of view.
4. That, its classroom teachers and students shall discuss theories as theories, and facts as facts.
5. That, a favorable educational background and atmosphere shall be provided for those pre-seminary students who expect to enter the Graduate School of Theology for advanced work.
6. That, in order to give proper dignity and atmosphere to the Seminary program, the first new structure to be erected on the campus shall be known as a Memorial Seminary and Chapel Building.
7. That, every church in the Brotherhood is earnestly invited to support this phase of the new program by lifting an educational day offering yearly, and by providing, in addition and wherever possible, church scholarships for needy and worthy students.

Thinking not alone of our future ministry in The Brethren Church; but, thinking of our missionaries-to-be, if our Lord shall tarry, how we do praise our Lord who hath hitherto led us, that the newly elected President of our denominational College and Seminary, has the courage to announce to the world in this day of apostasy and unbelief, a program such as the above, for the College whose destiny he now directs. Unless the Brethren Church is utterly without a purpose and a vision, unless she no longer believes that she has a serious mission under God in this world, she will now rally squarely back of her President with a program such as that. We believe she is going to rally behind him. Everybody seems to have a new confidence in Ashland College. For it, a new day is surely dawning.

"Where Is My Money Going?"

By Louis S. Bauman, Secretary-Treasurer

"The Voice," the official organ of The Independent Fundamental Churches of America, in a recent issue, contained an editorial, in which was quoted a portion of a letter received from one of its subscribers. We re-quote:

"I sat down not long ago, and studied very carefully the Annual Report of the Foreign Mission Board of my denomination, and, in this examination of the itemized account of the expenditures, I discovered that a fraction less than 10c out of every dollar has served the purpose for which it was given. Small wonder that people who love the Lord, who give through such channels, are asking, 'Where is my money going?' I will tell you where it is going. It is going to pay high salaries to a lot of modernistic officials who live in luxury while the heathen are crying out for the Gospel."

Then follows a list of the various officers and their salaries, traveling expenses, rentals, etc., and the writer continues to comment:

"Besides these high salaries, there are a multiplicity of other things on which the money of God's children is being wasted. Shall I lie, and urge my people to give their money for **denominational missions** (boldface type ours) when I have conclusive proof that the money is not being used for that for which it was given?"

Just how much justice there is in that statement, we do not know. We do know that some salaries, some office rentals, and some other expenses on the home field are as necessary and as much spent for the work of saving the heathen as money spent on the field; for, without this work in the homeland, the work in the foreign land could not operate. Perhaps the writer did not figure on that. However, we do know that the sacred treasuries of God are being robbed when only ten cents collected out of every dollar for foreign missions, actually is spent directly on the foreign fields. We do know that while this may be an exaggerated picture, yet there is much justice in this complaint against many foreign Boards. But, we also know that the complaint can be registered against independent and undenominational mission Boards. The editorial seems to be a thrust on the part of this official organ of The Independent Fundamental Churches of America against "**denominational missions**." Else why did they publish this letter which certainly is a criticism of "**denominational missions**?"

However, we are happy to say that there is at least one denominational mission Board against whom the charge cannot be justly made. The others must answer for themselves. In the first place there is not a single official or missionary in the service of The Brethren Church who is "modernistic." Every last one of them is radically and out-spoking-

ly a "fundamentalist" in all that that term correctly implies. In the next place, the figures quoted in the above criticism can be almost exactly reversed, so far as The Foreign Mission Society of The Brethren Church is concerned. The Annual Report of our Society was published in full in the last F. M. S. number of The Brethren Evangelist—August 1935. It is also published in small booklet form, and can be had by any one for the asking. Therein everyone can find set forth clearly every dollar that the Treasurer of the Society received during the year, and in detail, just when and how every dollar spent was spent. Be sure and study it. Then carefully note these facts:

The total "Cash Expenditures" of the Society during the year, July 1, 1934-June 30, 1935, was \$37,115.17. From this justly must be deducted the item under "Miscellaneous Home Expense," because each item has to do with taxes on properties that came to us as gifts, and when sold, will return far, far more money to the treasury than taken from it. Also, the "Interest on Annuities" and "Expense on Annuity Properties" is not paid from gifts for foreign work, but is paid by incomes from Annuity Loans and from rentals of Annuity Properties. A glance at the "Summary" will show that from Annuity Properties and Annuity Interest, we received last year \$2,032.17, while we spent for taxes and upkeep on these properties, together with interest to annuitants, the sum of \$1,984.89. When the death of an annuitant occurs, the money automatically goes into the Treasury of the Society, thus placing us far ahead from a financial standpoint.

Also, another item of expenditure set forth in our report is that of the cost of the publication of Mrs. Gribble's book, "Undaunted Hope,"—an expenditure of \$364.76. It must be remembered that these books are an asset, inasmuch as upon the sale, the expenditure is returned to the Treasury. Now, subtract these two items, an expenditure of \$2,441.20, from the total expenditures, and we have a total real expenditure for our work amounting to \$34,673.97. This is the exact amount actually spent—money that will not be returned, except by the Lord in the day of His appearing. Now, note: of this amount, \$29,539.46 was spent—every dollar of it—ON THE FIELDS. It crossed the seas. And this amount represents, not 10c on the dollar given, but a bit more than 85c on every dollar given!

And, now, just a word as to the 15c that was

ent at home. Note the statement under "LITERATURE." \$1,800 of the money spent at home was ent for missionary tracts, etc., used to create interest in the work on the fields; and, for "The Brethren Missionary," now submerged with The Brethren Evangelist, used to publish missionaries' letters, reports, articles, etc., as necessary to the carrying on of their work as are the dollars that are changed into francs and pesos. Note other items: "Expense of Board Meetings," without which the work could not be carried on by our church; "Eastering Barrels," which added many, many dollars to those that went to the field; "Office supplies, typewriter, postage," as much missionary expenditures as if they had been used on the fields—all FOR the fields; and, finally, the salary of an Office Secretary," whose work is as essential to the preaching of the Gospel in the heart of Africa as of Argentina, as if she sat in an office in Bangui, in Rio Cuarto. No missionary would say her work not of utmost importance to them, as they send their numerous orders to be filled, their **this** and **that**, to say nothing of her work as stenographer and bookkeeper for the Treasurer, and for the receiving of all money sent in for foreign missions, receipting for the same, making out reports, and what-not. Who shall say that she does not earn \$100.00 per month for **expert** work expertly done? She, too, is a missionary. Then as to \$1,000.00 paid to Rev. Alan S. Pearce, as Treasurer's Assistant. The Long Beach Church pays at least twice that amount to its pastor for time he actually and necessarily uses in looking after the various interests of the Society, committed to his hands. We wonder if any other Church would do as much, to say nothing of the size of its gift to the Society at Easter time? To do this work for the Society, assistance the pastor must have, and that assistance given by Brother Alan Pearce—the society paying nine-ninths of his salary. There are no other salaries. The offices of the Society are furnished rent free by the Long Beach Church.

Think it over, and if you will think carefully and honestly, you will find that not 85 cents on the dollar, but 100 cents on the dollar given to The Foreign Missionary Society, goes into the necessary expenses of The Foreign Missionary Society of The Brethren Church,—foreign missionary dollars, every one of them, as much as if every one of them crossed the ocean. All the work done in the homeland, when done for and in the interests of the missionaries on the fields, is as much missionary work as if actually done in Karre land. It is an unjust charge, placed against foreign Boards, that because they use some dollars that are not changed into francs or pesos, they are not using those dollars properly for the purposes given. It is true, however, that any Board that would send only ten cents out

of each dollar given, to the fields themselves, needs to have its efforts microscopically examined. The record of The Board of Trustees of The Foreign Missionary Society of The Brethren Church—A DENOMINATIONAL Society, if you please—is before the world. We have no reason to make any apologies for it. Of it, we are not ashamed. And, we believe it will bear comparison with any and all—denominational, undenominational, interdenominational, or independent.

"WILL MY NICKEL COUNT?"

One of our dear little girls came to us one time after hearing a talk by Frank A. Kehrli, of The American Sunday School Union, and with a nickel wrapped up in a small envelope, asked: "Bro. Bauman, will my nickel count if I give it to him for that work?" Bless her dear heart, her nickel is the only kind of money that does count! There is a lot of waste—it cannot be helped—in all Christian work. Some tracts will be bought and given out that will be destroyed without having been read; some journeys undertaken that will bear no fruit; but we have always felt that the Lord sees to it that such waste is paid out of gifts that are made without any loving sacrifice, or given in the spirit that the Lord cannot bless. But that nickel—**that** nickel—well, **THAT** nickel, we knew the Lord would watch over it, guide it, and see that it bought the tract that will be read by some lost soul, and the seed thus sown will bring forth fruit unto eternal life. That nickel went into the hands of Mr. Kehrli, and he said he was going to see to it that it would "count." Some seed will fall among thorns, some by the wayside to be devoured,—but this seed shall not thus fall! It is because of this fact that the widow's mite was "more than they all." Yes! That kind of a nickel counts,—counts big! Let us have more like that!

The restless soul can find no satisfaction in the ambitions of earth. As he rises from one earthly throne to another, there is one higher yet he would attain. He is ever seeking, though he may not know it a "better country, even an heavenly." Only as the fetters fall from us, and we enter into ageless life of heaven will we be able to say, "I am satisfied."

Worldliness in a woman is more reprehensible since she is endowed with a gentle soul that makes all beautiful things possible to her. There can be no question that modern women are losing a vast inheritance by yielding to the lure of worldliness. There are no homes in countless families. Life has lost its majesty while mothers are wasting their time over card tables, or shouting from the hustings.

Marriage and Its Problems in Africa

By Elizabeth S. Tyson

This subject, of all subjects, has caused much controversy, not only in Africa, but is now one of the outstanding topics of discussion in the world at large. When Dr. Bauman asked me to write this article, I tried to imagine why I should write it; for, as far as the problems of marriage in Africa are concerned, I have not had much experience in dealing with the natives. That is the work of the native church, under the leading of the ordained minister. And, of course, you know that single ladies are judged to be rather free with their ideas on the proper procedure in training children; and, perhaps our advice on this important subject of marriage is just as freely given. Nevertheless, I still have powers of observation, and sometimes feel like the apostle of the early Christian church—"It is good for them if they abide even as I." However, we must not forget that marriage was ordained of God, and that it is a divine institution. Ever since the day when God said to Adam, "It is not good that man should be alone," man has married and woman has been given in marriage.

However that does not imply that they always "live happily ever after." Solomon, the man of much wisdom and experience, confessed that, "There be three things that are too wonderful for me, yea, four which I know not: The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and THE WAY OF A MAN WITH A MAID."

A missionary who had had thirty years of experience in active service in Africa, said, "If you had asked me to write out the solution for the marriage question of natives twenty years ago, I would have done so without any trouble; now, at this date, I wouldn't know at all what to write on the subject." Even in the remotest sections of Africa, the heart of a young man beats just a bit more rapidly when he beholds the one chosen to be his wife. Marriage, in itself, is not a great problem; but, what is the

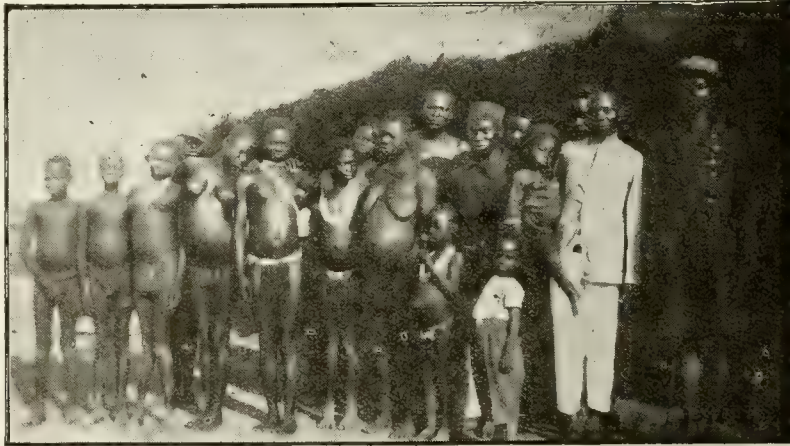
proper procedure for a native Christian in obtaining his bride? and, how is he to retain her through life or, it may be with some men, how to get rid of her and still stay in the church?

Quite often the missionary is asked for advice and, of course, wholesome advice is usually given. However, it sometimes happens that things would have been much better had the missionary left matters take their natural course, permitting the boys to marry the girl of his choice (or of his father's choice), instead of insisting that another one would be better suited to this particular boy. Of course, there is one thing we must insist upon, and that is that a believer cannot be unequally yoked together with an unbeliever.

What does the study of the native heathen marriage reveal? There is the polygamist who has two, three or four wives; or, a chief, he may have fifty or more. Of course, he loses some of them, but many stay with him until death. You may ask, "Are the wives jealous of one another?" I would say, "No, not at all, because each additional wife means divided labor."

An African's riches are counted not by money, but by wives. The latest wife taken into the harem does the drudgery. They do tell us, however, that the wives are jealous concerning their children. The polygamist, if he wants peace in the harem, must have no favorites among his children.

In Kareland, the first wife of a polygamist is called a "ma pou" (mother of the village), and she is really the Queen of the Hila (harem). Each wife will have a hut for herself and her children, and the chief's house will be centrally located in the harem. The wives will vie with one another in preparing their husband's favorite dish of chicken, antelope, termites, rats or monkey chops. Before eating, it is the duty of a faithful helpmeet to provide water for drinking and for the washing of the hands and mouth. As in Europe, the woman shines her



Chief Ngombe, wives and children; also a helper

's shoes, so in Africa the wife washes her husband's feet. Of course, she has no wash cloth, and her hands and the air substitute for a towel.

men, there are other men, not Christians, who have only one wife—not from choice, but from lack of money to marry a second woman. Often these men live together until death separates them; but, should there be no children to bless the union, the husband will accuse his wife of having an evil spirit and cast her off and re-marry.

The question is often asked, "Do they marry because of love?" The general consensus of opinion is, believe it or not, that very little love enters in, but that a man is a necessity. She is purchased, and, in the common mind, the woman becomes a chattel. She is the property of the man. However, let me say here, among our Christians there is real love, and although the girls are purchased, yet they are loved. You may wonder why we permit the girls to be bought. Of course, this is not our standard, but the girls do not marry a man who cannot pay for them. They are afraid that they will be cast off too easily. One of our Christian fathers had a daughter who was being wooed by one of the Christian boys, but the father refused to accept the usual dowry. At first, all seemed satisfied; but, one day the girl said, "No, I will not marry a man that does not pay me." And the boy said, "If I marry her without a dowry, later on she will refuse to obey me, and she will go for another man that buys her." They were not married. We must remember that the government recognizes the dowry system, not only in Africa but also in Europe. What difference does it make whether the man pays the dowry or the bride's family, as is the case in France? In fact, if there is a civil ceremony (which is absolutely necessary before they may have a religious ceremony), the dowry must be paid.

Let us look at the procedure in securing a bride among the unconverted, or rather among the Africans. I have not made a definite study of it, but I have made a number of inquiries. Both the girl and the boy must enter the bush school and have instruction as to their duties and responsibilities. A girl is taught that she must be subject to her husband. The word "obey" is still in the African matrimonial vocabulary!

In some instances, the initial payment is made to the girl when she is still an infant, or often when she is three years old. The father of the girl stipulates what he expects for his daughter, and it may be that he will ask for three goats, two chickens, one suit of clothes, spears, knives, mats, sieves, usually a dog or whatever the family may be in need of. In addition to the already-named articles, the father will ask for fifty francs. Of course, this varies with the tribe, locality and the status of the individual involved. At one time, after the father of the bride had demanded the stated dowry, he turned to

his wife and said, "Now, what do you want?" Slowly she came forward and quietly said, "I would like a goat for the wedding feast."

The man may then take his wife at their conception of the age of puberty. If she is not old enough to be taken, then she must stay under the care of perhaps her future mother-in-law for protection. On the wedding day, a feast is prepared and the invited guests sometimes bring gifts. In Kareland, they bring earthen pots; and, if you could enter a Kare hut, you would find tiers of earthen pots. These are the bride's wealth. On the Gold Coast in West Africa, the bride makes a call on all her friends to borrow wedding presents, as the number of presents displayed on her wedding day shows the popularity of the bride among her friends. After the wedding day, the gifts are returned to their owners.

A man really can never fully pay for his wife at one time; he must continually keep making additional payments. Sometimes these payments may be the making of his father-in-law's garden, or the carrying of wood. When there are children born of the union, a gift must be again made to the wife's family. These children become the property of the father's family, and upon separation (either by death or divorce), the children go to their father's brothers.

When a Christian marries, the same custom is sometimes followed of the father deciding on the dowry for the girl. Sometimes a boy may see a girl whom he admires, and he offers to carry wood for the girl's family. If they accept the wood, the boy is also accepted. Likewise, a little girl may be attracted by a certain young lad, and she will prepare a delicious pottage, getting all the so-called dainties available, and then present it to the boy, through the family. If they receive it, this is considered almost like an engagement. This custom also applies to the natives apart from Christianity.

The form followed by our Mission is to have the bride and groom, with their parents, come before the native church and publicly declare that all the dowry has been paid. Then the pastor of the church shows them the scriptural meaning of marriage and admonishes them to love, cherish and obey, closing the ceremony with prayer. Of course, no wedding would be complete without a feast, and usually a goat is given and there is much merriment and joy.

I have not touched the real problems, such as the admission of polygamists into the church, the Christian status of the wives of the polygamist, the paying of the dowry, or the question of divorce. As a Mission, we do not admit polygamists or countenance divorce in the church, although these problems are still serious ones and are still unsolved, at least in the majority of organized missions. Perhaps some day a solution will be found, but in the interval may we be faithful in preaching the Word of God, and keep a high standard of this most sacred institution.

Opening Work at Paoua

By Rev. Orville D. Jobson, Bassai, F. E. Africa

In December 1933 we placed two Karre workers at Paoua, one of the new government posts in this district, to begin evangelization. Paoua is in the Tali Tribe, a sister tribe to the Karre. The dialect is different but our workers, with a little adaptation are readily understood. Paoua has had a very rapid growth, there being now over 5,000 people in the vicinity.

In the early days before government occupation was begun in earnest, we made a visit to the Tali people and received a warm welcome from every village. Paoua was just a common bush village as the others and chief Yatjere was but one of the five important native chiefs. That was in 1923—twelve years ago.

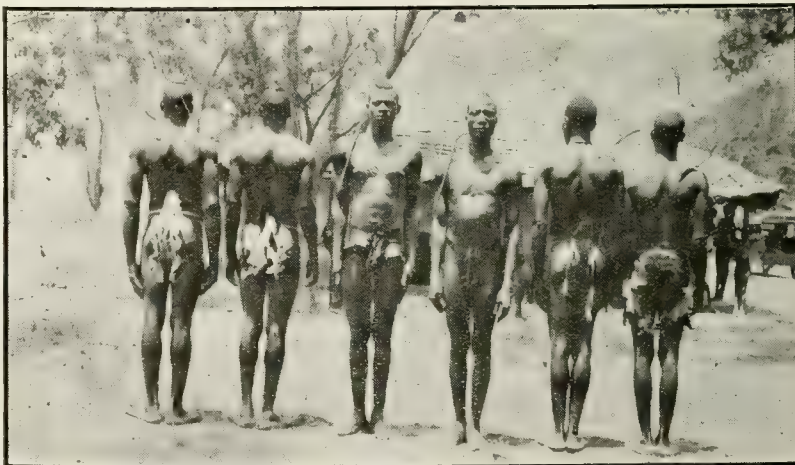
Today all is changed. In 1927 Paoua, because of its central location between the Karre and Kabba Tribes was chosen by the Government as an Administrative center for these three tribes. An automobile road was built from Lia to Gore, running through the Tali and Kabba Tribes, and the nearby villages were moved to the road. Some of the villages rebelled against moving and the government was obliged to send a military detachment to force the rebellious villages to the road. The Tali, like the Karre, prefer their old sites. There their ancestors are buried and their whole life is woven about the old familiar scenes.

Our next visit was in 1928 March. The military detachment was still at work. Only four villages were then to the road. Gouzarra, Gouze, Bailaou and Paoua. Paoua was completely changed. The village had moved from the old site so shady and secluded to the side of a long barren hill destined to care for a growing government. Chief Yatjere had been killed and his son Ilya was chief in his stead. Ilya remembered the visit of five years before and wanted us then to establish a chapel point and send them a worker. I walked with him to the top of the long hill, and there designated a spot which I told him to guard for a chapel site which I promised him we would occupy in the near future.

Furlough of 1930-1931 intervened and it was not until 1932 that our attention was again drawn to the Tali. This time however definite action was tak-

cn. We found the auto road lined with villages from Lia to Paoua—a distance of 23 miles. The military detachment had withdrawn and peace reigned. After several days of exploring we decided on M'Baindi as our Tali Chapel because of its central location. We began work there in February, 1932, and God has richly blessed the work from the beginning.

Paoua however was not forgotten. In December 1933 we felt the need of reaching the many people in and around the Post and took our first steps in this direction by sending two workers. By this time Paoua had grown considerably, there were five stores, (little native shops) several large Mohammedan villages, native traders, a number of clerks and other foreign population, which are known to us as "population



Men of the Kabba Tribe

Note the fine, tall physical bodies of the men of the Kabba Tribe

flotante" (roaming or town population) A good number of these had heard the Gospel at our own and other Mission Stations in Oubangui-Chari and Cameroun. By these as by the village population we were warmly received.

In spite of the difficulty this town population created; for they do not understand the local language, but use the Sango, the commercial language of Oubangui; we tackled the work in good faith, feeling that the Lord was calling us there. In the mean time the Lord sent us a convert of the Sudan Interior Mission of Nigeria, whose home is in Oubangui. He had a fair Bible training and could read and preach from the Haousa Bible (the language of Nigeria). We brought him to Bassai in July 1934 for instruction in the Brethren faith, so we could use him as a leader for this town population at Paoua.

About this time a Kabba Station came under consideration and a committee appointed to locate a site led to the conclusion in November Paoua might serve this purpose, but the administrative post for the Kabba and at the same time give the new station the impetus of this growing work. A tract of 20 acres was secured and temporary construction was begun, preparatory to missionary occupation. In January 1935 however, the Field Council decided to open the Kabba Station in the heart of the Kabba Tribe, 35 miles north of Paoua, and continue to develop Paoua as a Chapel point for the Bassai Station.

Having chosen Paoua as our Tali Chapel, we transferred our worker, Jean Noatimo, from M'Baindi

to take charge. Since our Nigerian worker was given charge of the town population and maintained one of the original two workers to teach the Bible to a class in Tali. Thus a force of three workers with their wives, our work started off in 1935 with great hope.

Many have accepted the Lord, from the town population and local villages. In other groups there is a number of Bible workers. We have sold out to 100 portions of Scripture since the start of the year. The interest is growing and we trust the Lord will continue His blessing. On March 31st, with our

Bassai missionary force and Dr. G. Jobson we dedicated a new Chapel at Paoua with some 350 in attendance. Two languages were used and the service was long, but all enjoyed the service and we were especially blest. The Chapel cost about thirty-five dollars, nine dollars was given by the town population, and eleven dollars by dedicated labor and offerings was given by the Tali, the balance was given by the Mission. In addition to this chapel building, there is a missionary residence of one room, with necessary outbuildings, a garage, a class room and three teachers houses. Four workers live on the place—all Christians from the M'Baindi Chapel—and the school is cultivating the ground.

Paoua is fifty-two miles from Bassai, and visits are made occasionally.

(Continued on page 14)

The Holy Spirit Hovering Over the Dark Waters of Africa

By Miss Mabel Crawford

Bellevue par Bossangoa par Bangui,
French Equatorial Africa.

Intercessors:

meetings in His name from the
vive-ites!

ce again we want you to rejoice
us and continue with us in prayer
e place before you some of our
and problems. These are busy
hs at Bellevue, and no doubt many
u can reiterate that same thought
ur own lives; yet, we should never
o busy that we let the fact that
re "careful about many things"
n out that "better part." Much
we do day by day, yes, even on the
on field, is a thing of passing mo-
; but, this time we spend before
hrone will bear fruit unto eternity.
our Father help us to truly realize
fact, and grasp the great power
He has placed within our reach.
aps as never before in the history
e world, there comes the challenge
o your knees, O Christian!" The
d, in its muddle of modern govern-
is, is challenging us to prayer. Our
America is sadly in need of prayer.
a is needing what only the praying
tian can provide. Yes, and Belle-
this little spot in the heart of the
ck Continent," is calling for the
it should have in the prayer life
ery Brethren Christian.

e are reminded that, as we come
e Lord, we must first approach
with thanksgiving. So we bring
u this afternoon just a few of the
s which cause to swell from our
most beings, pains of joy and
e to our Lord.

e believe God is working in the
s of our people as never before,
ve praise Him for it. Our Sunday
l attendance has been wonderful,
more than seven hundred every
We have twenty-three classes now
t by natives, who receive the les-
selves in a class three morn-
of the preceeding week.

ise God for the remarkable pro-
that has been made by the fifty
l children, and more than twice
number of vernacular students in
eading of the Gospel of Mark. One
r most recent introductions for
drill is the old-time Christian En-
r Sword Drill. And the children
are just as efficient in the use of
"sword" as any Christian Endeav-
ld at home. Of course, they don't
as big a sword to handle, but I'd
nge any child at home to find
hapter and verse in the book of
any quicker than some of our
en here. And perhaps many of
read with more understanding of
they are reading than children at

need for more prayer and a

realization of that need, has sprung up
in the hearts of our people. Many of
them are meeting at 5 A. M. for this
purpose. There are four groups meet-
ing at various places on the station
every morning. It is completely "na-
tive," although I do go to the school
children's group once or twice each
week, that they may know that I am
interested; and, then, too, because I
enjoy praying with them. It brings a
real blessing to my own soul. From
these early morning trysts, we expect
more power than we have ever had be-
fore.

We praise God also for some of the
reports coming in from our chapels.
The new chapel at Bouca reports hun-
dreds in daily service, and numbers
over the thousand mark on some Sun-
days. In addition to the work in Bouca
proper, our two workers take turns go-
ing to two villages a day's journey
away, where the chiefs have built small
"prayer houses" that they might gath-
er their people together to hear the
Word. While one worker stays at
Bouca, the other takes the three-day
trip necessary to go, spend a day with
them, and return to Bouca. Bossangoa
reports very large crowds also. The
Lord willing, Mrs. Foster and I expect
to go to Bossangoa Saturday to spend
a week among our Christians there. I'm
going to spend part of my school vaca-
tion teaching at the chapel—like the
postman who took a hike for his vaca-
tion!

There is one answer to prayer that
stands out as very few have in my ex-
perience, and I cannot help but share
it. For two months Miss Bickel has
been at Bassai caring for Miss Myers,
who dislocated her hip. As a result, the
medical work has fallen into the unex-
perienced hands of Mrs. Foster and
myself. Naturally, at such a time we
would be overwhelmed with unusual
cases. We have had one death, but, God
has so richly blessed in the many other
serious cases that we rejoice exceed-
ingly.

The wife of our station Bible teacher
was about to have a child. One morn-
ing she complained of a severe head-
ache and had other symptoms of the
"flu." Because of her condition, we
could not adequately fight the disease
with drugs. In a few days her baby was
born, perfectly normal, but it only lived
a few minutes. The mother, just a
young girl, got much worse. Her tem-
perature kept mounting. We wondered
if she might have septic fever, but, as
her symptoms all pointed to "flu," we
treated her for that. She got no better.
One day after lunch I found her tem-
perature above 105. We decided to
wrap her in wet blankets to try to re-
duce the fever, drugs having failed to

do anything. By the time all was in
readiness to bathe her, her tempera-
ture had reached 106. Since she sat up,
talked, was perfectly rational I thought
my thermometer must be "off," but,
another thermometer told the same
story.

While waiting for water to be car-
ried from the river we, Mrs. Foster,
her husband, and the two medical boys,
had special prayer. In prayer we re-
called the story of Peter's wife's moth-
er, very familiar to them from their
study of Mark. Most of the afternoon
we spent by her bedside. While there
she had a vomiting spell and said to
me, "Mademoiselle, I'm dying!" I told
her God could still raise her up if He
wished, but if He wanted her to go to
Him she should not be afraid.... She
clearly and calmly replied that she was
not afraid to die. What a testimony
from a child just out of heathenism!
Do foreign missions pay? Yes, a
thousand times, yes!

After supper I returned, to find her
with a large enamel pan for a pillow,
apparently enjoying the supper her
mother was dropping into her mouth
from the ends of her fingers. Her
temperature had dropped three degrees.
"He touched her hand and the fever
left her." Once again, that healing Hand
had been stretched forth; once again
the scene in the home of Peter had been
reenacted. I believe she was healed just
as truly by divine touch as in the days
of His earthly ministry. This incident
happened on Thursday. By Saturday her
temperature was normal, and the fol-
lowing Tuesday she was able to be out-
doors. Although regaining strength
slowly, she is well and long ago off
the patient list.

Last Saturday a large tree about one
hundred and fifty feet from the house
was shattered by lightning. Mr. Fos-
ter was out in the yard at the time,
while Mrs. Foster and I were in the
front room where she was playing at
the organ—"Held in His Mighty Arms."
What a safe place to rest from the
storms round about, be they storms of
the elements or the storms of sin that
are sweeping this old world. We praise
Him that no evil can penetrate within
the circle of those sheltering Arms, and
that there we can rest from all that
would alarm.

With thanksgiving make your re-
quests. And this afternoon we say
again: Pray for dark Africa. Pray for
every mission, every missionary, every
light spot in the north, south, east and
west of this great continent. And es-
pecially pray for this great territory
that has been entrusted to us as Breth-
ren. We all need prayer so badly, mis-
sionaries, native Christians, heathen
neighbors alike.

Join with us in a great volume of
prayer that God will thrust forth two
workers speedily to go to Bouca. It is
a large government post in the Mangea
tribe, outside of our language area and
80 miles away. Now the time is ripe
for a great in-gathering there. People

miles around want the Gospel. Two inexperienced native workers cannot properly care for the work, and it is impossible for the missionaries to go that far more than once in two or three months. Are we to let them call in vain for Light when we have only to pray and He has promised to send forth laborers? Thousands in the Bouca region are calling for a missionary. Are they to be disappointed?

The Apostle Paul gives sufficient proof that it is not the will of the Lord that His children remain babes. Here at Bellevue we have so many babies... nice husky, healthy babes of whom we are very proud, but after all, they are still babes. A few are beginning to grow-up, but the progress is slow. I believe even the natives themselves feel it, and, from this inner need has come their morning prayers. A number of heart-breaking major sin problems have come up lately, and we hope that the treatment of them has strengthened the others and made them realize that we are not of this world. Will you not have a part with us in the spiritual growth of our children? Faithful prayer for them can do what teaching alone will never accomplish. One has to live among them to realize how deeply ingrained is the old life, and often times we are unaware of it all.

Pray for our twelve chapels with the native evangelists and catechist at each place. Our workers stay out now for three months at a time, then return to the station for a week of teaching, followed by communion. What a blessing it is to them to get back for a week before starting another three months away from home. Some of the chapels are in a death grip with the powers of darkness. Just now Satan seems to have the advantage, but to unwavering faith the victory is assured, hence, we refuse to admit ourselves "licked" and are looking for superstition to be broken down. Pray especially for Saumbe chapel in this connection.

During the morning, we are busy here with more than 150 children in the various classes of French School and catechism. At the noon hour, there are two reading classes for the working men. The afternoon is devoted to Bible for the school boys, a catechism class for leper children, and a reading class for women. Needless to say several of us are kept busy. Pray for all these classes. "The entrance of His Word giveth light," and we expect great things from our children. If he tarries, the work of the future depends upon the teachings of the present, and we need so much wisdom, more than human for the task.

Pray that we may all have strength and increasingly so that our light may shine just a bit farther, and brighten a bit more of our corner. And we do not forget to pray for you as a group, and, as we know you, individually. May He richly bless and keep you.

An Appreciation of Rev. A. V. Kimmell's Work in South America

By Rev. Clarence L. Sickel, Rio Cuarta, Argentina

To The Members of The Foreign Missionary Society of The Brethren Church

With thanksgiving and praise to God, we once again send in a report from the South American field. Another year has come and gone, a difficult year, but as we meditate upon what has been accomplished we are led to exclaim that our God is indeed a miracle working God. Through the hard times, we can now see that He was with us and led us on by His hand. We have had trials, discouragements and hard places, as you well know, but through them the Lord has blessed and they have become a part of the "All things that work together for good."

As we face a new year, we have the firm conviction that the work here in Argentina is faced towards bigger and better things. The need for the Gospel never has been greater. A finer spirit of loyalty and sacrifice on the part of the little group of workers never has been felt; and, we have the consciousness, as never before, that the Lord is working. Praise His Name!

The credit for much of this splendid, encouraging outlook, we believe, is due to Brother Kimmell's visit. When the cable came giving us word of his coming, we reverently said, "Praise the Lord!" It was an answer to prayer. Now that he has come and gone, and some of the results of his visit are visible, we again say most fervently, "May His name be praised." We honestly believe that every sacrifice made, every dollar spent, every effort put forth to send Brother Kimmell to the Field was well worth while and will bring in returns a hundred-fold. His coming has meant everything to our work in general.... The work has been completely reorganized, and we have every reason to believe that there is a clean field for action and that we may expect great things in the future. Definite plans have been formed and we expect definite results. We have a great field and a great Message; so forgetting those things that are behind, our desire is to press forward.

His coming has meant much to the Argentine Church. The Board has been more or less an abstract quantity to her. Now she has come to know Brother Kimmell as the representative of the Board. She found him to be really human and friendly to all, which was a point upon which many of the members remarked with surprise. They found him to be earnest, zealous, one who knows God and is consecrated to the ministry. They found in him a true brother in Christ. Through him they feel that they know you all, and feel more closely allied to the entire brotherhood at home. Brother Kimmell has

made the church here see, in a way that the missionaries never could, the brotherhood at home has a real place for them here. That the offering will not come from a great rich country many here believe, but from sacrificial giving. All of this will result, we believe, in greater unity of purpose for our churches, and a greater appreciation of the privileges they have enjoyed through the Gospel being brought to them.

...The weeks of fellowship with Brother Kimmell here, his straightforward messages, given under the conviction it is true, have been deeply appreciated. There has been a drawing together of the members that has been most noticeable.

Brother Kimmell's visit has meant much to the national pastors.... In personal conversation with all of our workers, I believe their contacts with the Board's representative have brought forth a new respect and appreciation for the Board. They seem to be wide awake, more zealous, more willing to 'spend and be spent' than they ever been.

I believe also that Brother Kimmell's contacts with missionaries and workers of other denominations has brought further aid.... It has been good for other churches to meet so splendid a sample of Brethrenism.

And then, may I add a personal word. Only those who have been in the Foreign Field for a number of years, more or less isolated from other workers can know what A. V. Kimmell's coming has meant to the missionaries. Brother Kimmell has ever been close to me since the day he took me when but a child, through the waters of baptism; but, never more so than in these weeks of daily contact, bumping over Argentine roads, or living through hard places, of sweet fellowship together. We praise the Lord for what he has meant to us. He has left us refreshed, with new eagerness and purpose for the work ahead, and greater determination to go forward in His strength.

I will not go into details about the work, its conditions, its possibilities and plans for extension, etc. We are convinced that the Board will receive a more thorough idea of their mission field under the Southern Cross than through Brother Kimmell than could be conveyed by pen. During the short six weeks with us, via auto and train, he traveled over three thousand miles. He knows our district from north to south, from east to west. He has a personal acquaintance with workers, pastors and members. I believe he is capable of back to you a careful estimate of the work here.

IMPORTANT MINUTES

Board of Trustees of the Foreign Missionary Society of the Brethren Church

Annual Meeting, Winona Lake, Ind. August 22 to 30, 1935

at: Charles H. Ashman, L. S. man, H. A. Kent, A. V. Kimmell, McClain, Charles Mayes, U. J. ely, Mrs. F. C. Vanator and Mrs. L. Whetstone.

man: A. V. Kimmell.

ons: All sessions were opened Scripture reading and prayer closed with prayer.

on South America.

her Kimmell presented his report s trip to Argentina, concluding he recommendation that a new ary be immediately discovered ent down there.

er and Sister Wagner, South erica.

otion prevailed that the Board e Brother Kimmell's action of Brother and Sister Wagner (nee n) the status of national work-

ti, South America.

otion prevailed that the Board e Brother Kimmell's action in Brother Giacinti on as a nation- ker.

s to Rio Cuarto Property.

otion prevailed that in addition \$300.00 already granted on re- for the general building at Rio , the Board also allow an addi- sum not to exceed \$200.00 for me purpose, providing that the gation at Rio Cuarto undertake ed repairs in the church hall, own expense.

l Stewardship in Argentina.

otion prevailed that we recom- to our Superintendent, Brother ce L. Sickel, and to his corps of s, the formulation of plans for g Biblical stewardship, and also atic giving in all our mission s in Argentina.

ed Addition to Huinca Renanco urch.

otion prevailed that we pay 1500 o the Huinca Renanco Church on proposed addition to the church, ed they raise a like amount.

Allowance to South America.

otion prevailed that we increase onthly allowance for Field Ex- in South America, to \$325.00.

Secretary.

otion prevailed that Miss Long- re-employed for one year as Secretary, at the same salary.

Meeting, 1936.

otion prevailed that the Annual g next year shall open, as usual, rsday morning, 9 o'clock, prior onal Conference.

nt to Treasurer.

otion prevailed that the Board e to employ an Assistant to the er.

Editorship of Magazine.

A motion prevailed that the present Editor, Dr. Louis S. Bauman, be continued.

Easter Offering Publicity.

A motion prevailed that the Easter Offering publicity be conducted from the office of the society.

Home Director for South America.

A motion prevailed that Brother Kim- mel continue as Home Director for South America for one year.

Deputation Director.

A motion prevailed that Brother Kim- mell continue his work as Deputation Director.

School for Missionaries' Children in Africa.

A motion prevailed that the Board approve the opening of such a school, it being understood that the same shall be approved by the African Field Council, subject to the following conditions:

- (a) That the teacher of said school be one of our own duly accredited missionaries.
- (b) That the expense for the course of study in such a school shall be borne either by the parents of the children therein, or by special gifts, apart from the regular funds of the Board.

Approval of Missionaries Returning to Field From Furlough.

A motion prevailed that in the future, all missionaries home on furlough, before their return to the Field, shall be approved by The Foreign Missionary Society of the National Conference, except in case of emergencies.

Return of Sheldons to Africa.

A motion prevailed that Brother and Sister Sheldon be approved for return to the Field, pending approval of their medical examinations.

(Approved by General Conference August 29, 1935)

African Field Superintendent.

A motion prevailed that Brother John W. Hathaway be Field Superin- tendent for the coming year.

Approval of Brother Kimmell's South American Report.

A motion prevailed that the report of Brother Kimmell on file, regarding his findings and settlement of South American affairs, be accepted and approved in every instance, and that the Board expects that all workers shall work in harmony with this program if they are to remain in the employ of our Board.

Vote of Appreciation on Kimmell Trip.

A motion prevailed that the Board express to Brother Kimmell its appre- ciation for his labor, effort and his suc- cess in dealing with the South Ameri- can problems,

Vote of Appreciation to Philadelphia Church.

A motion prevailed that the Board express to The First Brethren Church of Philadelphia, its appreciation of their granting Brother Kimmell a leave of absence for this work.

Support of Missionary by Cambria County C. E. Union.

A motion prevailed that this Board express its deep appreciation and in- terest in the proposal of the Cambria County C. E. Union to undertake the support of a missionary in Africa, as reported by Brother Ashman.

Mrs. Kennedy's Return to Africa.

A motion prevailed that we approve Mrs. Kennedy's return to the Field, sub- ject to final medical report. (Approved by General Conference, August 30, 1935).

Miss Emmert's Return to Africa.

A motion prevailed that we approve Miss Emmert's return to the Field, subject to final medical report. (Ap- proved by General Conference, August 29, 1935).

Approval of African Annual Report.

A motion prevailed that this Board acknowledge with deep gratitude, the fine report rendered by Brother Hath- away, Superintendent of our African Mission, and that the report be made available to the members of the Breth- ren Church throughout the homeland.

Missionary Handbook.

A motion prevailed that a Missionary Handbook of Facts be prepared and published immediately following Con- ference; the work of preparation, publi- cation and distribution to be in charge of Mrs. Vanator and Mr. Bauman, edi- tors of our missionary publications.

Representative on Publication Board.

A motion prevailed that Brother Ash- man be named as the Board's represen- tative on the Publication Board.

Terms of Representatives on Publica- tion Board.

A motion prevailed that Brother Ashman be appointed for a term of two years, and Brother McClain for a term of one year.

Tabers' Furlough.

A motion prevailed that Brother Bauman be authorized to arrange with the Tabers to return to the homeland before they start on their term of ser- vice in Africa.

Treasurer's Report.

The Treasurer reviewed his Annual Report, and, on motion, it was ac- cepted with thanks and thanksgiving.

Amendment to Constitution.

A motion prevailed that we recom- mend to the Society the amendment of our Constitution, Section IV, Officers, as follows:

"The management of this Society

shall be vested in a Board of Trustees composed of eleven (11) members chosen for a period of three (3) years each. The Board of Trustees shall be elected by and from the Active members at an annual meeting of the Society to be held in connection with the General Conference of the Brethren Church. Each active member shall have one vote, either in person or by letter sent to the Secretary. The Woman's Missionary Society shall have the right to offer nominations for two memberships on this Board."

Election of President.

A motion unanimously prevailed that the Board suspend its customary rules and elect the present Chairman (A. V. Kimmell) as President.

Candidate Secretary.

A motion prevailed that Brother McClain be appointed to the position of Candidate Secretary.

Election of Secretary.

Brother McClain having resigned as Secretary at the close of his present term, a motion unanimously prevailed that the Board suspend its customary rules and elect Brother Bauman as Secretary.

Election of Treasurer.

A motion prevailed that Brother Bauman be elected as Treasurer.

Election of Trustees.

A motion prevailed that Brothers Kimmell and Ashman be recommended to the Society for re-election as Trustees for the regular term of three years. (This recommendation was approved by the election of these men by the society in regular session, Thursday, August 29th. Also, the Society elected to the Board, in accordance with Amendment to the Constitution, Mrs. S. M. Whetstone for a term of two years, and Mrs. F. C. Vanator, for a term of three years).

Missionary Residence.

Miss Helen Garber and Mrs. Fred Frank, representing the Sisterhood of Mary and Martha, met with the Board, to discuss the proposed Missionaries' Residence. It was decided to leave stand the Board's action of last year.

South American Report to Ministerial Associations.

A motion prevailed that this Board request a bit of time from the Ministerial Association, for the purpose of addressing them concerning the South American Field. Appointment was arranged, and Brother Kimmell addressed the Ministerial Association on August 30th.

South American Bible Coach and Equipment.

A motion prevailed that necessary repairs to the Bible Coach and tires be authorized, and that the sum of \$100.00 be allowed for special equipment.

Transportation of Tent.

A motion prevailed that for the present, transportation of the tent be hired. **Millheiser Estate.**

A motion prevailed that Brother Bau-

man represent the interests of this Board in the matter of the Millheiser Estate, to act with Brother R. Paul Miller of the Home Board, and a member of the Brethren's Home Board and Benevolences.

Conference Approval of Outgoing South American Missionaries.

Because of the extraordinary existing circumstances, a motion prevailed that our Candidate Secretary be instructed to request from our General Conference, its approval in advance of our selection of a missionary and his wife to go to the Argentine. (Approved by General Conference in regular session August 31, 1935).

Business and Inspirational Session

Thursday, August 29, 1935, 9 A. M.

All members of the Board and missionaries on furlough were called to the platform. Brother A. V. Kimmell presided. Opening prayer by Brother Louis S. Bauman.

Brother McClain announced election of A. V. Kimmell as President, succeeding Dr. J. Allen Miller.

1. Amendment to Constitution.

A motion prevailed that the Society adopt amendment to the Constitution, presented by Brother McClain, as follows:

IV. Offices

"The management of this Society shall be vested in a Board of Trustees composed of eleven (11) members chosen for a period of three (3) years each. The Board of Trustees shall be elected by and from the Active members at an annual meeting of the Society to be held in connection with the General Conference of the Brethren Church. Each active member shall have one vote, either in person or by letter sent to the Secretary. The Woman's Missionary Society shall have the right to offer nominations for two (2) memberships on this Board."

2. Election of Trustees.

A motion prevailed for the re-election of Brothers A. V. Kimmell and Charles H. Ashman as Trustees for the regular term of three years.

3. Election of Trustees from W. M. S.

A motion prevailed for the election of Mrs. S. M. Whetstone, for a term of two years, and Mrs. F. C. Vanator, for a term of three years, to serve on the Board as voting members from the Woman's Missionary Society.

4. Approval of Returning Missionaries.

A motion prevailed that Conference approve return to Africa of the following missionaries, pending satisfactory medical examinations: Rev. and Mrs. Chauncey B. Sheldon, Miss Mary L. Emmert and Mrs. Wilhelmina Kennedy.

Brother Kimmell gave a report of his recent trip to South America, which was followed by addresses from Miss Emmert and Miss Nielsen.

The session adjourned with prayer.

TREASURER'S ANNUAL REPORT

As a matter of economy of la finance, it was decided this year to publish the Treasurer's Annual in The Brethren Evangelist. This was done in the issue of August 3rd. The regular booklet was not published. The report is incorporated in form together with Financial Report of all Auxiliary Organizations of the Brethren Church. Should any one of these booklets, it may be written to the office of the Treasurer, 1925 E. Fifth Street, Long Beach, California.

We are rejoicing greatly in the year offerings of the various Foreign Churches to Foreign Missions totaling \$42,228.38. This was an increase of almost \$5,000.00 over last year, for which we praise the Lord and wish hereby to express our thanks to every individual having had a part in the victory.

In this connection, we wish to commend the Brethren of the Christian Church of Indiana, of which Brother Klingensmith is the pastor. On account of a misunderstanding and to the fault of some of his members were unable to meet their pledges on time, due to lack of employment, their offering did not get to us in time to be included in this year's report, but is included in the Financial Statement in this issue of The Brethren Evangelist. As a result of much prayer and sacrifice, the Christian Church gave the largest offering in its history.

OUR IGNORANT INTELLIGENCE

A resident alumnus was sitting in the college library when he heard from the captain of the college baseball team a strange question: "Say, doc, did you know thunder was Paul?" Such ignorance of God's Holy Book seems almost unbelievable in favored America. The young man must have been in college a considerable time to have been maintained of the baseball team. He was a reading young man or he would not have been in the library. Yet he had never heard of Paul, or could not know who he was. Evidently that young man was a stranger to Sunday school and church. He was a stranger also to the college chapel, for in every college the name of Paul must be mentioned occasionally. Even Jews would hardly refuse to sit at a seat with the mighty men of Israel. God pity America if that young man is typical of any considerable group. Certainly there yet remains much work for the Sunday school.

—Watchman-Examiner

Opening Work at Paoua

(Continued from page 10)

for oversight and spiritual help. Paoua is destined to be just a stepping point, yet there is sufficient work for a missionary. What wonderful opportunities Africa presents to the Christian servants of Christ.

mafuerte, Argentina

y Rev. Charles F. Yoder

une 29th the Brethren mission
afuerte celebrated its second
ly love feast of the year 1935.
ommunions are always a time
t blessing for all who can at-
his time our hearts were sad-
by the absence of one who had
isciplined and of several fami-
o were prevented from coming
ness, absence or work, several
shed to come from the neighbor-
n of Rio Tercero were prevent-
he interruption of the omnibus
by a recent collision in a cloud
which cost three lives.

ver we were cheered by the
of the members of my family
e in Cordoba and by the pres-
Brother Kimmel who thus was
participate in his first love
n Argentina. He gave a very
talk to the people which was
appreciated by all. Before the
ion service there was a special
tion service in the forenoon at
ne more convert, a young lady,
ptized. Some remained from this
until the afternoon to partici-
a time of fasting and prayer.
ratifying to see the steady
in spirituality manifest among
nbers of the congregation. It is
ing itself more and more in ac-
vice and we hope soon to begin
to extend the Gospel to branch
s round about.

unday afternoon Brother Kim-
k a picture of the Sunday school
rched by in front of the build-
d at night preached another
arching sermon which was in-
ed to the people and deeply
them. We will leave Brother
to write the story of his trip
us far has been a blessing of
and we believe will continue to
a long time. He is seeing our
more missionaries from the
nd and we are sure will help to
them. We will probably have
say of his visit later. We pray
report may be of inspiration to
s his presence is to us.

Prayer and Praise!

Mrs. Orville D. Jobson
rench Equatorial Africa

raise the Lord for the many
seen and unseen during the
nth, and rejoice with you that
ayers are being answered daily
any different ways. May our
Father continue to bless all
at the throne of Grace in be-
his great work. Souls are being
ly and the Word continues to
in most all the villages in
d Tarre land.
oice to hear that our mission-
now nearing the shores of

Africa, may the Lord give each one a fruitful harvest in this needy field.

Many of the Kabba people are anxiously awaiting the arrival of the Morills at the new station, the house is about completed and a small chapel is now being built. So many of the Kabba children are eager to learn to read the Scripture. Pray that the Lord may richly bless this work and the workers. Continue to pray for Joseph as he gives forth the Word daily to his own people, he is the only baptized christian in Kabba land.

Pray for the many who are indifferent to the gospel message, that as the Word is given forth their hearts may be convicted of sin, also for the backsliders who know the truth but are now living in sin.

Several of our Evangelists are at the Station for a month's Bible study, and we together with them are praying very definitely for an outpouring of the

Spirit upon our church and native workers. How much we need to realize that every thing we do or say needs to be saturated with the spirit of prayer that God may be glorified in us. The Lord tells us to ask, may we be faithful in asking expecting to receive.

Continue to pray for the work at Bozoum, Mbaindi and Paoua, these chapels are all quite a distance from the Station and the Evangelists find the work difficult and hard to reach the people.

Pray with us for a revival to spread throughout this dark land that many who are still unreached may hear of Jesus and be saved.

What a blessed privilege is yours and ours that we can all meet around one common mercy seat and present our praises and petitions to him. "Whatever ye ask in my name I will do." What a responsibility is ours!

The Foreign Missionary Society of the Brethren Church

FINANCIAL STATEMENT July 1 to August 16, 1935

General Fund:

Mr. & Mrs. F. H. Robinson (Los Angeles 2d) ..	\$ 5.00
Mr. & Mrs. M. D. Early (Los Angeles 2d) ..	5.00
Ray Runyon (Los Angeles 2d) ..	9.00
Boyd McFarland (Los Angeles 2d) ..	20.00
Louisville, Ohio ..	1.00
W. M. S. (Glenford, Ohio) ..	5.00
Church (Glenford, Ohio) ..	7.75
Church (LaVerne, Calif.) ..	14.48
Church (South Gate, Calif.) ..	6.02
Ward Miller (Fort Wayne, Ind.) ..	5.00
Church (Fort Wayne, Ind.) ..	6.50
South Bend, Ind. (Ardmore) ..	21.52
Nappanee, Ind. ..	11.00
M. C. & J. H. Crisman (Brush Valley, Pa.) ..	5.00
Mr. & Mrs. R. D. Cress (Brush Valley, Pa.) ..	5.00
Mrs. J. Y. Hooks (Brush Valley, Pa.) ..	6.00
Mrs. Mary Hooks (Brush Valley, Pa.) ..	20.00
Mrs. Archie Williams (Brush Valley, Pa.) ..	15.00
Misc. (Brush Valley, Pa.) ..	5.85
Sunday School (Brush Valley, Pa.) ..	6.15
Harold Swain (Oakville, Ind.) ..	5.00
Mr. & Mrs. Geo. Metzker (Oakville, Ind.) ..	10.00
John Metzker (Oakville, Ind.) ..	5.00
C. L. McShirley (Oakville, Ind.) ..	5.00
Church (Oakville, Ind.) ..	118.01
Sunday School (Oakville, Ind.) ..	15.00
G. A. Hoover (Mt. Zion, Logan, Ohio) ..	10.00
Ralph O. Cox, Spokane, Wash. ..	10.00
Mrs. C. G. Lowery, Spokane, Wash. ..	2.50
Sunday School, Spokane, Wash. ..	14.11
Muncie, Indiana ..	2.50
Waterloo, Iowa ..	21.00
	\$398.39

African General Fund:

O. D. Mack (Glenford, Ohio) ..	5.00
Church (Glenford, Ohio) ..	2.00
LaVerne, Calif. ..	1.55
R. Paul Miller (Fort Wayne, Ind.) ..	5.00
Mr. & Mrs. B. C. Lasher (Brush Valley, Pa.) ..	10.00
Church (Brush Valley, Pa.) ..	3.50
Donna Rutherford (Oakville, Ind.) ..	5.00
Charles Kern (Oakville, Ind.) ..	2.50
Mrs. D. W. Campbell (Fremont, Ohio) ..	2.00
W. T. Stettenbenz (Long Beach 1st) ..	25.00
	61.55

African Hospital Fund:

Adult C. E. (Los Angeles 1st) ..	10.00
Mrs. Elizabeth Bolling (LaVerne, Calif.) ..	10.00
Mrs. A. F. & Russell Williams (McLouth, Kas.) ..	5.00
	25.00

African Special Funds:

Mr. & Mrs. Oscar Rank (Garwin, Iowa) ..	10.00
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Bickel Fund:

Miss Laura Miller (Fort Wayne, Ind.) ..	5.00
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Byron Fund:

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E. L. Lortz (Williamsburg, Iowa) ..	5.00
Emmert Fund:	
Mrs. George Eye (Long Beach 1st) ..	5.00
Miss Lillian Keller (Long Beach 1st) ..	5.00
	10.00

Foster Fund:

Mrs. Ruben Latsha, Rebuck, Pa. ..	5.00
Mr. & Mrs. S. F. Hauser (Fort Wayne, Ind.) ..	5.00
Robert E. Miller (Fort Wayne, Ind.) ..	2.00
	12.00

Gribble Fund:

A Friend (Long Beach 1st) ..	2.00
Mr. & Mrs. C. W. Bancroft (Spokane, Wash.) ..	15.00
	17.00

Hathaway Fund:

Miss Laura Miller (Fort Wayne, Ind.) ..	5.00
Miss Martha Miller (Fort Wayne, Ind.) ..	5.00
Howard Miller (Fort Wayne, Ind.) ..	2.00
Mr. & Mrs. C. W. Bancroft (Spokane, Wash.) ..	25.00
	37.00

Jobson Fund:

Mary Jane & Howard Miller (Fort Wayne, Ind.) ..	4.00
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Kennedy Fund:

Southeastern Dist. Conference ..	10.00
Fort Wayne, Ind. ..	2.00
In Memory of Marjorie Anne Miller (Fort Wayne) ..	5.00
	17.00

Morrill Fund:

Rev. & Mrs. Ray Klingensmith (Oakville, Ind.) ..	10.00
Charles Kern (Oakville, Ind.) ..	2.50
Rosa Harry (Oakville, Ind.) ..	10.00
C. C. Harry (Oakville, Ind.) ..	10.00
	32.50

Myers Fund:

E. L. Lortz (Williamsburg, Iowa) ..	20.00
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Nielsen Fund:

Miss Iva M. Bauman (Long Beach 1st) ..	15.00
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Sheldon Fund:

LaVerne, Calif. ..	31.29
Mrs. George Eye (Long Beach 1st) ..	10.00
	41.29

South American General Fund:

R. Paul Miller (Fort Wayne, Ind.) ..	5.00
Brush Valley, Pa. ..	5.00
Charles Kern (Oakville, Ind.) ..	2.50
Mrs. D. W. Campbell, (Fremont, Ohio) ..	2.00
	10.00

Taber Fund:

Charles Kern (Oakville, Ind.) ..	2.50
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TOTAL\$723.23

A Page With Some Budding Brethren Poets

Give Me Just a Little Longer

By H. M. Cole

Come poor sinner, seek Salvation,
Jesus died to put you right.
Do not give that dreadful answer,
I'll be saved, but not tonight,
Give me just a little longer for this
World seems, oh so bright.
I'll be saved when I am dying,
I'll be saved, but not tonight.

Oh, how wrong is the delusion.
That your time the Lord will wait.
Millions now are lost forever, shut
Without the Golden Gate.
Once the Savior spoke and bade them
Enter in His perfect light,
But like you, they answered softly,
I'll be saved, but not tonight.

When the Judgment overtakes you,
How those words will stand in sight,
When they prayed and pleaded with
you,
And you answered, Not tonight.
Then will be the time my brother,
When you stand at death's cold brink,
When your soul is lost forever,
With out Christ you are to sink.

Chorus

Give me just a little longer for this
World seems, Oh so bright,
I'll be saved when I am dying,
I'll be saved, but not tonight.
Cleveland, Ohio.

Does Jesus Live at Your House?

By Paul H. Turner

"Does Jesus live at your house?"
I heard a child once ask;
Her little brow was furrowed
As she struggled with a task.
I saw her eyes were shadowed,
Her face marked with a tear;
The voice a wee bit wistful
For the answer she might hear.

"He used to live at our house,
With mamma—daddy, too,
But now He's gone away somewhere—
I don't know what to do,
For daddy's not the same today.
And mamma laughs no more.
They never bother much with me,
They say I'm just a bore.

"It didn't used to be this way
With Jesus in our home,
For every night my daddy came
When all my curls were combed,
To help me say my bedtime prayer,
(And mamma helped me too,)
And then they'd smile and 'tuck me in'
But now—they never do.
"Could you tel lme where Jesus is?"

For everything seems black:
We want Him in our house again;
We want Him to come back.
And when He comes we'll keep Him,
For we truly need Him so—
If Jesus lives at your house,
Oh! don't ever let Him go!"

The child then turned and left me,
While I pursued my way
And thought of many home-fires
That could be bright today.
DOES JESUS LIVE AT YOUR HOUSE?
How much these words portend!
Yea! On this question's answer,
Our hopes—our all—depend.

My Walk

By Arthur R. Baer

Master, if I can walk with thee
In peace at home, not o'er the sea;
Then will I ever walk with thee.

I'll do thy will, surrendered be,
If clearly all the way I see.
From pain and sorrow make me free
Nor ever let me troubled be;
Then will I ever walk with thee.

No tithes I bring but simple fee
From what is left, this pleaseth me.
No doubt, dear Lord, you'll grant to
me
To do thy will as I may see;
Then will I ever walk with thee.

If answering another's plea
Christ shows my very self to me—
A shrunken soul—yet it might be
When wholly yielded unto thee,
Revived, I'd really walk with thee.
Muncie, Indiana

Are You Ready?

By Elsie Jordan

Come aside awhile and listen
To what I have to tell,
Do you claim Him, brother, sister,
With your soul, oh! is it well?
'Tis the day of grace and pardon,
Won't you come to Him today?
Soon His mercy will be over,
Then His wrath—The Judgment Day.
Life is like a blooming flower,
Flourishing beauty, then it's gone.
Life today is gay and joyful,
Tomorrow is the setting sun.
Life is but a whirling vapor,
A lost heart's beat and we're gone.
Won't you settle the serious question,
Oh! dear brother, won't you come?
True it is the cares are heavy,
Eternal life means sacrifice;
Never do we have temptations,
That His power cannot suffice.

To be a "Faithful Follower"
Doth require our utmost might
But why measure toil and conflict
With the gift—Eternal Life?

Have You?

By Meredith Halpin

Have you ever perched yourself
gate by the barn,
Gazed out over the vale of a mi-
steeped farm,
Watched the sun peek above the h-
afar,
Changing each little dew drop
glittering star?

Have you?
I have.

Have you rushed about in your
when the sun was high,
When its pitiless rays made all
seem parched-dry;
Watched the stock go mad fight-
sect pests;
Watched both man and beast plo-
field drenched in sweat?

Have you?
I have.

Have you crept out once more wh-
light grows dim,
While the thrush from the woods
his vesper hymn;
Looked far to the west where t-
sinks away,
Bringing peace and relief from th-
of the day?

Have you?
I have.

Have you felt the blanket of m-
about you—
With only the stars light above o-
guide you,
Have you then let your thought w-
der far and away
To think of the Maker of this ni-
day?

Have you?
I have.

Have you thanked your Creator
Redeeming Love
(With its Cross of shame, suffer-
Precious Blood);
Partaken of the Lively Hope fr-
Empty tomb,
Been blessed by the Example o th-
Upper Room?

Have you?
I have.

Have you set aside time for G-
Word, Worship, Prayer;
Promised to abandon your wor-
Cast on Him all your care;
Entered into His Labors, holdi-
nothing at all;
Set your heart and eyes upon J-
Turned your ears, your life to E-
Have you?
I have.

W. I. DUKER
President
Goshen, Ind.

NATIONAL SUNDAY SCHOOL ASSOCIATION

N. V. LEATHERMAN
General Secretary
Berlin, Pa.

L. MILLER
Vice President
Sauratown, Va.

M. A. STUCKEY, EDITOR
Ashland, Ohio

K. M. MONROE
Treasurer
Ashland, Ohio

A Commemoration of Four Hundred Years of the Printed English Bible

the character of a new era in Amer-
life will be determined by the
ement of men's minds in the next
years. The confusion of a post-
era will soon resolve into definite
is for better or for worse in a
hed areas of our national pur-
ever has the Bible in its spirit and
ning had its full creative contact
our American people for its price-
contribution to self-discipline; for
earching of motives and standards;
its capacity to release great moral
spiritual power. Never has Amer-
needed this full contact more than
ese decisive years.

October 4, 1535, there came from
unknown press the final sheets of
first printed English Bible, in the
prepared by Myles Coverdale, lat-
ishop of Exeter. In the four cen-
s since 1535, the English Bible, in
uccessive translations, has molded,
as no other book, the very life and
ght of the English-speaking people
e world. With the New Testament
the Gospels, it has far surpassed
irculation any other book in the
d. Its words and its cadences are in
very speech. Its themes have in-
d great achievements in literature
n art. It has molded for righteous-
the inner character of public in-
tions. It has been the indispensable
e and companion of millions of
ons of every degree and walk of

the completion of these four hundred
s should be the occasion for a na-
wide expression of gratitude to
for this great gift, and for a new
concerted effort to bring the people
merica into vital touch with its
hless resources. There is no other
at hand when the power of a great
memoration can release such deep
penetrating influences upon our
nal life. For such a commemora-
this Committee covets the thought-
cooperation of all who value the

the nature of the Commemoration in
community will depend primarily
the initiative and effort of mem-
of the community itself, for no
nal or regional committee can be
nsible for promoting local celeb-
ons or for providing the unreached
Bibles. In every community there
be those whose gratitude for this
book and whose desire to share

it will be incentives in working out the
best local procedure.

In the interest of united action the
Committee offers the following sugges-
tions:

That all commemorative activities in-
clude as objectives:

a. The worthy commemoration of
four hundred years of the printed En-
glish Bible through public gatherings,
with thanksgiving to God for His gift,
for its place in the history and life of
the English-speaking peoples, and for
whose labor and sacrifices made the
Scriptures available to us in our own
tongue.

b. The practical expression of such
gratitude and interest in efforts to
make the Bible the personal possession
of many who do not have it,—especially
in America's homes,—and in stimulat-
ing the practice of personal and fam-
ily reading of the Bible and mediation
upon it.

That local committees be formed soon
in as many communities as possible to
make the necessary plans for effective
observances.

That the period of the Commemora-
tion be from October 4—the exact an-
niversary date—to Bible Sunday, Dec.
8, the main public exercises coming
early in this period; followed by such
canvasses or other processes as may
best achieve the practical aims of the
celebration, reaching on Bible Sunday
the climax of such phases of the Com-
memoration as would ordinarily be held
in the churches.

Suitable public exercises include mass
meetings with addresses (with a possi-
ble use of the radio), articles and edi-
torials in the public press, a historical
pageant, and library exhibits. Within
the churches, in the church schools, in
young people's groups, and in the ser-
vices of worship, many enriching oppor-
tunities for fostering the Commemora-
tion can be developed. Other commu-
nity organizations will find many ap-
propriate ways of taking part

The stimulation of the possession and
use of the Bible may be carried out by
the distribution of suitable literature;
by articles of testimony from those
qualified to speak of the value of the
Bible in personal living; by concerted
reading of great passages during the
commemorative period; by systematic
canvass of the community, presenting
suitable leaflets and offering to assist
in securing Bibles, and in such other

ways as the local situation may make
practicable. In addition to the activi-
ties in local communities, appropriate
action by various national organizations
is expected.

At intervals the National Committee
will make further announcement on
various phases of the Commemoration.
No general financial appeal will be
made; the moderate expenses of com-
munity activities, including the supply
of Scriptures, must be met locally.

In conclusion, the Committee would
emphasize again the opportunity the
Commemoration affords for bringing in
new degree into our national and per-
sonal living at this critical time the
great and wholesome moral and spirit-
ual influences of the Bible. It is not
enough for us to celebrate history. We
must make it.

Correspondence may be addressed to
the National Commemoration Commit-
tee at Box 36, Station D, New York,
N. Y.

NOTES ON THE SUNDAY SCHOOL LESSON BY GEORGE S. BAER

JAMES

A Great Christian Leader

(Lesson for Sept. 27)

Scripture Lesson—James 1:1-17.

Additional Scriptures—Acts 15:1-21.

Golden Text—"Blessed is the man
that endureth temptation: for when he
is tried, he shall receive the crown of
life, which the Lord hath promised to
them that love him" (James 1:12).

Four Persons Called James—There
are in the New Testament four persons
called James. The one we are studying
today was a half brother of our Lord
(see Mark 6:3; Gal. 1:19), a younger
brother, and son of Mary and Joseph.
Another James was a brother of John,
one of the inner circle of disciples of
Christ, and a son of Zebedee. A third
James was also one of the Twelve and
James is referred to in Mark 15:40 as
identified as son of Alphaeus. A fourth
"James the less." Some identify him
with James the son of Alphaeus, but
they were likely two separate persons.

James the Leader—After the resur-
rection of Jesus we find this James an
outstanding leader of the Christian
group in Jerusalem. He does not boast
of, nor mention his relation to Jesus,
but the fact of that relationship like-
ly had much to do with his qualifica-
tions for such leadership. Doubtless his
elder Brother had talked to him many
times about the scriptures and the finer
interpretation of the law and the
prophets, and of his mission in the
world as the Messiah. He could not
have grown up under the benign influ-
ence of Jesus, who, after the death of
Joseph, became the head of the family,

without having been prepared in a wonderful way for the leadership he was later to assume. It is significant also that Jesus appears to James after his resurrection (I Cor. 15:7). If he had already been fully convinced of the Messiahship of his elder Brother, this certainly must have greatly strengthened his faith and further prepared him for his place of influence in the church. Peter gave recognition of his prominence when he sent definitely to James the news of his liberation from prison. At the council in Jerusalem as to the status of the Gentile converts under Paul, it was James who gave the decision which was readily received and which solved the difficulty.

James Writes an Epistle—The young church of Christ was having hard going; the Christians were being severely persecuted; there was need of encouragement. Moreover those Christians (Jewish Christians) scattered by the persecution were in danger of taking on the religious and social characteristics of the people among whom they mingled.

To stand firm and refuse to yield would mean persecution and loss in many ways. James writes to encourage and strengthen them in their faith, telling them that faithfulness under strain will bear fruit in character and will be rewarded with the crown of life.

CHRISTIAN ENDEAVOR

C. D. WHITMER, Editor,
South Bend, Ind.

BRETHREN RINGING C HURCH H E NDEAVOR
Y V ONSACRATED E XTENSION
VANGELISM

"The Plenty in Poverty"

Most of us would not choose poverty—so God sometimes chooses it for us. A life of "plenty" seems preferable to a life of poverty; yet we can have both.

A Christian mother writes of her experiences when human resources had been very slim indeed, but God's resources were inexhaustible: "We are experiencing God's goodness and care so poignantly these days! Sometimes it has been rather difficult to know just which way to turn, but there is always a gleam of light just ahead. Sometimes it seems the poor are more blessed than those who live in plenty, in that they experience a deeper, more visible and more wonderful sense of God's care and providence."

God usually gives "the gleam of light" for the next step, if no more than that. We are reminded of that wonderful hymn, "Lead Kindly Light."

"Lead Kindly Light, amid the encircling gloom, Lead Thou me on." It may not be but one step at a time, but one step is enough, if we are willing to be led of God.

But there may come times when

there is, apparently, no light at all; and then we can hear God's voice: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God" (Isaiah 50:10).

God's own Word is light, and we always have that. And poverty may bring greater plenty than can come through what the world calls "plenty." For God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8).

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Fifth—It has never changed its management. Heb. 13:8.

Sixth—It insures a man for more than he is worth. Ps. 97:10.

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Applicants come directly to the President. John 14:6.

All Companies offering to issue Policies after death are a fraud. Eccles. 11:3; Rev. 22:1-21.

Dividends liberal, equitable and perpetual. Matt. 13:23; Matt. 19:28-29.

No rejections—John 6:27; Jer. 29:13.

SELECTED MESSAGES

TRUTHS WE MUST TEACH

All truth is important and needs to be taught, but there are some truths that may be said to be the great fundamentals of faith, basic beliefs, foundation and fundamental doctrines, which if removed, the whole structure of Christianity will tumble and be a meaningless mass. These truths merit special attention.

First, we must teach the truth that God is. The fact of God is the first truth in the Christian religion, not only in point of time but in point of importance. He is a personal God. The Christian's God is eternal, immutable, omnipotent and omniscient, worthy of worship of all men. This God is the Creator of heaven and earth and that exists, and takes a present, personal interest in every human being, extending his providential care to his creatures. Beside him there is no other. He is the only. He is the one God. We should teach the existence of God because the educational drift of this Nation is atheistic.

Second, God has made a revelation of himself. Certainly God has revealed himself in nature, and he has revealed himself in Christ, and he still reveals himself in personal Christian experience, but he has also given us a revelation of himself in his Word—the Bible. This book we have because "holy men of old spoke as they were moved by the Holy Ghost." The light that was needed to light the pathway to God's goodness and glory comes to us through the everlasting, ever-living, ever-present, ever-inspired Word of God. The truths contained in it were not discovered by man, but were revealed by God to man. It is a divine revelation. This book of God given through man needs to be taught in the home, in the Bible school in the church, everywhere.

Third, we must teach that God came to earth; that God, the second person of the triune Godhead, came to earth in the form of a man; that he was conceived of the Holy Ghost and was born of the Virgin Mary; that Jesus Christ was very man and very God. He could say truthfully, "He that hath seen me hath seen the Father," and "and my Father are one." We must accept unhesitatingly the eternal fact of the deity of Christ.

Fourth, we must teach not only that Jesus came into the world to live an illustrious life or a sinless life. He did more than that. He demonstrated the principle of unselfishness through sacrifice, but great as was his life, his works, and his words, the culminating point of it was Calvary, and his "amen" to Calvary—the empty tomb in the garden. So we must teach that Jesus Christ gave himself a voluntary and vicarious sacrifice for sin on the Cross of Calvary. He died not as a martyr died, simply in defense of a principle; nor as an example of courage.

to follow. He died as a substitute for lost, guilty sinners who deserved eternal punishment, and "he who no sin was made sin for us, that might be made the righteousness of in him." There is no salvation from Jesus Christ, crucified, dead, and risen, living.

th, the ugly fact of sin, of the sinfulness and lostness of mankind, because of sin, must be taught. Sins are transgressions of the law, and sin is sinfulness. Sin is turning away from God. Sin is sin and cannot be ignored or explained away. Sin brings guilt. Sinners are guilty. Let us not get away from the fact of sin.

th, God saves from sin. He does not save on the ground of Christ's atonement, which makes it possible for God to be just, and at the same time the Father of those who believe. He pardons. He forgives. There is no doctrine of imputation more to be cherished than the doctrine of Christian forgiveness. Salvation, reconciliation, justification, pardon, forgiveness, conversion, redemption, regeneration—all these are words which indicate the various phases of the saving from sin. Repentance, confession, acceptance of Christ by faith—these describe man's part in the saving process. Jesus Christ is the only remedy ever provided for sin. In him is the solution.

venth, we must teach clearly the doctrine of the new birth, because Jesus himself said, "Ye must be born again." We must make it clear that the Christian life is not the effort of the old fallen nature to obey God and improve itself, but it is wrought by the transforming power of God's spirit working through his Word, whereby the nature of man is changed, and he passes from death unto life, out of darkness into light, from sin to righteousness—truly a new creation. Men become Christians, members of Christ's Kingdom, children of the family of God, by birth from above.—Rev. F. E. Fitzwater in "Religious Telescope."

A MISSIONARY MARTYR

and thou shalt remember all the things which the Lord thy God led thee," was said to the children of Israel. And in the various ways in which God has blessed his children we often find proof of his encouragement.

In late Charles H. Spurgeon said that he was in Dr. Campbell's house in Glasgow, and was told by him that a man was preaching at Whitefield's tabernacle in Moorfield's one evening when there were present, under strange circumstances, two young men who had fallen into dissipated

lives. They were passing by the Moorfields tabernacle, and, wishing to know the man to which to meet for an unholy life, one of them said to the other, "Let us see the time; there is sure to be a clock in there, but the clock was placed behind the preacher as in the churches, but the other way; so the young man had to go farther

in than he intended in order to see it.

"If I remember rightly," says Mr. Spurgeon, "the preacher that night was Matthew Wilks, and he was just uttering some quaint remark, something that arrested the young man's attention and held him fast in the aisle. His companion waited outside for a time but it was cold; so he thought he had better go in, and fetch his friend out. He went in, the arrow of the Lord pierced the hearts of both of them, and the second of these young men was John Williams, the famous missionary, and at last the martyr of Erromango."

This John Williams went at the age

of twenty to the Society Islands, where he remained for many years.

About 1824 Mr. Williams conceived the idea of introducing the gospel into the Samoan or Navigator Islands, so called from the seamanship displayed by the inhabitants, and with the aid of his Christian natives, he constructed in three months a ship some sixty feet in length which he named the Messenger of Peace.

Without either saw, oakum, sailcloth or cordage, the ship was constructed and launched, and on May 24, 1830, with several native teachers, Williams and Barff set sail for Samoa. God directed them to Tongatattoo, where was a chief of one of the Samoan Islands, Fauea by name, who had been absent from home for eleven years and wished to return. He was related to many of the most influential families there, and offered, if they would take him, to use all his influence with the natives to induce them to receive the missionaries kindly.

On the first Sunday after their arrival, canoes came to the vessel to trade, but Fauea told them that this was a praying ship, and that, as it was a sacred day, the trading would not take place until the morrow.

Fauea then gathered the natives in a circle on the deck, explained the purpose of the missionaries, told them how many islands had embraced Christianity, and then offered this remarkable argument for their consideration:

"Can the religion of these foreigners be anything but wise and good? Let us look at them and then at ourselves; their heads are covered, while ours are exposed to the heat of the sun and the wet of rain. Their bodies are clothed with beautiful cloth, while we have nothing but a bandage. They even have clothes upon their feet, while ours are like the dog's. Look at their axes, their scissiors and other things."

This address and the talk of the teachers made a great impression; the King Malietoa received them kindly and declared it was the happiest day of his life.

Two years later Mr. Williams made a second visit to the Islands and touched at Tutulia, the island of the group which belongs now to the United States. The inhabitants had ranged themselves along the beach to fight, and Mr. Williams asked the Christian natives to stop rowing and unite with him in prayer. The chief, seeing that the missionaries feared to land, called out, "Son, will you not come on shore?"

Mr. Williams said that he had heard the inhabitants of that bay were exceedingly savage and that he did not know whether to come in or not.

"Oh," said the chief. "We are not savages now, we are Christians."

Where did you hear of Christianity?" asked Mr. Williams, for Tutulia is the scene of his first visit.

"Oh," said the chief, "a great chief from the white man's country came to have instructed us," and pointing out some of our people who were there

ONE WINNING PROBLEM

By H. A. Gossard

Should Parent Problems lead me into fretting,

Or make me over-anxious for my child?

Should failure in my efforts cause forgetting

Till he find wily paths, and be beguiled?

Should leniency,—because I know my weakness,—

Cause me to yield my sternness,—while the rock

On which I bruised my conscience, shows no meekness

T'ward his misguided feet,—where devils mock?

Between my day and His I note a chasm,

Which argument, tho clever, can not span:

Age, Culture, modes, inventions, like a spasm,

Unman me;—I'm the boy, and he the man.

I sink in soul, (beholding my misgiving),

When in my effort often to impart Assistance, I contend for righteous living

Till righteous indignation cause a smart.

Shall teaching by example,—the heart bleeding—

Find no response within the youthful brain?

Shall all this anxious care or prayer, or pleading,

Be lost like tears upon an arid plain?

Faith's challenge met, by God will be rewarded:

"Train up a child the way that he should go;"

Tho he grow old, be oft by sin o'er-lorded—

"He'll not depart from it," I'm glad to know!

Whatsoever things were written aforetime, were written for our admonition; that we through patience and comfort of the scriptures might have hope.—(Paul) Lanark, Illinois.

Savaii about twenty moons ago, and a group of natives, each of which had a white cloth on his arm, he added, "They are Christians."

Great was the joy of the multitude on learning that they had with them the "great chief" himself. They rushed into the water, bore him to the shore and told him that a chapel had been built and a service was conducted every Sabbath.

"And who conducts the worship?"

"I do," said the native who had informed him. "I take my canoe to teachers, get some religion which I bring carefully home and when that is gone I take my canoe again and fetch some more. Now you are come and can give us a man full of religion, that I may not expose my life to danger by going so far to fetch it."

Seven years later, on a missionary journey to the New Hebrides, Williams received the crown of martyrdom at Erromango.—Selected.

CHRISTIANITY MUST BE VERBALIZED

Quite frequently we read the sentence, "Christianity is a life and not a formula." The same sentiment dictates emphasis on practice rather than doctrine, on conduct in preference to creeds and on acts rather than beliefs. Where the Christian Church has lapsed into a cold, impractical, unsympathetic and barren confidence in a purely intellectual interest in the Gospel's contents, the expression is a proper one. The so-called scholastic periods, when churchmen discussed the number of angels that could stand on the point of a needle or devoted themselves to more recent forms of theological hair splitting,—these indicate the origin of the statement.

But in itself the formula does not correctly indicate the nature of our religion. Strictly speaking, Christianity does not signify a life but a way of living. It is not Jesus or the company of believers in Him, but the message of Jesus and the testimony of those whom faith in Him has lifted into the realm of His Kingdom. Christ is the infinite Being, God incarnate. The Christian is one born again by the grace bestowed through the Holy Ghost. Christianity is the expression of this divine Being and of the living of the believers in Him. It is what one might call the reaction or the resultant of Jesus' fulfilment of the divine provision for the salvation of persons dead in sins.

Our reason for finding fault with a popular formula is this: we want to persuade Christians that they must so order their lives as to make their faith "bear witness." John came to quote as an authority for some such definition of Jesus Himself. For John called Him "The Word." By that term the evangelist emphasized the means whereby God's destiny for sinners was realized. Jesus indicated a basis for this idea when He defined the mission of the disciples,—*"Ye shall be witnesses."*

That is, they were to furnish evidence to the world that a new, a spiritual and a heavenly regime was established.

At first glance testimony will be thought of as the formal statement of the divinely revealed work of salvation by spoken or written words. But acts consistent with the faith are likewise part of the witness-bearing. These acts and the habit of obedience to the Master are given their interpretation by others. They indicate the path to God. They show the reality of divine grace. Anyone observing or contacting devout Christians derives from their manner of life a knowledge of the power and teaching of our Lord.

What the average church member lacks is a proper appreciation of the "witness obligations" implied in his faith in Christ. He must not be content with his personal possession of God's promise to save men through Christ nor with his consciousness that he believes. He must give thought to what he can convey by speech to others. He must realize that his conduct is appraised and defined in more or less clear words by those with whom he does business or among whom he moves from day to day. From him as by a reflection of Jesus, the nature and power of "the more abundant life" is discerned.—The Lutheran.

Signs of the Times

(Continued from page 2)

of pacifism on college campuses. One aspect will cause some astonishment. Those students who were violently opposed to war were also as a class more favorable toward Socialism and Communism, less favorable to the church, more in favor of divorce and birth control, and less favorable toward marriage.

We of the Brethren Church, in our opposition to the business of warfare, should make it clear that we do not belong to the Pacifists of the world, for they are often committed to ideas which we cannot endorse. We are Christians, not mere worldly pacifists. The Resolution adopted by our recent General Conference, and forwarded to the Department of State, makes this clear, and separates us from the pacifists of this present world system. There is a vast difference between Christian non-resistance and political pacifism.

Will You Help Us

get our mailing lists straightened

In arranging the merger it has a very difficult task to get the different mailing lists so adjusted that there be no duplications and at the same time be sure the Evangelist is going to be one entitled to it. We find there still a number of duplications. Should YOU be getting more than one copy any issue, won't you mail us a statement that fact and also tell us the number it is. Give, too, the names under which the duplication is occurring. This will be a real help to us here in the office and we thank you for your

J. C. Beal,
Secretary of Publication

ANNOUNCEMENTS

WARSAW, INDIANA

The Warsaw, Indiana, Brethren Church will hold its Annual Meeting and Rally Day on Sunday, September 16. There will be the Morning Worship service, basket dinner at noon, and afternoon musical service at 2:30. Former pastors, former members and friends are cordially invited. We appreciate greetings from those who cannot be present. Please remember (1) Opening Worship, (2) Sermon, and order of our Morning service. Sunday School classes.

Thank you.

Sincerely your in Christ,
L. E. LINDO

ILLIOKOTA DISTRICT CONFERENCE

Notice to Delegates

The Carlton Brethren Church, located 6 miles southwest of Garwin, 10 miles Northeast of LeGrand and 15 miles east of Marshalltown. There is a road gravelled all the way from these towns to the church. Conference delegates will take breakfast where they lodge, lodging and fast free. Dinner and supper will be served in the basement of the church at reasonable rates. Please drop card and give at least an estimate to how many will come from your congregation.

Mrs. Pearl Lowry, Sec.
Garwin, Ia.

Just thought we would remind you that the Engraving Department is functioning very successfully, but needs more business. Send your pictures and drawings to be engraved, to the ENGRAVING DEPARTMENT, BRETHREN PUBLISHING CO., ASHLAND, OHIO.

The BRETHREN EVANGELIST

HOME MISSIONARY NUMBER



"I have just received a copy of the new Home Mission Playlet. Shall I tell you about it immediately, or shall we have tea first?"

"Tell me about it at once; I'm all a-thrill with interest."



HOME MISSIONS ARE BECOMING THE THEME OF
CONVERSATION IN EVERY HOME

An Oriental Courtship

Genesis 24

No subject is more interesting to the ordinary mind than the recital of the circumstances which lead to the union of loving hearts, and the foundations of happy homes. There are several points of interest in the tale of Eliezer's journey in search of a wife for Isaac. Among them we note:

1. The anxiety felt by a Godly father concerning the marriage and welfare of his son and heir, and his unwillingness to have him united in marriage with the debased, the worldly, and the frivolous.

2. His unwillingness to allow his son to be exposed to the temptations and banishments which often turn wise men into fools and fill the land with ill-assorted unions; and his determination to entrust the matter to the care of his wise and experienced steward, forbidding him to take Isaac back, even to obtain a wife, to that land of idolry from which Abraham had been called forth. A temporary return might have led to a permanent settlement. Doubtless the people there were better than the Canaanites, but still they were not fit companions for Isaac the child of promise.

3. The devotion, piety, and faith of Eliezer. He went about his business as a man of God. He watched the tokens of God's providence; he prayed for guidance; and he asked and received of the Lord such signs and tokens as were needful to direct him in his way and enable him to accomplish his purpose.

4. The kindness and courtesy of young Rebekah who little imagined that by her own polite generosity, manifested in giving water to a thirsty wayfarer, in offering to draw water for his ten camels, and giving him welcome to her father's house, she was fixing her course in life and opening for herself an untrodden path through which she should walk hand in hand with those who were honored and blest of the Most High God. Little do young maidens think how closely they are watched and weighed. Strangers in whom they may feel no interest whatever may hold in their hands the power to fix their fortunes either for good or evil; and frank and generous hospitality to strangers has won a good husband for many a girl. In making others feel at home, girls often find good homes for themselves.

5. The acknowledgement of the Lord's guidance and the direct recognition of the providence of a prayer-hearing, and prayer-answering God is worthy of notice and imitation.

6. The promptness of a servant and business man, who would not eat till he had told his errand; who, when his mission was accomplished, would not wait for feastings or ceremonies; but who, knowing the tender solicitude of those whom he had left behind, said,

"Hinder me not. * * Send me away that I may go to my master," increases our admiration for this devout and intelligent and faithful man.

7. We observe the recognition of God's appointment by Laban and Bethuel. Though they may have been idolaters or polytheists like their neighbors, yet they said, "The thing proceedeth from the Lord: we cannot speak unto thee bad or good."

8. The submission of the matter to

Where the Church Comes In

Righe where the handclasp's a little stronger

Right where the smile dwells a little longer,

*That's where the church comes in,
There's where the sun is a little brighter,*

*Folks treat each other a little whiter,
And the bonds of home are a wee bit tighter.*

That's where the church comes in.

*Over its steple the skies seem bluer,
Friendships within are a little truer,
For that's where the church comes in.
There's a breath from God like a fresh breeze blowing,*

*There's a stream of happiness, banks o'erflowing,
And the richest reaping from patient sowing,
That's where the church comes in.*

*When children's lives are in the making,
Or someone's heart with grief is aching,
There's where the church comes in.
Where there's more of singing and less of sighing,*

*Where there's more of giving and less of buying,
And the strong to help the weak are trying,*

*That's where the church comes in.
—From the Bulletin of the New Brighton, (Pa.) Methodist Protestant Church.*

the will of the maiden for decision, indicates a higher civilization than that of the Orientals to-day. Here was no bargain or sale, no persuasion or authority, but the simple question was asked, "Wilt thou go with this man?" Her destiny was in her own hands, and that too with no glamour of courtship on her eyes, with no tumult of passion swaying her judgment, and beguiling her soul.

9. And she said, "I will go." She, like the sensible girl she was, wasted not words in excuses. She spent no time in simpering and blushing. Her clear honest eyes were as frank as when she let down her water pitcher and gave drink to the thirsty traveler.

She said, "I will go." She left her and friends behind her; only her faithful nurse and her damsels accompanied her; she forsook her nation, her friends and their idolatries, and went forth to link her fortunes with Isaac, the child of promise, the servant of the Most High God.

10. Was not her trust rewarded? There was no other wife ever needed in the tent of Isaac; the faithfulness that introduced polygamy into the family of Abraham, and the trickery that brought it into the home of Jacob, had no place here. Eliezer did better for Isaac than Jacob could do for himself; the match was made in Heaven, and such matches are made rightly.

11. While many a virtuous man may learn from this story, it has a deeper significance, as a type of Christ and His Church. Into a far-off land goes the servant of God to win a bride for his unseen and absent Lord. For many a one the question is put, "Wilt thou go with this man?" Oh, that the answer of many a soul may be, "I will go."—H. L. Hastings.

Any man who has a religion is bound to do one of two things with it, change it or spread it. If it isn't true, he must give it up. If it is true, he must give it away. This is not the duty of ministers only. Religion is not an affair of a profession or of a caste. It is a business of every common man. There is no private religion. Each man has his own. He hasn't, he has none. No other man can have it for him. And if he has his religion, then he must propagate it, if it is true, or repudiate it, if it is false.—Robert E. Speer.

Devotion to Jesus does not mean that we destroy our property; but it does mean that our property changes ownership.

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EDITORIAL

Front Door to the Marriage Problem

There are many ways of approaching the marriage problem but the most logical and effective way is by way of preparation of young people with the right attitude toward marriage and the right ideals relative to the selection of life partners. This is the most direct and most natural approach, the most effective way; it is the way of prevention. It is up to us to be the front door to the problem.

This is not the only approach that ought to be considered. There are many things that ought to be said and done by Christian leaders to help put a feeling of sanctity into the marriage vows and develop the conviction of the inviolability of the marriage bonds. It ill becomes us to bemoan the terrible divorce evil of our day and then do nothing about it. The minister has not met in full the obligation resting upon him when he has merely declared himself regarding the marriage of divorced persons. Important as such a stand may be, the real problem has not been faced, if nothing has been done up to that time. The wisest procedure is to attack the problem at the beginning, before any harm has been done, when young people are just forming their ideal notions regarding the choosing of life mates.

The point is that instruction ought to be given and ideals instilled as to what constitutes a good prospect for a life companion, and as to what one has a right to expect from, and may be expected to give to, such a companion. Young people ought to be impressed with the fact that marriage is one of the most sacred institutions in the world, that it is divinely ordained and ought to be looked upon with the utmost reverence and approached with the greatest caution, thoughtfulness and prayer. They ought to be engaged to be careful about the forming of friendships with members of the opposite sex, as such friendships may so easily lead to marriage. It is usually better to use good judgment in the selection of friends than to make decisions regarding them after strong attachments have been formed. The average love affair results in making the parties concerned blind to the defects of each other and unable to judge as to the suitability of each to the other. This is especially true when no serious effort is made to put Christian ideals and sentiments into the case. When Christian thoughtfulness has not entered into the matter there is certain to be a time of disillusionment and it is a time of disappointment as well, if not tragedy.

Certainly it is the duty of Christian parents and Christian leaders to do what they can to prepare young people for such crises in life.

COMMENTS OF YOUNG PEOPLE

In addition to instruction by parents and religious teachers concerning the seriousness of the steps leading to matrimony, and the importance of encouraging youth to be motivated by Christian idealism in all their relations, some leaders are finding it helpful to solicit the comments and suggestions of the high-minded among the young people themselves. These expressions made public among the young folks have had considerable influence. Ambitious young people are always interested to know the mind of their fellow-youth from among whom they would select their friends. Not infrequently they give more attention to opinions emanating from such sources than from adults. Here are two such expressions from noble-minded, Christian young people.

A Young Lady's Choice

"When I choose my mate I will look for something more than good looks and clothes. I admit that good clothes and features are very attractive, but there must be something more.

"The color of eyes and hair does not count with me as much as the color of soul and character. The young man of my choice must be the possessor of a good moral character, healthful, neat, and ambitious, ready to meet life fairly and squarely, and in order to make the most of life must be a Christian. He should not have habits that are offensive to me; if he does he should be as willing to overcome these as I am to overcome my habits which are offensive to him. I prefer that he be a lover of home, children and nature. His profession does not matter as long as it is honorable."

A Young Man's Opinion

"If I were seeking a wife I would look for a girl near my own age and station in life, who was personally agreeable; whose education and accomplishments represented effort and aspiration; who had good sense, good looks, and good religion.

"Married folks need good sense in order to prosper, and they need to prosper in order to be useful and happy.

"Good looks are important especially as an expression of good taste, good sense, and good morals.

"Good religion ranks first because religion is the chief fact about a person.

"Being a Protestant, I would not choose a Roman Catholic for a wife and then try to win her to my faith or permit her to change me to hers . . .

"A house divided against itself cannot stand, and so I would arrange for a home that was securely founded and not merely stuck together with mucilage and safety pins.

* * * * *

"I would not delude my intended respecting my future aims, my financial limitations, or any other facts that ought to influence her action. If I could not win her fairly I would conclude that she was not the one I was looking for, and also that I was not the one she could wisely accept or continue to respect."

That is wise counsel, such as can be gotten from a sensible young person here and there in almost every community, and which will strongly impress other young people. Especially is the suggestion of being personally suited each to the other important. It is foolish for a young lady to marry a young man whose ideals, standards and moral code are lower than hers, thinking to lift him up to hers. There will be disappointment and unhappiness. There should be agreement on the fundamentals, such as religion, ideals and standards of conduct. "Be not unequally yoked together with unbelievers." If that were faithfully and widely observed there would be little grinding of the divorce mills.

Need of Sanctuary Worship

The empty seats in our churches may not indicate actual godlessness, but they do point to a deplorable lack of worshipfulness on the part of nominal Christian people. Church buildings, large and small, throughout the length and breadth of this land have scarcely a fourth of their seating capacity taken up with worshippers from Sunday to Sunday. The fault is not confined to any one denominational group; they all suffer alike. Nor is there any sign of improvement, except in rare instances. The carelessness and indifference on the part of church people generally toward worship in the house of God is almost tragic.

There are many alibis abroad for this lack of attendance upon divine worship in the sanctuary, but it is likely that the real reason is just downright indifference to spiritual things. The spirit of materialism is abroad and vast numbers of people are losing their relish for worship and losing their sense of the reality of God. They are running here and there after pleasures, recreations, sight-seeings, social activities and all manner of material enjoyments. Some insist that they go with reverential attitude and that they worship God in their automobile, in the parks, by the lakes, or in the forests and mountains. And some are honest in their claims; they do go with high purpose and reverent mind, and some do actually possess the spirit of worship as they look upon God's handiwork or contemplate the conquests of man over the forces of nature. But for the vast majority there is little thought of God and little sense of spiritual uplift gained as they go their way, off from the house of God. For the most of those who say they can worship God as well out in the woods as in the church house, it is sufficient to reply that they don't. Moreover, sensing God in nature is not meeting the needs of the soul in a full and satisfying way. One cannot discover Christ the Savior in nature, nor have the soul satisfyingly nourished by deserting the house of God for worship under a tree.

Dr. Joseph Parker once said, "It is not uncommon to hear men talking in some such words as 'When I worship I go out into the temple of nature: I uncover my head in the aisles of the forest: I hush myself under the minster roof of the stars: I listen to the psalm of the sea.' This kind of talk sounds as if it meant something. It touches one side of life: how far it touches the other remains to be seen. As Christians we claim to have sympathy with nature. I have seen some of her pictures and heard many of her voices. She is always full of suggestions. But let me tell you something farther. I will be frank that you may understand me.

"Nature is to me often the saddest of all sights. She is but a succession of phases. I cannot keep her at any point. The spring dies; the summer vanishes; autumn delivers its gifts and turns away; winter is a presence I would not detain; the sun is but for an appointed time and the stars withdraw long before I have half counted them. Nature is but an alphabet, or, at most, a primer. I soon begin to find that she has no answer to my deepest wants, and that I can ask her questions which will stagger her to dismay. My heart aches and I ask for a physician that can extract the pain. My conscience tortures me and I cry for rest. Then I find the spiritual sanctuary; I pass within the veil; I see the cross, the Priest, the Sacrifice, and ever after, nature is but an outer court, and grace is the presence chamber of the redeeming King."

God does meet his people and answer their needs in the place set apart for divine worship in a way that is seldom realized elsewhere. There the fires of divine love, that have died down and are but smoldering, are fanned into burning flames by the breath from off the divine altar. There fellowship with the people of God which is inclined to weaken and wane through contacts with the cold, selfish, materialistic

world, is deepened and enriched and vitalized. There weary spirit is revived and inspired and the moral purposes are strengthened. Blessings are meted out to every soul according to his needs and he who absents himself from the place of prayer suffers great loss. We need the worship in the sanctuary.

EDITORIAL REVIEW

BROTHER WILLIS E. RONK has entered upon the pastorate of the Ashland church and preached his first sermon Sunday, September 15th to large and appreciative audience. It was a good day for Ashland.

BROTHER CLARENCE GILMER reports a revival meeting held by himself and Mrs. Gilmer at Burlington, Indiana where he has been pastor for about a year. As a result of the meetings nine persons were baptized into the church. He is encouraged over the prospects of this rural church which has a splendid material equipment.

A NOTE OF ENCOURAGEMENT concerning the progress of the work at Bremerton, Washington, is to be found under Brother Miller's "Among Our New Churches" department. The letter indicates a fine degree of consecration and enthusiasm possessed by the little Brethren group there. On another page Brother Miller reports the Home Mission financial receipts for the six months closing the last of September.

DEAN ALVA J. McCLAIN of the Ashland Seminary, en route to Columbus, Ohio, last Friday to enter a hospital for an operation. He went through the ordeal successfully and his condition is said to be quite satisfactory. Dr. K. M. Moore, who visited him on Sunday, said his prospects for a speedy recovery were good. Knowing his dependence on prayer, we are sure he will be glad to have the prayers of the brethren in his behalf.

BROTHER GEORGE E. CONE writes in the capacity of retiring statistician of National Conference, after having served continuously since 1926. A splendid work he has done through these years, perfecting the system of collecting statistics and providing the church annually with a report that was very satisfactory, considering the recognized difficulty of getting churches to make statistical reports promptly and completely. Brother Floyd Shiery, the new statistician, has the qualifications that will make him a good successor to Brother Cone.

PENNSYLVANIA DISTRICT CONFERENCE will be held at Waynesboro, October 7 to 10, and Brother W. C. Berger and his people will be glad for a large attendance. Announcements concerning the conferences of the Illiokota and Mid-west districts were made last week, and we have just received copies of their printed programs, which offer many things for the delegates. Illiokota meets at Garwin, Wisconsin, September 24 to 26, and the Mid-west conference meets at Garleton, Nebraska, October 1 to 3.

BROTHER CHRISTIAN ROWLAND, one of the founders of the Brethren Church at Sunnyside, Washington, is recognized as one of the founders of the town of Sunnyside, passed to his reward on September 4, 1935, according to a news report just received at the Evangelist office. He in cooperation with other stalwart Brethren as H. M. Lichty and J. Harrison took colonies of settlers to Sunnyside from 1900 to 1908, and for many years he was the leader in affairs of the church and city in Sunnyside. "The Sunnyside Times" has editorially concerning him: "No person has left a more deep and permanent impression upon this community than Chris Rowland. He was in truth one of the fathers of Sunnyside." He was a stepfather to Mrs. H. F. Stuckman of Ellettsville, Indiana. We extend sympathy to those who mourn.

The Brethren Church Returning to Her Own » » First in Propaganda

By Dr. George C. Carpenter

The world is filled with propaganda, good and bad. Propaganda is any system or plan for the promotion, spread or extension of certain principles or truths. The Brethren Church from its beginning in America had a wonderful opportunity to spread Brethren propaganda far and near as the early settlers pioneered from coast to coast and from the mountains to the gulf. More men like Christopher Sower could have made the Brethren Church the leading church of Christian believers in America, both in numbers and in influence.

Dr. M. G. Brumbaugh in his "History of the Brethren" summarizes as follows the many activities of the Christian propagandist, Christoph Saur, (or Christoph Saur): "Could he have entered any German home in New York to Georgia in 1754 and said, 'Who is Christoph Saur?'—you would have learned that in every German home the BIBLE, opened morning and evening, was printed in 1743 by Christoph Saur; that the sanctuary hearth were wreathed in music from the DAVIDSCHE PSALTER-BOOK, printed by Christoph Saur; that the FAMILY ALMANAC was printed by Christoph Saur in 1937, and continued by his son until 1778; that the RELIGIOUS MAGAZINE, prized with pious ardor, was printed by Christoph Saur; that the secular NEWSPAPER was the farm of the German with the whole world was printed from 1937 by Christoph Saur; that the INK and PAPER used in sending letters to loved ones across the sea came from the shop of Christoph Saur, and was one of his own manufacture; that the new six-plate STOVE was invented and sold by Christoph Saur; that the MEDICINE which brought health to the sick was compounded by Christoph Saur; that the old CLOCK, telling the hours, the months and phases of the moon, was made by Christoph Saur; that almost every BOOK on the table was printed by Christoph Saur, upon his own press, with type and ink of his own manufacture, and bound in his own bindery; that the fearful abuses and oppressions they suffered in crossing the Atlantic had been lessened by the PEACE PROTESTS to Governor Denny by one

man, Christoph Saur; that sick emigrants upon landing at Philadelphia found a FRIEND in Christoph Saur, who took them to his own home, nursed them to health, preached the Gospel to them, and sent them rejoicing and healed to their wilderness homes; that, in short, the one GRANDEST GERMAN OF THEM ALL, loved and followed most devotedly, was CHRISTOPH SAUR, the GOOD SAMARITAN OF GERMANTOWN."

It is difficult to understand how one man could accomplish so much. Believing in the education of the youth of the land he became a leader in founding Germantown Academy. As the editor of a religious and of a secular paper, the publisher of two editions of the Holy Bible, the first Bible printed in America, of a family almanac, and of scores of religious and secular volumes, he was indeed the SOWER OF GOOD SEED in Colonial America. His was a resolution that never wavered, an energy and capacity that were remarkable. He was an enemy of war and stood against the shedding of his brother's blood. He led the thought of the German-Americans and defended their rights against every open and secret foe. The statement is made that he became dexterous in at least thirty trades. "For, having come over to America as a tailor, he has since become a printer, apothecary, surgeon, botanist, clock and watchmaker, cabinet-maker, book-binder, newspaper maker, manufacturer of his own tools, wire and lead drawer, paper maker, etc., etc."

Christoph Saur believed in the use of the PRINTING PRESS! As a Christian propagandist he made almost unlimited use of the printing press, a course which the Brethren leaders who followed him failed to pursue, resulting in immeasurable loss to the church. Many Brethren leaders have been for some years burdened with the conviction that a RETURN TO THE INCREASED USE OF THE PRINTED PAGE AS A MEANS OF CHRISTIAN PROPAGANDA IS ABSOLUTELY NECESSARY TO THE LARGER GROWTH OF THE CHURCH. No less a goal should be set than the placing of the BRETHREN EVANGELIST in its new form in every Breth-



REV. G. C. CARPENTER

ren home, and at the same time the making and distribution of thousands of worthwhile tracts and of many books. Above all, the WORD OF GOD itself should be planted everywhere, at home and in the mission fields, "unto the uttermost parts." And the promise is that His Word shall not return void. The good seed will bring forth a harvest.

Our HOME MISSION BOARD has for several years been placing increasing emphasis upon the use of the printed page in spreading Brethren propaganda. A good beginning has been made, but only a beginning. More funds are needed as well as more writers. PRAYERS and SACRIFICES can well be made to the end that the Brethren Church may again be FIRST IN PROPAGANDA. Let us prepare the

soil and sow the seed and the Lord will not disappoint us in the harvest time. Mormons and Russelites and other false isms make almost unlimited use of the printing press and therein is the primary cause of their large growth. Let us learn the lesson and enter now upon a new and intense propaganda campaign to spread the Brethren faith. One of the auxiliary organizations of our church will join hands to this end. One of the main objectives of our church can well be the building of an increasing body of Brethren literature and the dissemination of the same through the Publishing House and by the sacrificial support of every member of the Brethren Church. Thus will a new dawn for the church we love.

NOTICE--FOUNDATION BUILDERS!

All prize winners must have their banks in by November 15th or no prizes can be given

Don't be too late!!!

OUR SECOND PRIZE WINNER

Well, this time we heard from Uniontown, Pennsylvania. A little gentleman by the name of Johnny Taylor Friend, almost three years old, belongs to the Sunday School down there, and has worked so hard at filling his Foundation Builders Bank, (no doubt he worked dad and mother plenty, too!) that it would hold no more and when it was emptied, \$3.23 were found in it. Even the steeple was full of money! *So the little man who has been a "Friend" to Home Missions has already received his prize with his name embossed in gold on it. We all congratulate him!*

HIGH LIGHTS IN THE RECENT SESSIONS OF THE HOME MISSION BOARD

Moved, that a committee be selected, known as "Investment Committee" to pass on the investments of annuity and other funds under the Board's care. Carried.

Moved, that Roy A. Patterson be voted full powers of attorney in caring for the Board's interest in the real estate situation. Carried.

Moved, that in view of Brother Frank Coleman's resignation from membership on the Home Mission Board, due to ill health, that a letter of appreciation be sent him for his years of service. Carried.

Moved, that in conjunction with the Indiana District Mission Board, Rev. Leo Polman of Southfield, California, be called to the pastorate of the First Wayne Church for a three year program to thoroughly investigate that field. Carried.

Moved that the new work at Bremerton, Washington, be approved, and that Miss Lena Kortemeier be secured as a Christian worker for this field for the coming year if possible.

Moved that the representation of the Juniata Brethren be referred to the Pennsylvania District organization for consideration. Carried.

Moved, that the appeals from the Northern California District Mission Board in behalf of the work in Tracy, California, be held over till the Home Mission Secretary, R. Paul Miller, is able to look the matter over. Carried.

Moved, that the Home Mission Board increase the appropriation to the Oak Hill Church providing the congregation undertake to fully carry on all its work. Carried.

Moved, that in selection of nominees for membership on this Board, that nominations be made on the floor and vote be taken by ballot. Carried.

Moved, that our Secretary be instructed, in connection with a representative of the Indiana State Mission Board, to seek immediate settlement with the Home Savings & Loan Society regarding the Covington Church property. Carried.

Moved, that the Home Mission Board approve the proposed program for the opening of the New Kensington, Pennsylvania work, providing satisfactory arrangement can be made with the Pennsylvania District Mission Board. Carried.

Moved, that the Ohio District Mission Board be invited to participate in the development of the Cleveland work this year. Carried.

Moved, that a committee be appointed to meet with the Officers of the Southeastern District Conference relative to the examination of Brother Sewell Landrum for the ministry. Carried.

Moved, that the Executive Committee pass on the type of building to be erected at Covington, Virginia. Carried.

Motion, that we extend to Mrs. Raymond Gingrich a vote of appreciation for writing the Home Mission playlet used this year. Carried.

Moved, that Dr. Anspach be delegated to represent the Home Mission Board at the Pennsylvania, Illinois, and Mid-West District Conferences in October. Carried.

Moved, that the annual sessions of the Home Mission Board for 1936 begin on Thursday morning previous to the convening of National Conference. Carried.

Receipts from April until October

(Note: All amounts are for General Fund, except those designated as follows: (L) Literature Fund; (E) Evangelism; (C) Church Erection; (K) Kentucky; (R. T.) Riverside Truck.

Red Key, Indiana	
Mary A. & Carrey M. Arthur.....	\$ 2.00
Krypton, Kentucky	
Mrs. Charlotte Hulburt	1.00
Canton, Ohio	
Brethren Church, additional	5.00
Wichita, Kansas	
Mrs. Anna O. Beachy	(K) 20.00
Parsons, Kansas	
Mrs. D. B. Clum	5.00
Mr. D. B. Clum	25.00
Philadelphia, Pennsylvania	
Mrs. Martha Goodman	2.00
Rittman, Ohio	
Mr. & Mrs. E. O. Frank	5.00
Miss Eula M. Blatter	6.00
Miss Eula M. Blatter	6.00
Miscellaneous	22.08
Miscellaneous	(C) 2.00
Total	40.08
Leon, Iowa	
Brethren Church	2.00
La Verne, California	

(Continued on page 16)

WE ARE MAILING THE HOME MISSION PLAYLET NOW!

We are experiencing the heaviest demand for the Home Mission playlet this year. By all means the largest Saturday afternoon attendance at National Conference was registered this year. The Home Mission playlets have proven so sincere and effective in depicting the real issues involved in the work, that they have become a most attractive feature each year.

By all means, the success of putting on such a playlet in a local church depends mainly upon plenty of rehearsing. Practice should start by October first and continue weekly till shortly before Thanksgiving when it is given. Those taking part should be faithful Christians because of the character of the work. The most capable leader should be secured to oversee it.

Copies of the present playlet, "In Perfect Peace," written by Mrs. Raymond Gingrich, may be had free of charge while they last, by sending to the office of the Home Mission Board, Berne, Indiana.

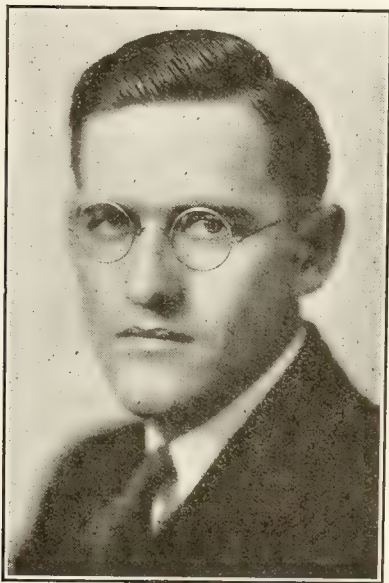
The lasting impressions made on congregations by these playlets will work wonders for any church.

Order yours today!

IT IS A LITTLE LATE, PASTOR!

But not "*too late*" to distribute Foundation Builders Banks to your Sunday School. Better check up on your Foundation Builders Secretary. See if your church has them.

INTRODUCING



REV. WM. H. SCHAFER

Our Newest Member of the Home Mission Board

Brother William H. Schaffer is a graduate of Ashland College and Seminary, and is a young man of exceptional ability for difficult tasks. He has proven himself a most successful pastor and up-builder of churches. His present pastorate at Cone-maugh, Pennsylvania, has been marked by singular success, and the congregation has grown tremendously in power for Christ. Brother Schaffer has always been a strong believer in Home Missions and has worked tirelessly in their behalf. The offerings of his church for this work as well as all other interests of the denomination have doubled and trebled under his leadership. He has made this progress as the result of his deep trust in the power of prayer and was perhaps the first Brethren Pastor to work out a systematic program of prayer for all our mission pastors and their friends in his congregation.

It is such a man, with his heart on fire for the work, who has been called to help uphold and guide the Home Missions of the Brethren Church. We take pleasure in announcing his coming into our active membership. Let those who pray remember him before the Throne of Grace that he may thus prove a real blessing.

THERE IS NO ARGUMENT

The Brethren Church is building a scholarly and powerful argument to the effectiveness of the distribution of well written tracts were sent out last year. 1936 bids fair to be a greater year. Brethren literature will be slipping behind. Order yours today.

THESE ARE TRACTS

"The Brethren Church—its origin, history and beliefs."

H. A. Kent

This is the finest kind of tract to put into the hands of those who are strange to the Brethren Church. Our Board plans to use it by the thousands in our new fields.

"Our Salvation in reality and symbol."

C. W. Mayes

No better tract to point the way of salvation and give an intelligent idea of what it means could be had.

"Biblical Baptism—What? Why? Who? How?"

M. A. Stuckey

As a compact treatise on Biblical Baptism, authoritative, convincing, and brief enough for anyone to read, this tract has no peer.

"If I wash thee not. . ."

C. W. Mayes

This is the finest tract on John Thirteen we have ever seen. No honest Christian heart can read it and not feel responsible for observing the ordinance of washing the saints' feet.

"Sunrise at Midnight."

K. M. Monroe

As a message to Christians on the doctrine of the Lord's return, this tract has already had a wide demand. No pastor can afford to neglect placing it in the hands of every member of his church at once.

"Is Healing in the Atonement?"

C. W. Mayes

This is a much needed tract in those communities which have been hurt by the distorted and unscriptural healing movements so active in America today.

"The Kingdom of Heaven and the Kingdom of God."

C. W. Mayes

A fine treatise of this troublesome question which bothers many Sunday School teachers and others.

"Mr. and Mrs. Lot."

R. I. Humbert

A good tract to put into the hands of folks who are trying to remain in the world and still serve the Lord.

These tracts are all printed on fine paper with high grade workmanship and are a credit to the writer and the distributor. ORDINARILY THEY WOULD COST MUCH MORE THAN THE ORDINARY TRACT, BUT THROUGH THE CHRISTIAN DEVOTION AND SACRIFICE OF A FAITHFUL SERVANT OF THE LORD WE ARE ABLE TO OFFER THEM ALL AT A FLAT PRICE OF FIFTY CENTS A HUNDRED, \$3.50 A THOUSAND, POSTPAID.

"PASS

Thousands of people are reading a tract. It is convincing to those who have not yet prepared yourself to receive them out. Let them masterfully.

Every growing user of tracts is a

Christian, you money for Christ freely. Perhaps start the work.

THE MISSIONARY

Peoples

TH A PRINTED TRUTH!

The pastors and people of our Church are swiftly awak-
pamphlets. Twenty thousand tracts and hundreds of pamphlets
of a congregation that does not freely use our own new

BIBLE CLASS TEXT BOOK

"Bible Truths."

Alva J. McClain

A miniature systematic theology. Ideal for catechetical teaching in the converts' class after each revival. It will put backbone in any Summer Bible School, especially the older classes. This booklet will make theological history in the Brethren Church. Single copy, 15c—Fifty or more, 10c each, postpaid. Two for \$.25, \$8.00 per hundred Postpaid, \$6.50 per hundred NOT Postpaid.

ORD!!"

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be you.

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BRETHREN CHURCH
ne, Indiana

BIBLE DRILLS FOR THE CHILDREN

"Bible Alphabets and Memory Work."

Alan S. Pearce

Here is just the thing for teachers of Junior or Primary children. Ideal for making up the curriculum of the Summer Bible School to insert the variations that are not hard for the mind but interesting for the children, and yet thoroughly Scriptural. Every busy teacher of children should have this aid. Twenty-five cents per copy.

PAMPHLETS

"The Eternal Security of Regenerated Believers!"

By Charles H. Ahsman.

Here is a much needed pamphlet on a most important subject. "Can a true believer be lost?", is asked daily from Atlantic to Pacific. Here is the answer, convincingly written by a sound teacher of the Word.

Ten cents each, one to fifty. Eight cents each, fifty or more.

"Simple Truths About the Holy Spirit."

By C. W. Mayes

Who is the Holy Spirit? A person or an influence? What did the Spirit do in Old Testament days? The Holy Spirit and Christ. What is the Holy Spirit doing today? Is speaking in tongues an evidence of the Baptism of the Holy Spirit? All are dealt with in this leaflet. Pastors should distribute these tracts freely.

Five cents each, fifty cents a dozen, and three dollars per hundred.



A LETTER FROM BREMERTON

Bremerton, Wash.
August 11, 1935.

R Paul Miller,
Secretary of the Home Mission Board,
Berne, Indiana.

Dear Brother Miller:

Received your letter written from Spokane and were glad to learn you had an enjoyable trip, and also had the opportunity of visiting the Brethren scattered through the Northwest.

To us, it is a real encouragement to note the whole-hearted support of the Brethren Churches of the Northwest for the work at Bremerton.

We certainly missed you and your party, however, Brother Earl Reed gave us two fine Bible studies in the morning and evening of July 28th. Brother Mackey had charge of the Bible Class, while Sister Mackey conducted the class for the children. Mrs. Emma Lichty acted as pianist.

The Saturday preceding, Mr. Wittenmire came to my office and reported that he and Mrs. Wittenmire wished to be baptized. This was before Earl Reed or I had opportunity to call on them. Their decision was answered prayer. On Sunday afternoon Mr. Wittenmire was baptized but because of her present physical condition, Mrs. Wittenmire preferred to postpone it for the present.

We were pleased to have Mrs. MacDonald, her small daughter, and also Mrs. Carpenter present in the morning service for a total of 21. In the evening the Balls and the Wittenmires were present.

On August 4th in addition to the Sunday School, Brother Mackey started a Bible study in the book of John. In the evening Brother and Sister Mackey had a long visit with a family named Henry, located on Burwell. They appeared much interested in the work.

This morning, August 11th we again held the two services. This afternoon Brother Mackey and I expect to make several calls to determine the feasibility of holding an evening service.

We planed the benches and cleaned things up in general before the 4th and with the rug, piano, lights, pulpit and benches things look quite attractive.

Brother Miller, this field has real possibilities but there is a great need for an experienced person worker. We are enthusiastic over the possibility of securing Sister Lena Kortemeier, and hope the said plans will materialize. If not we will rely upon your selection entirely. The favorable reception of Brethren teaching by those to whom it is explained leads us to consider a personal worker the supreme need.

As to expenses, Brother Mackey and I plus the help of the weekly offerings will attempt to cover for the lights, rental of the hall and general incidentals, to include the Sunday School supplies. We would appreciate very much some help from the Board if the work is to be carried on with the best results. If the Board could care for the balance of the piano, help us to purchase the winter fuel, stoves, chairs and song books, amounting approximately to \$200.00, we believe we can meet the other obligations as they arise. Note that the piano, chairs and song books will definitely belong to the Brethren Church and are not wasted as used.

We appreciate the fellowship we had with you here. Remember us to Brother Joe, Louise, and Martha.

Yours in His service,
Milton E. Lind

P. S.—I went over the above with Brother Ildstad. He and I are in perfect accord and are trusting that the Lord's will may guide you and the Board in whatever is determined for the work here at Bremerton.

Mr. and Mrs. Wittenmire sang a duet last night at the service. He accompanied on his banjo, and the results were very pleasing to all of us, I can assure you.

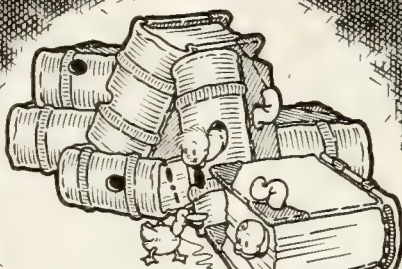
Yours faithfully in Christ's service,
Harold C. Mackey

Forgiveness is a grace without which the Christian life is impossible. Indeed God cannot forgive us until we are willing to forgive others. It is possible for every man to forgive his enemies. God has made it so. The spirit of revenge is fatal to the growth and peace of the soul.

FOUNDATION BUILDERS PAGE

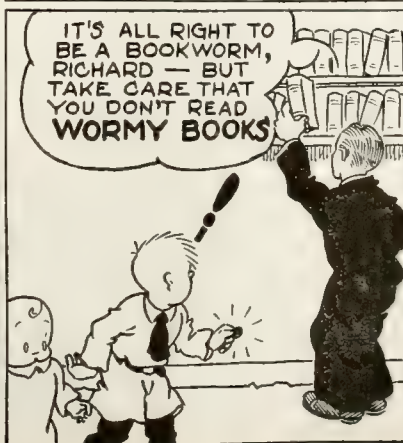
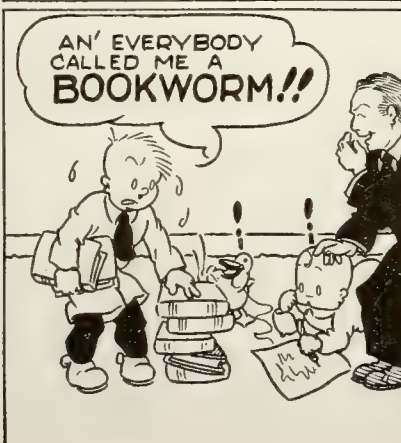
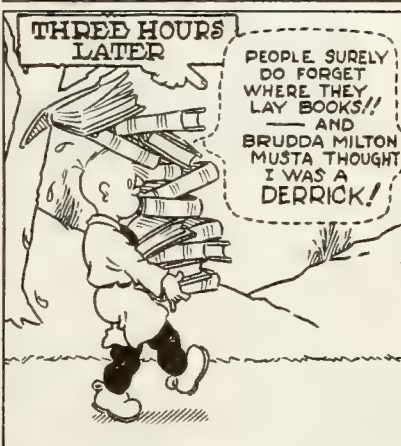
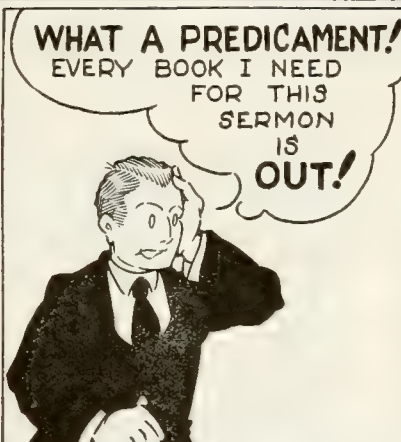
We have another Scripture cartoon for the Foundation Builders boys and girls. We hope that if you enjoy these cartoons that you will write to Mr. J. E. Tate, Jr. in care of our Office in Berne, Indiana, and tell him so.

RICHARD LEE



MEMORY WORK

OF MAKING MANY BOOKS THERE IS NO END — MANY OF THEM OF EPHEBUS BURNED THEIRS — "SEEK YE OUT... THE BOOK OF THE LORD, AND READ" ECOL. 12:12; ACTS 18:18; ISA. 54:16



Evangelism and Church Progress

By Dr. Robert F. Porte

The motive of church progress is briefly stated in the words of Andrew to Simon, "We have found the Messiah!" A great expectation and the answer to that expectation explains the motive zeal to tell others about our great discovery. This motive of successful evangelism is again expressed in the approach of Phillip to Nathaniel who somewhat of a sceptic asked, "Can any good thing come out of Nazareth?" The answer that Phillip gave is strikingly significant, "Come and see!" In these early Christian experiences we witness the basic idea of successful evangelism and church progress. First, the personal experience of truth, then its simple presentation to a willing seeker for truth. Great men were won to Christ in the early days of the church by the simple presentation of the answer to the great Jewish expectation, the Messiah of God.

Evangelism, in its purest and most winsome form, presents the simplest statement of the Gospel of Christ to all people. The man or woman without God and without Christ in their life offers a great opportunity to present the simple message of the Savior of mankind. The divine way of presentation is exceedingly simple and clear. The more earthly we allow ourselves to become the more obscure and less effective the presentation of truth is. The more simple the statement of faith the more personal and appealing it is. Compare the religion of Abraham, Moses, and David with the religion of the tabernacle, the temple, and the synagogue. Or, compare the religion of the Waldenses, the early Lutheran Reformation, and Pietism with Catholicism, later Lutheran theology, and the Reformed theology of the same period. Having suggested these comparisons, it shall be the purpose of this brief paper to point out that a simplicity of faith and life has characterized the apostles of evangelism in most effectively presenting the Gospel story and winning men and women to Christ. The more extended the statement of faith becomes, the more liability there is to error and misunderstanding, like the modern political state, we have many laws and the most lawlessness; the more involved and extended the statement of faith becomes, the less of real Christianity we can find among the people.

After the first century the next period of advance in Christian truth and evangelism begins in southern France in the early 12th century. Concerning one Peter de Bruys (1104) it is said that "he baptized the people and disclaimed the validity of infant baptism on the ground that infants do not believe!" This man further claimed that "God is mocked by ecclesiastical chanting, because He delights in pious feelings alone, can neither be appealed to by high tones, nor soothed by musical modulations! Another apostle, Henry of Lausanne (1116), it was said, "By his speech the heart of stone could be moved to compassion, and both the people and clergy were moved to tears by his earnest appeals!" A statement from the Church Historian, A. H. Newman fits here, "Beyond doubt we must know that ever a pure stream has been flowing. The pure in heart ever refresh themselves at the fountain of God's love, and being borne steadily on in the embrace of the loving "I Am"; while the thousands and tens of thousands are daily being dashed to pieces on the breakers of their own follies. To be pure in heart the Gospel has a liberty in its radiant liberty we are free to do!" (Manual Ch. Hist. pg. 560*)



REV. R. F. PORTE

In the year 1170, Peter Waldo, a wealthy merchant of Lyons, France, obtained a New Testament in French. He discovered that the religion of the New Testament was different from the religion taught by the French priests. This Peter Waldo began a ministry to individual people. He laid great emphasis on the direct teaching and example of our Lord. Of the Waldenses Holsinger said, "I believe I have found in the Waldenses the most complete anti-type of the Tunkers!" (See Brethren Evangelist, July 7, 1884). Without doubt, the loyalty of the Waldenses to their faith, even to extreme martyrdom, made possible the great reform movement in later history. These people were earnest for obedience to the way of Christ as revealed in the New Testament. The preaching missions of these people spread the truth in the country side and laid the foundation for other similar movements, as the Bohemian Brethren (1448f), and John Huss in a slightly earlier period. The preaching of these groups and individuals was Christ as He appeared in the New

ament, the Savior of the world, stripped of every logical accretion and verbal ambiguity. All the many small groups of earnest Christian evangelists find their focus for the time, in the reformation under Luther (1517). Martin Luther effected the position and organization of the church on the Holy Scriptures. Concerning the claim of the church to the mastery of the scriptures Luther said, "They learn nothing of them all their life, they ascribe authority, and juggle before us impudent words, saying the Pope cannot err in matters of faith." The essence of the Reformation and its spirit is stated in this word from Luther, "To preach the Gospel is to feed the soul, to justify it, to set it free, to save it, if it believes the preaching. For faith alone, and the efficacious use of the Word of God, bring salvation." This position sets men free from the bondage of sin and ecclesiasticism and establishes a standing with Christ and with one another in new found freedom.

About 1524 Luther left his early position and established a state church over which he became a virtual dictator. Luther's friend, Staupitz rebuked him in these words, "May Christ help that we may at least live according to the Gospel, which now hangs in our ears, and which we may carry in the heart, since I see the multitudes abuse the Gospel for the freedom of the flesh. May my prayers, see that I was once the forerunner of the holy evangelical teaching, still avail somewhat with thee." Mediaeval theologians looked upon the Bible as a sort of "spiritual law-book, the Reformers saw in it a new home for a new life within which they might have intimate fellowship with God Himself. The warm enthusiasm of evangelicalism became degraded through the officials of the state becoming supreme bishops of the church and thus reducing the church to a degrading dependence on the state. Two factors reduced the congregations to a servility, the dependence on the state and predestinationism. Church leaders gave themselves to theological bickerings and debates. Spiritual fervor was degraded to spiritual deadness and religious life among the people was greatly neglected.

The kindly spirit of Martin Luther's contemporary Melancthon, helped to kindle again the opportunity to a new evangelical awakening. The evangelical spirit and progress flourished in a liberal mode of Melancthon rather than in the strict Augustinian theology of Luther, Zwingli, and Calvin. In the more liberal spirit of Melancthon together other theological positions came forth such as evangelical leaders as Spener and Count Zinzendorff protested against a cold intellectual orthodoxy insisted upon a personal practical piety. Instead of loyalty to a theological standard, Spencer reverts to the practical, heart-searching, spiritual religion which comes out of a personal communion with God through the Bible and Prayer. Intellectual

orthodoxy had destroyed the practical vitality of the church and left it passive and often spiritually dead.

Phillip Jacob Spener was the father of Pietism and Pietism was the ground from which sprang the Brethren movement, the Moravian, and the Wesleyan evangelical movement. Spener grew up in a deeply spiritual home and his nature always revolted against anything which savored of this corrupt world. He was a man of devoted prayer life. In Waldround's Life of Spener we learn that, "Neither hope nor fear, nor any of the passions which disturb the passions of ordinary men, had any power to shake his peace. It was sustained by fervent prayer, which he was accustomed to call, 'the truth of the Spirit's life', and by perfect self-surrender to the will of God." Such was the spiritual character of the man who was father of the evangelical movement which brought Alexander Mack out of the Reformed Church into a new evangelistic endeavor.

Spener and Francke were never indifferent to great theological truths but their purpose was to translate the truth into practical life. The spirit of Brethrenism as manifested in separation from the world, humility, non-resistance and non-conformity, was doctrine translated into practical life. Spener's Pietism was expressed in the simplest language and the practice of a Holy life. He labored to destroy the wide-spread trust in lifeless orthodoxy, which was leading many to ruin. Waldround says of Spener, "In strong and burning words he exposed the Phariseeism of the time, with its trust in a lifeless orthodoxy and outward church ceremonial, and pressed upon his hearers the necessity of an entire repentance and change of heart." Spener's preaching was direct to the people and they came in crowds to hear him. This simple presentation of the Gospel to the people was the practice of the early method of Christ's disciples and the beginning of modern evangelistic program of soul-winning.

Pietism was never a particular sect. It was the doorway to a new Christian method. There were a number of small groups which came out of Pietism about which we cannot now speak. We shall briefly speak of evangelism and the Brethren Church. Dornier characterizes these sects in the following language, "They agreed in rejecting infant baptism, in the separation of the regenerate and the unregenerate, on the necessity of regeneration, practical piety, certain policies of the state; as war, oaths, office holding; they were non-resistant, believed in Bible Christianity, that is, organization of the church on the basis of the apostolic Christians, and opposed the state churches." (Hist. Prot. Theol. ii.) Their doctrines have to do with conduct rather than with dogmas, they are interested in church organization and church rites rather than in theology. Evangelism flourishes in the atmosphere of freedom. Truth planted in the minds of the multitudes and allowed to take root where it will. Landgrave Phillip

in a letter (February 20, 1530) stated, "I see more real Christianity among those who are called fanatics than among those called Lutherans."

There is a vast difference in calling people to subscribe to a theological creed and in calling them to a new life expressed in a new social order. Hochmann, the friend of Mack, called the churches of his day, "Babel." This Hochmann, with other devout Brethren were driven from place to place on account of their faith. "In houses, farm-buildings, and the open air, these devout men prayed, exhorted, sang, and witnessed for a Holier life, a closer fellowship and spiritual union with the Holy Trinity." Johann Conrad Dippel in Holland wrote of Hochmann, "He is walking on the path where God is to be found; while you, (the Wesel ministers) even in the best of your deeds, seem to be running farther away from him." It is important to notice that church progress is never found in theological debate but in the fervor of a Spirit-filled life with a passion to impart itself to unsaved souls. An evangelical way may be easily called a fanatic, unorthodox, or even worse, an apostate from the faith. There is a satisfaction to egotism to be able to force some one to accept your theological beliefs but it is more evangelical to be able to impart a Christian way of life.

Alexander Mack wisely improved on Pietism in that he accepted the Bible ordinances as the commands of Christ for the binding together of believers in the apostolic fellowship. The self-abnegation of Mack is no better indicated than by the fact that he requested his sons not to mark his grave. Everywhere in the writings and the organization of the Brethren Church one is impressed with the passion to live the humble, spirit-filled life and to teach others this new life in the fellowship of the Gospel. Holsinger says, "True piety and Christian devotion invariably beget implicit obedience."

The early Brethren were truly evangelistic and this was the means of their increase. Falkenstein says, "The result of that first baptismal scene was two-fold, internal and external. Not only was there a definite unifying effect upon the congregation, but others in the community were deeply impressed with the solemnness and the religious fervor there manifest." In the new world "the enthusiasm had become so great that the youth were attracted to the services and taught to walk in the fear of the Lord and to love the Brethren."

A school was established near Philadelphia, also a sabbath school for religious instruction which attracted "an anxious inquiry among the juvenile population who attended the school." It is recorded that the scholars met before the day school opened in the morning "to pray and exhort one another under the superintendence of one of the Brethren." In 1724, fourteen Christian volunteers set their faces to conquer the territory adjacent to Germantown for Christ. Falkenstein says, "It was deemed advisable

that all the scattered settlements of Brethren should be visited at once and brought under the organizing spiritual influence."

Our own Home Missionary Board under the leadership of an evangelistic secretary is seeking to contact every isolated Brethren home and so coordinate the efforts of Christians of like precious faith in a great evangelistic program and advance. The early Brethren were called to battle "calloused indifference and scepticism or mysticism and materialism among their fellow countrymen." The present day evangelistic program of our Home Missionary Board faces the same problem. The advance in the church of the colonial days depended upon the sacrifice of such men as Christopher Sower, John Garber, Jacob Miller, George Price, John Kline, and many others. Under the evangelistic preaching of George Price the way was opened for the conversion of James Quinter, who became the great preacher, editor, and educator of the Brethren Church in the last century. No denomination today is undertaking any more aggressive program of evangelism than is the Brethren Church. There is no more thrilling or heroic work being done in any part of the world than that of the Home Missionary Board of the Brethren Church. The evangelistic emphasis is Biblical and practical for the advancement of the work of the Gospel through the church.

Every member of the Brethren Church should more than merely make a yearly contribution to the Home Missionary Board, every member of the church should locate isolated Brethren and should tell their neighbors of the preciousness of their faith in God and His Holy Word. This would mean a real advance in the usefulness of the church and make possible a greater evangelistic program.

Receipts from April until October

(Continued from page 7)

Brethren Church	
Toledo, Ohio	
Mr. & Mrs. D. W. Campbell	(R. T.)
Portis, Kansas	
Mrs. Beulah B. Ratliff	(R. T.)
Munday's Corner, Pennsylvania	
Pike Brethren Church	
Roanoke, Virginia	
Dawn Mitchell Brugh, F. B. Bank	
Los Angeles, California. 1st Church	
W. M. S.	(R. T.)
Uniontown, Pennsylvania	
John Taylor Friend, F. B. Bank	
National C. E.	5.00
National W. M. S.	1.08
Evangelistic and Bible Study League	(L) 15.00
Conference Offering	39.00
National S. M. M.	(Roanoke) 20.00

I. DUKER President oshen, Ind.	NATIONAL SUNDAY SCHOOL ASSOCIATION	N. V. LEATHERMAN General Secretary Berlin, Pa.
L. MILLER ice President urertown, Va.		K. M. MONROE Treasurer Ashland, Ohio
	M. A. STUCKEY, EDITOR Ashland, Ohio	

Team Work--Pastor and Superintendent

Rev. P. H. Welshimer, Canton, Ohio

h morning as I go to my office at church I see a team of beautiful gray horses hitched to a big dray. It is a perfect team. These are fine lookers and good pull. They appear to be happy at their work and they pull a big load. There is no fretting or worrying, jerking or pulling. They pull as though they were rather do that than anything else in the world. They can truly say, "This is the one thing I do." And do it heartily. The team of horses suggests some one to be considered in connection with the other team—the pastor and superintendent as they pull at their part of the Bible School.

Both horses were trained to pull and they were hitched to the dray. At some place on the farm there were some days of training, when those horses were first harnessed and driven to being hitched to a load, and they were loaded gradually. They were taught to start and to stop. They were used to the harness, and when fully trained, they were hitched to a heavy load and their real task began. It would be unwise for the Committee to take wild horses, untrained, and spend the time of the driving training them, when customers are waiting for deliveries. The Bible School is not always as wise as the business man. It does not always have men already trained to hitch to the dray in a case of emergency. We seldom think of training a man for the Bible School until the need is upon us. Pastors generally are not prepared for Bible School duties when the need is thrust upon them. Every superintendent should be as thoroughly trained in Bible School work as he is in homiletics and Biblical interpretation.

These horses are harnessed. Without harness they cannot pull. They use the organization furnished them with the harness to pull the load. The preacher and superintendent must be harnessed, their harness is their organization. If they can pull; without it they are helpless. The day is here when the Sunday School work is no longer the work of one or two men. Stout harvesters are a team of horses and a stout organization for the Bible School lead-

Both horses are hitched to the end of the wagon. You can well imagine what would happen if those horses were separated and were hitch-

ed at opposite ends of the wagon. They would pull with more difficulty than when hitched together, and the pull of one would neutralize that of the other. There would be increased energy and no results. I have seen some superintendents and pastors hitched to opposite ends of the Bible School and they have sometimes succeeded in pulling the school apart. If they cannot pull together, better have one horse instead of two. This team I behold each morning is composed of two horses. If one of those fine horses were hitched with a billy goat it would greatly reduce the profits of the company and probably kill the goat; and yet a strong horse preacher and a billy goat superintendent, or a strong horse superintendent and a billy goat preacher have often been hitched together. If the preacher is not a Bible School man, if he is not interested and does not keep up with the times, is jealous of the superintendent and complains of the Bible School having more in attendance than he does at the preaching service, unhitch him from the team; he doesn't belong there.

The chief difficulty in the modern Bible School in hitching the preacher and superintendent together lies in the fact that the place of the preacher in the school has never been clearly defined. Being pastor of the church he is, by all reason, general superintendent of the Bible School. But, he should prepare for the task or keep hands off. He is not a boss, he is not there to lord it over the superintendent or anybody else. He should be a leader, a man of vision, one who knows how to plan the work and to distribute responsibility. He should be the chief adviser of the superintendent. The school is as much his as is the preaching audience, hence he should give as much time to it as he does to other pastoral duties. The most important work of the preacher and superintendent is not the work done in and before the school for an hour and a half on Lord's Day morning, but it is that fine and hard work done from 12 o'clock Sunday noon until the next Sunday morning. The mid-week work is the big work to be done by pastor and superintendent — teachers' meetings, officers' meetings, meetings of the cabinet, conferences with secretaries, ushers, door men, reception committees, department superintendents. Have work prepared for the many workers

of the school, keeping in touch with the absentees, new people, sick people, the offended people, the quitters—these are the things that try men's souls and test their faith and ability. This is work that must be done or the school will fail. There is a big job in every school for the preacher and the superintendent. Here is my advice to both: Train for your task, put on the harness, be hitched to your load, pull together, do not shirk nor jerk, be happy at your work, make it your joy, and keep at it, everlasting at it, in season and out of season.

NOTES ON THE SUNDAY SCHOOL LESSON BY GEORGE S. BAER

JOHN

The Minister and His People
(Lesson for Sept. 29)

Scripture Lesson—3 John.

Additional Scriptures—1 John 1:1-10; 2 John 1-12; Rev. 1:10-20; John 21:20-22.

Golden Text—"Beloved, follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God." (III John 11).

The Minister—It is the aged apostle John who is the minister and Elder. He is the same John who in his youth was called "son of thunder" because of his temper, and who with his brother, James, wanted to call down fire from heaven upon the inhospitable Samaritans. The years of association with Jesus made a different man of him and he became known as the apostle of love and the most intimate companion of his Lord. He was the writer of the Gospel of John, the three epistles bearing his name, and The Revelation. After the Ascension he was associated with Peter in the work in Jerusalem and cared for the mother of Jesus until her death. He later resided at Ephesus, was exiled on Patmos, liberated after about two years, went on preaching trips and wrote letters as overseer of certain churches. He died about the close of the first century.

The Layman—The minister had many laymen to whom he ministered, but one in particular was the recipient of a letter, which is the third epistle of John. His name was Gaius, an influential Christian, who had the confidence of John and was given to hospitality toward those engaged in the work of the Lord. He was the kind of layman that every minister delights in, for his pastor said concerning him, "Thou walkest in the truth," and "Thou doest faithfully whatsoever thou doest." Nothing is more important than that the Christian's walk shall be consistent with the teaching of the Word. Perhaps we should say that stands first. Next in importance comes faithfulness and efficiency in the work of the Lord,

outstanding phases of such work being the generous support of those engaged in the ministry and missionary work of the church. This layman is commended for his faithfulness along these lines and encouraged to continue it in spite of the hindering influence of a selfish, unhospitable place-seeker. Incidentally, it should be noted that the layman's health and general prosperity, as well as his spiritual welfare, are of concern to the faithful minister.

An Everyday Condition—This epistle and the second epistle of John throw light upon the ordinary life of the early Christian communities. Conditions were not always ideal: there were excellencies and defects, noble and ignoble figures, meek and ambitious members, some generous and cooperative and others selfish and individualistic. This fact helps us not to be discouraged when we find conditions so far from ideal in our churches today.

al Conference will have an excellent report assured.

Your Brother in Christ,
Geo. E. Con

THE OFFICIAL CALL FOR THE TWELFTH WORLD'S SUNDAY SCHOOL CONVENTION

To The Leaders of Christian Education
And The Sunday School Worker
In Every Land.

GREETINGS:

In the name of the World Council of the WORLD'S SUNDAY SCHOOL SOCIATION, we, the OFFICERS, invite LEADERS of Christian education and SUNDAY SCHOOL WORKERS from all Nations to attend the TWELFTH CONVENTION of the WORLD'S SUNDAY SCHOOL ASSOCIATION to be held in OSLO, NORWAY, from the SIXTH to the TWELFTH day of JULY, in the year of our Lord NINETEEN HUNDRED AND THIRTY SIX.

The Eleventh Convention of the World's Sunday School Association was held in RIO DE JANEIRO in the year 1932, and was the first to be held South of the Equator. The Twelfth Convention likewise will be the first to be held on Scandinavian soil.

The Theme chosen for the Oslo Convention is "CHRIST THE HOPE OF THE WORLD." Surely no more appropriate theme could be found in these days of powerful disruptive forces when the great need is for world unity—a unity which can be finally achieved only through Christ Who is the Way, the Truth, and the Life.

The Sunday School must have a distinctive share in winning the world to unity in Christ for it is seeking to instruct and teach and train the oncoming generation for the Kingdom of God.

To visualize afresh our great task, and gain new inspiration for its pursuit, we bid you welcome to "OSLO 1936," and assure you of the cordial warmth of Norwegian hospitality.

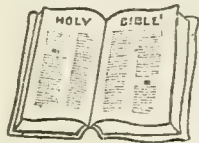
We confidently claim the continued intercessions of all who are interested in the work of Christian education throughout the world on behalf of those on whom shall rest the responsibility of preparing for the Convention at they may be divinely guided in all their ways so that all that is planned and achieved may be to the greater glory of our Lord and Saviour Jesus Christ.

HAROLD MACKINTOSH, President.

LUTHER A. WEIGLE, Chairman.
JAMES KELLY, General Secretary.
ROBERT M. HOPKINS, General Secretary.

London, England.
August 22, 1935.

The Board of Managers of the World's Sunday School Association is issuing the following important announcement: "In view of the critical conditions prevailing in many parts of the world in the work of Christian education it is the desire of the Board of



NEWS FROM THE FIELD



BURLINGTON, INDIANA

About one year ago we began to fill the pulpit two Sundays per month for the Brethren at Burlington. Prior to that they had not had stated preaching services for several years. From June 23 to July 7 Sister Gilmer and I held a protracted meeting which resulted in nine being baptized. The meetings were followed by communion services in which Brother James Cook, pastor of our church at Flora, kindly assisted. The work of the Brethren at Burlington is encouraging. They have a substantial church plant and also a parsonage. For the ensuing year we are to give half-time ministry to this field, but we will not be able to live on the field. Our home coming will be held on the second Sunday in October. This occasion will be one of thanksgiving and rejoicing. Non-resident and former members and friends of the church are urged to attend.

Rev. and Mrs. Clarence Gilmer,
Bruce Lake, Indiana.

PORTIS, KANSAS

Dear Evangelist Readers:

I see by the Evangelist of September 7, 1935, that Rev. Floyd Shiery was elected by National Conference as our National Statistician. May I congratulate the brotherhood in having one like Brother Shiery for that position? I am quite sure that with the co-operation of the District Statisticians and the churches of the Brotherhood our Brother Shiery will be enabled to bring to next year's conference a better report than has been brought for some time.

Our predecessors had laboured faithfully and well. They had laid certain plans which we have tried to follow. Some changes in blanks have been made. I remember the first blanks that came to me (as a Pastor) to be filled out for the yearly statistical report. I do not believe there is even one preserved to us with the statistician's materials. Since you elected me National Statistician in 1926 the blanks have

been changed to comply with requirements of clarity and completeness. Even yet they should be changed, if we are to be able to compile all figures asked for by the head of religious statisticians in the United States of America.

Certain questions have not been included because we have felt that it would complicate the blanks and make them much harder for Church Secretaries to fill out accurately.

Here we wish to thank The National Conference for permitting us to serve the brotherhood as National Statistician for these years. We wish to thank the many District Statisticians who have so faithfully and conscientiously served their district and the brotherhood in gathering the reports. Without their co-operation the task of gathering statistics would be a heavy, if not impossible, one. With their faithful assistance district and national Conferences have had annual reports of value to each and all.

Again I thank one and all for their kind co-operation.

Brother Shiery should make a very efficient member of the National Conference officary. His work for the Ohio District has been well done in gathering statistics.

It will be a pleasure to us to give Brother Shiery every possible assistance in this work to which the brotherhood has called him.

He will soon discover one thing which will bring to him criticism as it has to every statistician—the fact that the totals for various offerings will not tally with the reports presented by the treasures of the boards handling the funds. This must always remain so as long as the present systems are used. Some of the boards have incomes from sources that the church statistics do not cover. Such as Annuities, Bequests, Special Gifts, etc. Then, too, our statistical year does not correspond to theirs.

Brethren, if you will give to your district statistician a wholehearted response when he asks you for your report and your district statisticians will give their full-co-operation next Nation-

managers of the WSSA that the twelfth World's Sunday School Convention to be held in Oslo, July 6-12, 1936, shall make a very vital contribution to the Christian forces engaged in church service throughout the world. In order that the Convention delegation may be formed with this purpose in mind, and also in order that the delegation shall not over-tax the very generous arrangements for hospitality which the local committees are making in Oslo to supplement the limited hotel facilities in that city, the Board of Managers requests the British Administrative Committee and the North American Administrative Committee to inform their respective constituencies that all delegates irrespective of the source of their nomination must be officially and individually approved and recommended by the General Secretary of the Association before the arrival of the delegates in Oslo. Indeed persons desiring to participate as delegates in the Convention sessions and special arrangements made for official delegates cannot be assured of such registration unless their names are received and approved in the Glasgow or New York offices of the Association on or before May 1st, 1936."

World's Sunday School Association, Madison Avenue, New York, N. Y.

ASKING A PREACHER ABOUT SERMONS

Says I to my pastor one evening in his study, "What do you do with your old sermons?"

Says my pastor to me, "Justus, I haven't any old sermons. Every Sunday's output is either as new as a paper apple or as fresh as this year's fruit from an old apple tree."

Says I a second time, "But don't you sometimes use the same sermon more than once?"

Says he, answering again, "Of course; just as a lawyer uses the same law for two court cases that involve the same principles. But he makes the application fit each case, and so do

Continuing my questions: "Do you ever preach at people?"

Continuing his answers: "You know I don't. But I wasn't always wise. Only when I found that if the people knew I did it, I lost them, and if they didn't, I'd wasted my sermon, had I said enough to quit."

"Do you like to have people tell you what they think of your sermons?"

"I do; but I know most of their off-hand opinions would mislead me if I took them as they sound. Not many people can really tell what they like in a sermon, though they would come closer to it if they told what they didn't like."

"Do you preach better to a big crowd than to a few folks?"

"Maybe not better, but differently. I like the crowd because it stirs me; my guess is that I get better results when speaking to a few."

"Do you and your hearers usually

agree on whether a certain sermon is good or only fair?"

"We don't, Justus; at least hardly ever. When I think I've done a whale of a job, somebody is likely to let me know it was no great shakes of a sermon; and I've known times and I felt I'd failed altogether, only to have somebody tell me how completely that sermon had met their need of the moment. These are some of the surprises that make the work of the ministry about the most surprising I know."

"When do you feel least like preaching?"

"That's easy. On Monday morning; some Mondays I feel as empty as Mother Hubbard's cupboard."

"When do you feel most eager to preach?"

"Just before the benediction. If only I could have another chance, I'd make that sermon count!"

These were not all the questions I asked, but I thought my pastor's answers to them were worth passing on to you.—"Justice Timberlin" in Reformed Church Messenger.

The joy of life is given through an inward experience. The interpretation of life which comes through the indwelling of Christ in the heart will fill the mouth with praise.

"There is no true religion that is not a living fellowship with God, but there is another side to this. Living religion is a social thing also. Can you imagine a man who says he will become a Mason but will not belong to any lodge? No less ridiculous is the person who says he will be a Christian without having anything to do with organized religion. We Christians make the Church as individuals. But teamwork is essential to carry on the Church as a force in society."—Henry I. Wicks

THE TIE THAT BINDS

WAGONER - HENDRIX—On April 28, 1935 at 2:30 P.M. in the home of the bride's parents, Mr. and Mrs. Charles Hendrix of Burlington, Indiana and in the presence of thirty-five guests, Mr. Donald Wagoner and Miss Esther Hendrix were united in marriage by the writer. The groom is a member of the Church of the Brethren and the bride is a member of the Burl-

ington Brethren Church. Brother and Sister Wagoner have made their home in Middletown, Ohio.

Clarence Y. Gilmer.

MEYERS-LISKEY — In a brief but impressive ceremony Miss Janet Adelle Liskey became the bride of Harold Abram Meyers Saturday, Aug. 3, 1935, at noon. The marriage took place at the home of the Rev. John F. Locke at Maurertown, Virginia, in the presence of a few friends. Both young people attended the Dayton High school. They will reside near Harrisburg, where they are faithful attendants upon the services at the Bethlehem Brethren Church. The Single Ring Ceremony was performed by Rev. John F. Locke.

GARBER-POWELL—At high noon Wednesday, July 31, 1935, Miss Donna Jane Powell became the bride of Hayden Shelly Garber at the home of Rev. John F. Locke at Maurertown, Virginia. The single ring ceremony was used by the minister who is a close friend and was classmate of the groom.

The bride is the daughter of Mr. and Mrs. Claude B. Powell of Cambridge, Ohio. She is a graduate of Wooster College and has been a teacher in an Ohio high school for several years.

The groom is the son of Dr. and Mrs. L. L. Garber of Ashland, Ohio, where Dr. Garber is a member of the College faculty. He is a graduate of Ashland College and of Ohio State University, where he received the degree of Master of Arts in English Literature.

They will make their home in Caldwell, Ohio and in Washington, D. C., where Mr. Garber is engaged in Secretarial duties for Representative Robert T. Secrist of the 15th District of Ohio.

John F. Locke.

IN THE SHADOW

EIKENBERRY — Martin Warren Eikenberry, son of Peter and Margaret Ellen Eikenberry, was born at Middlefork, Clinton, Co., Indiana, Sept. 7, 1858 and departed this life August 28, 1935 at the age of 76 years, 11 months and 21 days. He leaves to mourn his departure his wife, Angeline Bok Eikenberry, who is the daughter of Rev. and Mrs. Daniel Bok, and who was his help-mate for 55 years, and his foster-mother, Mrs. Nancy Ann Eikenberry, and four children—Mrs. Erle Woody, Russiaville, Indiana; Mrs. S. S. Weaver, Ft. Myers, Florida; Daniel of the University at Columbus, Ohio; and Loren, Greenfield, Indiana.

Just thought we would remind you that the Engraving Department is functioning very successfully, but needs more business. Send your pictures and drawings to be engraved, to the ENGRAVING DEPARTMENT, BRETHREN PUBLISHING CO., ASHLAND, OHIO.

Brother Eikenberry served the citizens of Howard County for three terms in county offices. He was a faithful attendant and supporter of the Burlington Brethren Church as long as health permitted. The latter part of his life was spent in Kokomo where he passed away. The funeral was conducted from the Burlington Brethren Church by the writer on August 30, 1935. Burial was made in the Burlington Cemetery.

Clarence Y. Gilmer.

OUR LITTLE READERS

A FAIRY SONG

*Buttercups in the sunshine look
Like little cups of gold.
Perhaps the fairies come to drink
The raindrops that they hold.*

*The daisies with their golden hearts
Fringed all about with white,
Are little plates for fairy folk
To sup from every night.*

*Soft moss a downy pillow makes,
And green leaves spread a tent,
Where fairy folk may rest and sleep
Until their night is spent.*

*The bluebird sings a lullaby,
The firefly gives a light,
The twinkling stars are candles bright
Sleep, fairies all, goodnight.*

EDUCATING BILLY

By Jessie M. Lathrop

John Thomas was looking over the hedge into Mr. Gregg's yard; so his friend, Roger, looked over the hedge, too.

Mr. Gregg's family had moved there only the week before, but their big back yard was the most interesting place that the boys had ever seen. There were a number of large trees, and in the shade of these a boy about their own age was playing. Beside the barn there was a rabbit house and yard where white rabbits were eating lettuce. Under the apple tree was a large cage in which a green parrot was saying, "Hello!" over and over again. A collie puppy and a white kitten played about. A big swing was fastened to the limb of an elm tree. There was a croquet set and a new red wagon. A black pony cropped the grass in the yard near the boy.

"Let's go to see him," Roger whispered at last. "He's the new boy, and maybe he would like company."

"His name is Billy," John whispered back, "but he doesn't want company. I went over yesterday, but he wouldn't let me touch a thing. I wanted to give the pony an apple, but Billy wouldn't let me. And he wouldn't let me play with the puppy, or talk to the parrot, or even pat the kitten."

"What's the matter with him?" Roger asked.

"Mother says he hasn't learned to play with other boys because his mother has been sick a long time, and his father is very busy and worried," John replied. "He treats his pets very well."

Just then a woman looked out of the kitchen door. "Billy," she said, "don't you mess up my clean porch."

"That's the cook," John explained to Roger. "She's cross, and the nurse that stays there is all white and starchy."

"Poor boy!" Roger replied. "Maybe he would like company today. Let's go and see."

So John and Roger crept through the hedge.

"Hello!" Roger called. "We've come to play with you."

"Got enough to play with," Billy scowled. "You scare my pets."

Roger stared. John was right; Billy wasn't friendly. The puppy capered up to them, and Roger patted him.

"Don't handle my puppy," Billy scowled. "These animals are mine, and I can take care of them alone."

So John and Roger went back.

"I never saw such a selfish boy," Roger stated. "We'll educate him."

"How?" asked John.

"Well," replied Roger, "if some one with a sling shot should shoot pebbles at the pony, and let Towser through the hedge to scare the kitten and the parrot and the rabbits, I think he'd find he couldn't always take care of them alone."

Just then Mrs. Thomas asked the boys to go on an errand.

That evening John again peeped through the hedge, for he liked to see Billy put his pets into the barn. But, although it was almost dark and a storm was coming up, all the animals were still in the back yard. John ran to tell his mother about it.

"Oh, Billy's mother was taken to the hospital this afternoon," Mrs. Thomas said, "and of course Billy and his father are with her."

"And the cross cook won't take care of them," stated John.

"I don't think she's home, either," his mother told him. "I think you had better care for them. It's raining."

So John took some supper over for the puppy and the kitten; he gave the parrot some crackers and wheeled the cage into the barn just as he had seen Billy do. He led the pony to his stall and gave him some oats.

The rain was coming down in big drops and the wind was strong, but he put away the roller skates, the croquet set, and the red wagon. He was soaking wet when he ran back through the hedge.

The next morning the sun was shining. John hurried through the hedge to see if the pets were all right. Billy was there, and he smiled at John.

"Daddy and I were so worried about mother that we never thought about the pets," Billy said, "but cook told us that you took care of them. I have just learned that I do need some one to help me; will you and that other boy come over every day?"—The Sunbeam.

ANNOUNCEMENTS

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I shall be glad to be used in evangelistic services in any church wherever there is need. Address me as follows:

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NOTICE PENNSYLVANIA CONFERENCE

The Pennsylvania District Conference will be held at Waynesboro from October 7 to 10 inclusive. All roads lead to our beautiful city for all Brethren people of the District during this time. Our church is located in the southern part of the city on Philadelphia avenue and Fourth street. Just one block off S. Potomac. Inquire for First Brethren Church, by which we are known here. Our people bid you welcome. Let us unite in prayer for a great conference.

W. C. Benshoff, Pastor.

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The BRETHREN EVANGELIST

MY CHAMPION

By Livingston E. Roberts

*Christ carries in His own eternal fame
The matchless record of a matchless life;
And on the scroll of Glory glows His peerless name—
Above the reach of sin and selfish strife.*

*All other Chieftains of this earth
Are dark with failure, sin, and blame,
And all their records have their worth
Besmirch'd with folly, and with shame.*

*He went unsullied, to the Cross and Gloom,
And measured Sin and Death their utmost meed of pain;
Then from the Cross and from the broken Tomb,
Came back to challenge Sin and Death again.*

*He dared the Fiend of Hell and, daring, won
The stainless Hero's tribute of renown;
And . . . when Redemption's mighty deed was done . . .
The Ransom'd Host's eternal crown.*

*Though David struck Goliath down,
And glory gleams on Marathon,
The Universe gives up its crown . . .
To Jesus Christ, my Champion!*

*To bow and worship at His feet,
But frees my soul from sin and shame;
And faith in Him is but to meet
God in my Savior's sinless fame.*

Some Common Beliefs that are False

By Prof. John Harvey Furbay, Ph. D., The College of Emporia, Kansas

A great many people still believe that dragons exist some place in the world. They are not aware that dragons are found only in stories. A few years ago, I asked several hundred college freshmen a number of questions regarding nature. One question was, "Where are dragons found?" Approximately ten percent gave replies which indicated they believed dragons to exist somewhere. Some said they were found in China; some said in Mexico; some said in the tropics; while others said they had read about them, but were not sure just where they were found.

In this same examination, I asked, "What color is a robin's breast?" Ninety-five percent of the students replied, "Red." What would you have said? Many poems are written about "Robin Red-breast," but I have never yet seen a robin with a red breast. There may be some red mixed with the brown and orange, however. Most of the students did not mention the great difference in color between the breast of the male and female. The male is much brighter, the female being quite dull—often gray.

Whales are usually spoken of as fish. This is probably because they live in water. Muskrats and beavers also are found in water, but are not called fish. Whales are no more fish than are these other animals called "mammals" (meaning that they nurse their young).

Rural people often farm "by the moon." They plant seeds, shear sheep, butcher hogs, trim trees, and lay shingles according to the time of the moon. They believe that meat killed in the dark of the moon shrinks when cooked; that crops growing above the ground only thrive if planted in the dark of the moon, while crops growing below the ground, like potatoes, must be planted in the light of the moon. Shingles put on a roof during a new moon are believed to curl up and pull the nails out. Careful studies of all these situations show that there is no relation whatever between the time of the moon and any of these results. Seeds grow in any moon; shingles will curl up regardless of the moon; and meat will shrink at any time.

Other people believe that animals can foretell weather for many months in advance. If a cat sneezes, rain is coming; if a dog eats grass in the morning, bad weather will follow. Other signs of rain said to be infallible are when dogs dig holes in the ground, howl when they leave the house, or refuse to eat meat. If the bull goes to the pasture before the other cattle, rain is near. If the cattle lie down early in the day, lick their fore-feet, scratch against posts, or look up at the sky while lowing—all these mean rain. Cold weather is said to be indicated by cow's

failing in their milk, shaking their feet, or acting restless. Storms are near when pigs squeal loudly, for they are said to be able to "see wind." Many other peculiar beliefs exist regarding the severity of approaching winters, droughts, and such; but there appears to be no scientific basis whatever for most of them. Pure chance often makes them appear true, but in most cases, there is no value in such predictions.

We who live today are not alone in our superstitious beliefs regarding animals as prophets of the weather. Mythology crowns the frog as the "god of rain" among ancient peoples. This was probably because frogs are usually found near water, and they appear in larger numbers after a rain. Like earthworms, they have been reported to have

perceptions regarding nature is the general belief regarding "Groundhog day." This belief persists widely in spite of the fact that no one has ever yet recorded the appearance of a groundhog as early as February second (Groundhog day). It is usually late in the spring when these animals appear long after warm weather has arrived.

Another common misconception is that frost produces autumn leaf-colors. Yet if one observes at all, he sees that the most beautiful colors are produced during those autumns when the frost comes late, and that the colors are long before the frosts. Likewise, frosts are not necessary for the leaves to fall, as many suppose.

One often hears it said that if a bee or wasp stings you, he can never sting again. I have been stung several times by the same bee, and I know other people who have had similar experiences. Some bees do lose their stinging apparatus when they sting, but most of them do not. Therefore, do not trust too much to the old saying.

Many more such beliefs could be mentioned. They are not limited to nature, but include almost every unusual incident observed by man. It is unwise for children to be taught such false beliefs, for when they find them untrue, they may lose faith in all that they have learned about nature.

For a thing to be true, it must be reasonable. Certainly we could not say that it is very reasonable to believe that a frog can control rain, or a groundhog the sunshine. Neither is it very reasonable to believe that if a crow flies over us it will bring snow.

(Continued on page 20)

Peace or War

By Lillian F. Bowers

*Peace or war, which shall it be?
On our fair globe in future years.
Shall olive branches droop and die?
While each peace project disappears.*

*Peace, fair peace, a soothing word,
We love within that state to dwell,
Peace is blissful harmony;
But war is a raging fire of hell.*

*Peace, the Savior's gift to us,
"My peace I give to you"
But there's a spirit in our land
So different from the true.*

*So many seek their own welfare
With ne'er a thought of others;
They jostle, trample in the dust
Their dearest friends and brothers.*

*Yet some time peace, we hope, will reign,
And powers of darkness yield.
Some time!—but now we'll work and pray
Till Peace shall the scepter wield.
Los Angeles, Calif.*

"rained down." Likewise fish have been reported coming down with rain. The explanation is easy: frogs leave the water during heavy storms to avoid drowning; and sometimes strong winds carry fish out of the water and onto the land some distance away.

Certain Indian tribes had the custom of catching frogs and imprisoning them so that when a drought came, they could beat the frogs and thus make them bring rain. If the rain came, the frogs were given the credit; if it did not come, the frogs were punished for failing to bring it.

Perhaps one of the most common su-

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EDITORIAL

"Believe the Works"

There was a striking appeal that Jesus made to the unbelieving and antagonistic Jews to have faith in him, when he said, "I do not the works of my Father, believe me not. But ye do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in the Father" (John 10:37, 38). He was willing to rest his case on his works—the most unimpeachable and convincing witness available. And what he said to the critics in the days of his life, he says to the slow of heart and faithless of our own day—believe me for the very work's sake.

That is what he actually said, and on more than one occasion: "Believe me that I am in the Father, and the Father in me; or else believe me for the very work's sake" (John 10:38). The witness of his works he counted greater than the witness of men, for he said, "I have greater witness than that of John: for the works which the Father hath given me to do, which the Father hath sent me, bear witness of me, that the Father hath sent me" (John 5:36). The witness of his works was even more important and final than his own assertion concerning himself. If men would not be convinced by his works, they would not be convinced at all. When the Jews were accusing him of having a devil, or of being mad, he insisted in scornful mein, "How long dost thou make me doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works which I do in my Father's name, they bear witness of me" (John 10:24, 25).

Those who believed in Jesus at all recognized the supremacy of his works as the witness to his unique character. Nicodemus acknowledged it when he came to Jesus by night, saying, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles (signs, or works) that thou doest, except God be with him" (John 3:2). And John the Baptist, "If we receive the witness of men, the witness of God is greater," and the witness of God is the witness of power and glory, the witness of achievement, accomplished through the Son. Luke understood the vast importance of the things Jesus did, for he wrote his Gospel with the express purpose of recording "all that Jesus began both to do and teach," as he tells us in the opening verse of Acts.

The work of Jesus and the power he manifested were the standing proofs of his deity in the days of his earthly ministry, and they still are. What men do is always more impressive and more vividly remembered than what they say,

and divine wisdom is displayed in sending forth Jesus to do the many mighty works that should forever give significance and power to what he taught. And no one can faithfully consider all the marvelous works of our Lord without being convinced that he was the gracious Son of God and loving Savior that he claimed to be.

"The Soul that Sinneth"

Nothing is truer than this, that "The soul that sinneth, it shall die" (Ezek. 18:4). And yet vast numbers of people apparently do not believe it; they live as if they did not. The truth is demonstrated on every hand and is proclaimed over and over again in the Word of God. Paul declares in Romans 6:23 that, "The wages of sin is death." And there can be no doubt about it. It is an awful reality, a truth as certain as the fact of sin itself. But a lot of people do not actually believe it. They ignore the truth, or treat it with indifference, and go on sinning as if sin brought no serious consequences.

But the still more striking fact about it is that the death sentence is pronounced on the soul that sinneth, not on some one else. He alone, and not the innocent, must pay the penalty. The father does not die for the sins of the son, nor the son for the sins of the father. Every one is held accountable for his own sins. This is the inexorable law of divine justice.

Therefore, it can no longer be said by way of excuse that "The fathers have eaten sour grapes, and the children's teeth are set on edge." (Jer. 31:29, 30). There was a sense in which it was true, that the sin of Adam in eating of the forbidden fruit was visited upon his posterity, but the prophet foresaw that in the reign of Christ there would be no excusing of oneself, no escaping of personal responsibility, as the Jews were accustomed to seek to do. They would say, "Our fathers have sinned, and are not; and we have borne their iniquities." (Lam. 5:7). They did not take the blame for the calamities that had befallen them. Their dispersion, they thought, was not due to their own sins, but to the sins of their fathers. As a commentator has said, "It is a universal mark of corrupt nature to lay the blame on others which belongs to ourselves, and to arraign the justice of God."

That has been the tendency of our fallen humanity ever since Adam sought to lay the blame of his sin on Eve, and even insinuated against God. He blurted out in reply to God's questioning, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." What he was really trying to say was not true. His words were nothing more than a poorly conceived alibi, an effort to escape personal responsibility. But the very fact that he sought to side-step his guilt was evidence of his essential sinfulness.

That was the message of the prophet to Israel—they themselves were not guiltless. They had no occasion, nor would they have in the future, to use the proverb about the sins of the fathers being visited upon their children. If the curse descends from father to son, it is because the son shares in the father's guilt, as is the natural tendency of the son to follow in the sin of the father. The sons cannot complain of being unjustly afflicted, or punished without cause, if they walk in all the wicked ways and fill up the guilt of their fathers. They are suffering for their own sins. They are simply gathering the fruits of sin within their own lives. For remember, "The fathers shall not be put to death for the children, neither the children for the fathers: every man shall be put to death for his own sin" (Deut. 24:16). The soul that sinneth, it shall die, and it alone, for the sin of that soul. The responsibility rests upon the individual. It was true under the law; it is true also under grace. It is forever the same. The soul that sinneth, it shall die. There is one way of escape—through him who bore our sins in his own body on the tree. But so far as human responsibility is concerned, every man must stand or fall by his own acts. To every one must be pressed home the truth, "The soul that sinneth, it shall die."

"Sacred Barking"

There are two extremes that may well be avoided in announcing the various church programs and activities as the minister faces the months of the year that lie just ahead. One is that extreme tameness and lukewarmness of attitude that gives people the impression that what is about to take place is of little or no concern to them, and that the announcer himself is not much concerned whether the thing is gotten across or not. The preacher who has no zeal for the plans and programs that he has evolved, will not win much support and cooperation from the people, nor will he likely do much about them himself. Enthusiasm is essential and resourcefulness is important and aggressiveness is vital if one is to stir indifferent church members out of their lethargy and enlist them in faithful and sacrificial service for Christ.

On the other hand there is the other extreme of putting such pressure on announcement of church programs and activities as to give the impression of impersonating a sales-crier or a circus barker, or of keeping up such a stream of specials that the people become spoiled and will respond to nothing but specials. This fault was set forth in plain, pointed words by a minister in his weekly church bulletin and republished in "Advance," from which we quote:

If I were to shout at you personally as vehemently as I have to blare forth church announcements in order to gain your attention you would probably feel insulted. It seems as though you come out to services and meetings in large numbers only when I have employed methods of the circus barker. You flock to attend special services and anniversaries which I have exploited and emphasized, only to settle back until you are prodded again.

We are all doing it. Some church bulletins which come to my office are continually dressing up in new type or in bigger and better headlines to attract attention. One of them recently was printed entirely in red ink!

But we get to the place where we have no more exclamation points and italics. We cannot keep shouting all the time. Ours is a case of the sea captain, who, in the most dangerous storm, had to resort to speaking in low tones and without profanity.

I am getting weary of this thing. I am not adept in the arts of religious ballyhoo. I am not a sacred barker. I do not mean that I am weary over the services which I am trying to announce. I am enthusiastic over them. I am even willing to admit that I am enthusiastic over the sermons I am going to be preaching to you the next two months. But I am weary of the necessity of trying to devise novel methods and tricks to induce you to come to church. A Congregationalist should be too well bred to endure being shouted at. A regular announcement should be enough to appeal to his good judgment. So I am not going to strain my ingenuity or my lungs. I am going to trust that when you see an announcement of a service or a meeting where your intelligence and your conscience tell you you belong, you are not going to need any extra devices to bring you.

EDITORIAL REVIEW

A WORD from Brother Tom Hammers says, "We are having a splendid time here in Cleveland and the outlook for the work during this fall is very fine."

BROTHER FREEMAN ANKRUM, pastor of the church at Gratis, Ohio, writes that the Lord's work there is showing good attendance at both Sunday school and church services, and one addition to the church is reported. Other items of interest show the church awake to its opportunities and aggressive.

THE DEGREE OF FELLOWSHIP that two Christians may enjoy depends on the closeness of relation they bear to sustain to the Lord Jesus Christ.

PRESIDENT C. L. ANSPACH of Ashland College and Dr. J. C. Beal, secretary of publications, left Ashland Monday to visit the Illiokota and Mid-west district conferences and to represent their respective interests.

DEAN ALVA J. MCCLAIN is said to be improving nicely following his operation in a Columbus, Ohio, hospital. He has not at this writing been brought home. Pray for continued improvement.

BROTHER PAUL DAVIS, pastor of the Clay City, Indiana, church, reports the work back to normal after a short summer slump. The church is in preparation for a revival to be under the leadership of Brother Ray Klingensmith.

THE ENROLLMENT at Ashland College has been going forward in a fine way and we understand the Freshman class number 115, the largest in the history of the institution, and the total enrollment is said to be over 300 in the college proper. We are promised a report in the near future.

THE BIBLE CONFERENCE held in the Ashland church under the auspices of the Ashland Seminary and the Northwestern Ohio Brethren Preachers' Association was brought to a close on Sunday night by a splendid message by the new pastor of the Ashland church, Prof. Willis E. R. K. Dr. L. S. Bauman delivered his last lecture on Sunday afternoon to a crowded house. Other Brethren speakers on the week's program were Brethren Anspach, Monroe, Hil, Stuckey and Lindower, and Dr. Herbert Mackenzie of the Erieside Bible Conference and Rev. Geo. Wetherbee of the Ashland U. B. Church were also speakers. Doubtless the one in charge will report more in detail.

THE BROTHERHOOD Department provides its members with the names of the new officers for the year, and so with a Bible study for the October meeting. This is the first of a series of twelve Bible studies to be supplied by Brother N. V. Leatherman, of Berlin, Pennsylvania. This series promises to be both interesting and profitable, the more especially so because they are to deal with distinctive Brethren teachings. We have been insisting that the church would do well to stress these doctrines more strongly, and we are glad to note that the directors of the Young Men's and Boys' Brotherhood have launched out along this line. And Brother Leatherman is peculiarly fitted to make the series of studies helpful and inspiring.

A SPLENDID EXAMPLE of faithfulness and appreciation came to our notice recently in a communication from a good sister in the church. About ten years ago the pastor of the church presented to her son, who was ill, a year's subscription to *The Brethren Evangelist*, which the boy read and greatly enjoyed. But his time on earth was cut short and he was taken to his eternal reward before the year was past. When the subscription expired the paper was not discontinued for some months thereafter and the mother repaid it with much profit. When the paper was stopped the sister was unable to pay for the amount in arrears. But she did not forget. Recently she wrote for a bill of what she owed. The old account had been charged off, but she was determined to make good on it, so she sent the Publishing House a gift of two dollars. This was done as an expression of appreciation of what the paper had meant to her son ten years ago, and also of the spirit of faithfulness to an obligation that she had felt through the years but had been unable to meet. She has herself been reading the paper at the home of her sister and she enjoys it. Such a fine spirit of loyalty deserves commendation, and we would like to mention her name if we had her permission.

Are Fossil Formations Scientific Evidence of the Deluge?

By Dr. L. O. McCartneysmith

In the August 3rd issue of the Evangelist, under the heading: "The Deluge and Its Scientific Significance," an article was reprinted from the Evangelist Beacon in which the unnamed writer attempts to prove the existence of the Biblical Flood with fossilized formations found in various parts of the world.

This article indicates that either the writer's knowledge of the Biblical record, and also certain geological data mentioned is exceedingly superficial, and his reasoning unusually limited, or that the article was very carelessly and irreverently compiled. The Almighty has written in his Holy Word a true record of the creation, and the subsequent changes that have undergone, together with their causes. This record we may read, and readily corroborate with the additional stories he has written upon and within the rocks and other portions of the crust of the earth. Thus we may learn the truth about how he created the earth, and what has happened to it since it was created.

In preparing the article mentioned, the writer undoubtedly overlooked the first statement made in God's Word: **"In the beginning God created the heavens and the earth."** (Genesis 1:1). These ten short words describing God's first creative act, refer to the dateless past which covers the scope of all geological ages, during which time, God, through his own natural means, built up earth's various geological layers comprising its surface.

How long this creative process was in progress is unknown, but God left sufficient evidence in the earth's covering layers to indicate countless ages. With reference to earth's creation, there is nothing more said than these ten words contain; however much is told about the changes earth has undergone since its coming into existence.

Earth did not always possess its present form. It tells us this about what it was like when created: **"And the earth was without form, and void; and darkness was upon the face of the deep."** (Genesis 1:2). At the time of the beginning of the re-arrangement of the earth, there were neither mountains, nor valleys. These came into existence when God said: **"Let the dry land appear."** (Genesis 1:9). Then the earth's crust broke at his command, and mountains and hills were lifted up, draining off the waters and making the seas, just as described in the truthful word of God.

Examination of the earth's stratum proves beyond doubt that the fossil formations existed at the time God commanded, and the earth underwent its drastic changes and took on its present form. Layer upon layer of fossil bearing rock is to be found within the heart of our mountains. These layers of stone are often sandwiched with coal, slate, mica, ores, and various minerals. In many places, particularly in the hills of the Mississippi Valley, these layers are almost level, as will be noticed where the highways have been cut through these hills. To try to support the claim that these hills and mountains are results of the flood is childish, for reasons we shall further indicate.

Small stones, worn round by water action, are also found deep within the earth's surface, which again offers evidence to the truth of God's statement regarding the beginning when the earth's entire surface was water covered. (Genesis 1:2). That within one year's time these rocks could wear perfectly smooth, nearly round, and then be covered to depths varying from surface to one hundred feet or more is absurd.

The fossil remains of fish and shark mentioned in the article could not possibly have been the result of the flood. Who has ever known of either a shark or any fish drowning? Furthermore, only the animals, reptiles and creeping things, together with the birds, fowls, etc., were subject to destruction by the flood, and no others were taken into the ark. This verse from God's Word tells the story:

"And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die." (Gen. 6:17).

Inasmuch as fish do not have lungs, there is no "breath of life" in them; neither are fish mentioned in verses 19 and 20 of this same chapter, enumerating what was taken into the ark. No marine life is mentioned as coming to Noah to enter the ark in all the descriptive matter relating to the flood. The only living things that died from the flood were those breathing through nostrils, and living upon dry land. **"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died."** (Genesis 7:21-22.)

How did all of these things happen if they did not come about as a result of the flood? Let it be plainly understood that the Biblical story of the Deluge is not to be questioned in any manner. God says in His Word that such existed, and we have no cause to dispute the Almighty. But as to fossil formations being scientific evidence of the Deluge, we know that within the short time the water was upon the earth, the age-worn rocks could not have obtained their shapes; that the thickness of this same fossil bearing rock could not have been built up; it took ages to accomplish these things, and they were accomplished before the mountains were brought forth. When, we shall not attempt to say, because no man knows.

If fossil forms be evidence of the deluge, they would naturally be found more profusely in the valleys, and upon the plains. This is not true, as such remains are found more profusely in rocks upon mountains and plateaus.

It is the opinion of many of our foremost authorities that the chaotic state of the earth mentioned in the first few verses of the Bible was brought about through Satanic intervention, and God's attendant judgment. (See Jeremiah 4:23-26; Isaiah 24:1). "The face of the earth bears everywhere the marks of such catastrophe." (Scofield).

We do know that it has been through Satanic in-

tervention that this present world has undergone drastic changes, effecting both plant and animal life, i. e. the Adamic Fall and its attendant changes; the Flood, and its destruction; furthermore, that God shall at the end of this age cleanse it with fire, and re-create it: therefore it is entirely reasonable to believe that this same Satanic intervention and God's attendant judgment brought about the evidence placed within and upon the earth's surface.

The Bible does not anywhere state, nor even intimate that the present order has existed from the beginning, but would rather lead us to believe that God, within the period of time mentioned in Genesis, rearranged the entire earth, and brought it up from a watery grave, as it were, caused mountains to appear, green grass to grow, animals to graze upon it, fowls to fly through the air, and finally man to behold them all and dominate them. (See Genesis 1-31).

Nowhere in all the Word is the least intimated that a single fish or any other marine inhabitant died during the Flood; neither do the fossils indicate that they could have so formed within such a short period. The only deaths brought about by the Flood were through the process of drowning, because water was the natural means God employed to destroy.

Waterloo, Iowa.



VOICE OF JESUS

By William C. Dix

"Come unto Me, ye weary,
And I will give you rest,"
O blessed voice of Jesus,
Which comes to hearts opprest.
It tells of benediction,
Of pardon, grace, and peace,
Of joy that hath no ending,
Of love that cannot cease.

"Come unto Me, ye children,
And I will give you light."
O loving voice of Jesus,
Which comes to cheer the night.
Our hearts were filled with sadness
And we had lost our way;
But He has brought us gladness
And songs at break of day.

"Come unto Me, ye fainting,
And I will give you life."
O cheering voice of Jesus,
Which comes to aid our strife,
The foe is stern and eager,
The fight is fierce and long;
But Thou hast made us mighty
And stronger than the strong.

The Making of the English Bible

By W. D. Schermerhorn, D. D., LL. D.

There was a stirring of life in the literary world in the seventh century. The Venerable Bede, (died 855), the earliest writer of the history of the English Church, is our authority for the work of Caedmon (died 680) who is said to have been a timid youth of noble birth but lowly service. Having fled from a feast in sheer terror lest he should be asked, the custom was, to take his turn at singing an original song, he heard a heavenly voice calling upon him to sing. "What shall I sing?" he asked; and the messenger answered, "Sing the beginning of created things." Responding as best he could to this invitation he found himself the possessor of a divine gift of poetic paraphrase. Thus he popularized the biblical narratives by making them into folk-songs in the Anglo-Saxon of his day. Bede did more than paraphrase. He translated the gospels into the language of his people. Working at the task, we are told, up to the very last breath, he reached the end of John's Gospel with the closing of his life.

A royal popularizer of the Anglo-Saxon Bible was a good king, Alfred, (848-901). Such was his confidence in this Book of God that he set at the head of his legislation the Ten Commandments and added parts of the Pentateuch. He also had interest in popular worship, for he either translated in person, or else ordered the preparation of the Psalter in the popular tongue.

John Wycliff (1320-1384) is the mountain peak among the high ranges of the early Renaissance period. The foundations of the universities were well established and from one of these, from Oxford, stepped forth a man who had initiative, intelligence and ideas. He was profoundly dissatisfied with religion as found in the England of his day. He believed that the surest way to correct the wrongs would be by making available to the people the sources of Christianity in the popular tongue. John Wycliff was not so great as a scholar, nor did he have the burning enthusiasm of Hus or Luther. But he was selfless, pure and sincere. He had the backing of the university, Oxford. Britain was beginning to feel that she should be mistress in her own Church. Wycliff was a master at debate and in the pulpit. Some of his positions became the ground work for the Reformation and later, through Hus, for Luther.

Calling to his help other scholars he succeeded in translating the whole of the Latin Vulgate into English—the New Testament appearing in 1380 and the completed Bible in 1382. As yet printing was not in vogue so it could be made available only in manuscript. By these written copies or parts of them in the

hands of "poor priests" who agreed to help him, he sent these "Lollards" out preaching the Word, which had now become available in their own tongue. This new English Bible leaped into popularity. Although a single copy would cost nearly \$150 in our money it was eagerly bought by the rich and read by increasing multitudes. By 1404 the eruptive influence of Bible knowledge upon some of the practices and opinions of the day was so apparent that Wycliff's Bible was condemned. In 1808 its reading was made a penal offense. But the book lived strangely on. In our own day there are known to be one hundred and seventy manuscripts scattered in various libraries. Many of its terse English phrases have passed into common usage. The translator had passed out of reach of vengeance, but they disinterred his poor bones and, burning them, threw the ashes into the river where they could never be recovered.

In the fifteenth century Bible translation, as one feature of the English reformation, was in the air. William Tyndale becomes the man of the hour. Trained for ten years in the two universities of Cambridge and Oxford, he was a diligent student of Colet and Erasmus, a scholar who had easy use of six languages as well as a spirited reformer. Piqued by the ignorance, conservatism and dullness of many of the clergy of his day, he finally proclaimed that "he would make the body who followed the plow to know more of Sacred Writ than the clergy." His ideals were revolutionary. He would not merely translate the Vulgate as others had done, he would go to the original Greek and Hebrew. He would not produce manuscripts, he would **print** and thus send forth his work by thousands. He would prove from these Christian documents the backsliding of the church and the perversions that they preached in the name of truth.

Leaving the quiet of his chaplaincy he sought the aid of the Bishop of London. The bishop was interested but the program threatened to rock the ecclesiastical boat and so he declined. Tyndale got one good thing from his stay in London; he met merchant friends who afterwards helped him greatly in marketing his product. Publication could not be made in England. Indeed it would be dangerous to be found translating into English. So he went to the continent, being pursued by spies to Hamburg, Cologne, Wittenberg, Worms. He must have known the friendship of Luther. By 1525 the first copies of the New Testament were printed and smuggled into England. The king, Henry VIII, and the bishops sought to pre-

vent their coming, stop their sale, and burn all these books upon which they could lay their hands. They did pretty thorough work, for of the 18,000 copies produced from 1525-28 only two remain to this day.

In 1530 the work on the old Testament was begun. His trader friends continued to help him market his wares. He was living in Antwerp where in theory he was free from arrest. But betrayed by spies, he was carried out of the city and thrown into jail. Being arrested, he made a special request for a Hebrew Bible and apparatus for translation. For nearly a year and a half he lay in prison. During the cold weather he was forced to beg, like Paul of old, for warm clothing. Finally the charges against him were formulated. The way chosen by the court was to burn the scriptures and put the translator out of business by strangling and then by burning (1536).

But his books were doing their work. Tyndale had accomplished what he set out to do. England was Bible-conscious. Tyndale's dying prayer, that "God would open the king of England's eyes," was answered. In 1534, two years before Tyndale's death, a petition went to the king asking him to "vouchsafe to decree that a translation of the Scriptures into English should be made." The work of performing this task fell to Myles Coverdale.

Here was a man of a type differing from Tyndale. Quiet, less polemic in spirit, more tactful in working amidst difficulties, yet probably a friend to Tyndale. He was not a scholar in either Greek or Hebrew but he knew some who were. He had the friendship and support of the Secretary of State, Thomas Cromwell. Coverdale was willing to gratify the king and bow to bishops if only he could get his work done.

So, while Tyndale lay in prison, Coverdale took up his work and in 1535, before Tyndale's death, an English Bible with a flattering presentation to Henry VIII came from the continent. It was **printed**, not a **manuscript**. It was not a **part** of the Bible but the **whole**. So in this year of 1935 we celebrate the 400th anniversary of the first complete printed English Bible.

Now the interest in the Bible bore abundant fruitage. In 1537 a new edition of Coverdale's appeared with royal approval. In the same year a disguised Tyndale appeared under the name, "Matthew's Bible." In 1536-38 the Bible was ordered placed in every cathedral and at times the noise of discussion about the book embarrassed the preaching. In 1539 the "Great Bible," an edition of Coverdale, revised after Tyndale, appeared and was in use in the churches by government order.

When, under Tudor Mary (1553-58) Protestant scholars were forced to go to the continent, they assembled at Geneva, the home of Calvin and Beza, and there produced the best popular English Bible which had yet appeared. Upon the accession of Eliz-

abeth it was all in readiness with a dedication to a new queen. This new edition threatened to displace the Great Bible and so the bishops sought to have a better produced. This "Bishop's Bible" appeared in 1568, and a copy was ordered placed in every cathedral in England. When the Roman Catholics in turn were refugees from Britain, falling in with the mood of their time, they brought out in Rheims the English New Testament (1582) and in the city of Douai (1609-10), the Old Testament.

Thus the Bible came to the common people of England, beginning with humble Anglo-Saxon phrases and reaching to magnificent editions with royal sanction, meeting the approval of Catholic, Protestant and Puritan. These editions, however, were largely the product of individuals or small groups. The story of the more nearly universal and perfect modern versions will be told later.

The Bible is the Book of Books

Beyond all books, as a river is beyond a rill in reach, as the sun is beyond a tallow dip in brightness, as the wings of an eagle are beyond the wings of a sparrow in strength, as a tree is beyond a twig in fruit-bearing, is the Bible.

Marvelous Book; Book of the church militant! Book of the church triumphant! Book of our mothers, stained with grateful tears! Book of our fathers, touched with reverent hands! Book that unrolls the panorama of creation! Book that gives the living imagery of the prophets, the portraiture of Christ, the philosophy of salvation, the facts of sin and the fact of a Savior, the truth of man lost and man redeemed, the fact of death as "the wages of sin," the truth of eternal life as the "gift of God."

In breadth and sweep of theme it is more vast than any other book; in flight more lofty; in depth more profound. Upon it reformers fed the holy fires which flamed in their bosoms. In it kindled the lamp of hope in the breast of the slave. Fountain, from which the streams of true liberty flowed. In it the historian has found his most thrilling chapters, the artist his sweetest conceptions, the poet his loftiest themes, the prophet of God his divinest messages, ethic his greatest authority, philosophy its profoundest inspiration, oratory its most beautiful quotations, to bejewel its grandest flights, writers suggestions and themes that have dropped from their pens like golden pollen from the stems of shaken lilies, legislators unsmothered fires of truth.

—R. Lee in World Evangelist.

Awareness is a modern word of very doubtful meaning but denoting the most finished scholarship.

The figure of the Shepherd is often applied to Christ because He loves His children and counts no cost to protect them, and to provide for them.

raits that Make or Break Preacher

By S. M. Whetstone

Address at National Ministerial Association Meeting and voted by that body to be published in The Evangelist.

MY BRETHREN IN THE MINISTRY OF OUR LORD JESUS CHRIST: I appear before you this morning as a victim of circumstances. I had no choice in the matter. I was merely notified that I was to speak, and that upon this subject, which within itself is an dangerous ordeal. Then too, I am embarrassed. I know that many of my Brethren have been on the battlefield more often than I, and in the front-line longer than I, and I shall appear as a low candle telling electric lights how to shine. I assure you that I am before you, not as a specialist on this subject; neither as a critic or a know-it-all, but as one who has as much, or more, to ask as to give. I shall only suggest a few of the traits that make or break the preacher, leaving plenty of time for discussion.

In the twentieth chapter of Acts we have the record of a conference, where a minister of Christ was talking with a group of laymen. This minister is a former pastor of the church at Ephesus, and has returned for a conference with the elders of the church. Here in this passage he is reviewing the period of service that he has enjoyed with them. In that conference, he indicated to them the sources of their success both as people and preacher. These sources are three in number, namely: The Preacher's Manhood; The Preacher's Message; and The Preacher's Method. I shall follow in this discussion, so far as possible, these three points in order as Paul mentions them.

1. THE PREACHER'S MANHOOD

Paul says in this conference so long ago, "You know me, from the first day I came unto you, after what manner I have been with you at all seasons, serving the Lord." He had SO lived among them that the strongest MORAL appeal he made came from the reality of his personal life. He did not depend entirely upon WHAT HE SAID, though that was of immense worth, and I have no desire to question his message in the least, but he also depended upon WHAT HE WAS. "You have KNOWN ME," he said, "therefore you know what I desire of you." All preachers would dare to go back on a field and say that. But Paul goes on to say, "I am pure from the blood of all men." He had not shared in that guilty feeling that some preachers must have who are responsible for the moral failure of others through their own carelessness and example. We are sadly disappointed every year by some of our brethren who are right at this point. Some become woefully lack-

ing in common honesty and decency. Some will borrow money and make no attempt to pay it back. Some will become careless about their bills, as if the meeting of a preacher's financial obligation were of secondary consideration. Such a conduct offers a mighty flimsy foundation upon which to build a fruitful ministry.

The people with whom we come in contact, whom we are set to win to our Lord Jesus Christ and His Church, will not be greatly impressed about our personal appearance; the kind of a car we may drive; or even the soundness of our message; unless we pay a hundred cents on the dollar in meeting our obligations. They expect us to measure off thirty-six inches to the yard as we lay ourselves out for the plain duties which belong to our calling. They demand of us sixteen ounces to the pound in discharging the duties involved in the ministry. If we fail here, we will fail utterly.

Unless we impress ourselves upon a community by the genuineness of our own manhood as a preacher, it will not matter much what we may be able to say. We may speak "with the tongues of men and angels," but we will be only "sounding brass and tinkling cymbals," unless we are men. By this, I mean that a preacher must be a man of God. The widow said unto Elijah, "I know that thou art a man of God." What she said to Elijah is what people ought to be able to say about us. People ought to have no doubt about that when they think or speak about preachers. "A man of God!" No higher compliment could be passed upon any man. Personally, as a minister, I have never had any desire to be referred to as "A good sport."

Brethren, we are called to a high calling, let us match that high calling with a high character. Let us "walk worthy of the vocation wherewith we are called." In the local church, in no small measure, it is the MAN who saves the day. We have seen a church divided, and when the right man came, the division was healed. We have seen a church cold and inactive, but when the right man came, the frost melted. One big problem in the church right now is that of finding the RIGHT MAN.

If we are to teach other people HOW to live with very much success in our teaching, then we must do a lot of living ourselves, and do it first.

A good text for preachers is found in Romans 2: 21-23: "Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man

should not steal, doest thou steal? Thou that sayest a man should not commit adultery, doest thou commit adultery? Thou that abhorrest idols, doest thou commit sacrilege?" Paul also speaks of a preacher's thoughts: Phil. 4:8—"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, **THINK ON THESE THINGS.**" Brethren, as to our words: let there be no corrupt communication; as to our association, let there be no playing with fire; as to our achievements, let us not think of ourselves more highly than we ought to think; as to our relations with others, let us have a conscience void of offence toward God and man; as to ourselves "a man of God" we must be. A man of God in the pulpit, and a man of God in our daily life.

The preacher must be the man behind the message. The preacher and the message cannot be divorced. We may say what a half-drunken father in our city said the other day to his son: "Don't you look at what I am, listen to what I say." Nevertheless the son insisted upon looking. The unanswerable argument for the truth of Christianity is the holy life, and especially must this be true of the ministry. It makes a plea for God that cannot be refuted. There is no finer exposition of the scriptures than a holy life. Peter is writing especially to preachers in Chapter 5 of his first epistle, "Feed the flock of God which is among you * * * not being lords over God's heritage, but being examples to the flock." Preachers are more closely scrutinized than any other class of men. Therefore they should be careful. Paul writes Titus in Chapter 2:7, "In all things showing thyself a pattern of good works." To Timothy, 1 Tim. 4:12, "But be thou an example of believers." Being an example TO believers is good, but to be an example OF believers is better.

The Preacher Must Be Intellectually Alert. He must be a thinker. He must give place to study. He must keep abreast with the news of the day, but he dare not neglect God's work.

The Preacher Must Be Morally Clean. He is not without battles. The very nature of our calling makes us an easy mark for attacks that imperil our moral integrity. The tragic collapse of a preacher who has surrendered to the power of a temptation is one of the saddest calamities to befall Christ's cause. Brethren, we must fight for our morals. Some of the most gifted have slipped and fallen. Our character is our capital. And our character is not what we are in our pulpit. It is what we are without an audience.

The Preacher Must Be Spiritually Sound. Popularity may be to us a blessing or a curse. It all depends upon HOW it is acquired. What men seek in a preacher is an uplifting fellowship. In all of this

he should be natural, not a copy, not an imitator but truly himself. He must possess sincerity, striving to practice what he preaches. He must **BE** the message, and not merely say it. God gave Elijah two commands that every preacher needs to obey. 1 Kings 17:3, "Go hide thyself." And in 1 Kings 18:1, "Go show thyself." These two simple, and yet powerful, commands show us the need of separation before service. We ought to go to the private presence **WITH** God, before we go to the public **FOR** God. We need to hide ourselves in the closet before we show ourselves in the pulpit. **Jacob** went alone with God upon the heights of Bethel, and he came forth as a prince of Jehovah. **Paul** went alone with God to Arabia, and came forth with a tongue of flame and a heart of fire. **John the Baptist** went alone with God into the desert, and came forth as an evangelistic voice. It was by prayer that Jacob wrestled and prevailed. It was by prayer that Daniel shut the lion's mouth. It was by prayer that Hezekiah saved Jerusalem from utter destruction. "Go hide thyself," this they obeyed. "Go show thyself," this they did with power.

Brethren we must have God at our back as the source of our power. We must discover the secret springs of the water of life. I stood the other day on the shore of a pool of water, some four hundred feet across. Then I noticed to my right a good stream flowing out through the birch and pine trees which surrounded the beautiful pool. I became anxious to know where all the water came from, for the stream flowed into the pool. In company with others I boarded a small barge and floated out near the center of the pool. There we saw the secret, for what appeared to be a pool of water, proved to be a great spring. The outgoing water came from many springs far below the surface. So it is with the man of God, an stream of love and power. It must be fed. It must run from the heart of God. We will not last long as a lover of souls unless we are increasingly a lover of God. Our attitude to God settles the question of our power.

2. THE PREACHER'S MESSAGE

This preacher at Ephesus had a deep sense of the value of the message he brought. Here him, "I kept nothing back that was profitable to you. I have not shunned to declare to you the whole counsel of God. I have testified both to Jews and Greeks, repentance toward God and faith in the Lord Jesus Christ. It was a full well rounded message that he gave them. He kept nothing back that was "profitable." He had doubts and difficulties, disappointments and defeats which he shut up in his own soul to be settled with the Lord. But of that which was "profitable" he kept nothing back. He did not hesitate to declare "the whole counsel of God." His message contained promise and precept, together with warning and rebuke. Some congregations have become spiritually dead, because they have not been fed on the word.

takes time to declare the whole counsel of God. Paul was at Ephesus over a period of years, and preached daily.

It not only takes time, but it takes preparation to declare the whole counsel of God. We will have to give ourselves to hard, serious, manly study. Preaching that costs little in the way of preparation, accomplishes little in the way of results. Every preacher needs a system, rightly planned and religiously followed, in order to make this needed preparation. Unless we have a system, we are likely to think we are working when we are only thinking about it, and that we are busy when we are only engaged.

Sunday has a way of coming around once a week with its demands for two sermons. We must have something to say to a waiting congregation, or to empty benches, as the case may be. "What shall I preach about, or on, or at, or from?" is the question that has haunted some. A certain preacher's wife was in the habit of asking him each week, "What is the subject of your sermon for Sunday?" One day it startled him by asking, "What is the purpose of your sermon for Sunday?" It completely changed his ministry. He quit worrying about his responsibility and began to think of the needs of his people. We must not only have our message upon our lips, but in our heart. We must keep our needy world before us. We must see what our Lord saw when He looked out on life. What He saw when He beheld the multitude and was moved with compassion because they were like sheep without a shepherd. Certainly we ought to be stirred by the great human need of today. The day demands that we make the best preparation possible. Somewhere I have read a story of a man seeking a boy and his dog at play. The boy was having the dog do all kinds of performance. The man approached and asked if the boy would let the dog, to which the boy replied that he would let the dog for fifteen dollars. The bargain was made and the man went hurrying home with his dog. Arriving home, he called his wife to see the dog perform, but the dog would not do a thing. Next day he saw the boy and asked, "What about that dog? I can't get him to do a thing." "Well, mister," said the boy, "it is just this way, if you get him to perform, you must know more than he does." We as preachers do not equip ourselves, and know more than our people, there will not be much performing. To do this means hard study.

The laity in general is very sympathetic with preachers. Possibly too much. However, they get our assurance, and decide as to his reality and power. One of my professors used to say, speaking to a group of young ministers, "You are now regarded, and will be some time, by your congregations as young men who promise, but the time will come when they will expect you to be men of performance."

3. THE PREACHER'S METHOD

This preacher at Ephesus was also a man of method. Other things being equal, the man of sound method has the wind and tide with him. So Paul says, "I have taught you publicly and from HOUSE TO HOUSE, repentance toward God and faith in the Lord Jesus Christ." In other words, he had dealt with the fundamental truths of life as he spoke to the masses, where he brought whole congregations under the power of his message. Paul seems to have been a master of speech. He was able to stand before an audience of men and mold their convictions, inspire their hearts, and incite their wills to action. That is a gift which most of us covet. But this preacher was not so enamoured with the drag-net as to forget the value of the hook and line. He was a fisher of men and he used all the tackle at hand. "I have taught you publicly, and I have taught you from HOUSE TO HOUSE." He went after them man by man. He was a model pastor. He did calling from house to house. Had he not done so, he might not have been able to say, "I am pure from the blood of all men." He knew the power of the personal appeal. He remembered that Andrew brought Peter to Christ, and that Philip brought Nathaniel. He went from house to house, from man to man, carrying on His Master's work. And it brought results.

I recommend that method to my Brethren in the ministry. It is not easy. It is hard work. Personally, I had much rather preach than do calling. Somehow it seems easier to stand behind the breastworks of a pulpit and bombard the people in the pews with a set of carefully selected proof texts and moral exhortations, than it is to go after them one by one, dealing with their doubts and difficulties, sorrows and sins, at arms length. Many of us can fire off our Gospel gun with great personal satisfaction when we have the whole field to ourselves, and the occasion allows no one to return the fire. I know it is good for my people, and even better for me, to go from house to house making the appeal. It will also help to unload some of our self-conceit. When I find myself swelling up with a sense of my importance by reason of certain complimentary remarks that have come my way, I have found nothing better to reduce that swelling than to adopt the method suggested here by Paul. I know exactly where to go, and on what families to call, so that I can get both feet on earth again. From this standpoint alone, it works wonders. My own experience has always been that when I spend an afternoon or evening calling, in personal conference with my people, that they teach me more than I give them. I cannot know or understand the needs of my people by merely looking at them from the pulpit. The reaction in this sort of service will give us fresh power for our public ministry.

So, Brethren, as I see it, the main traits that make or break the preacher are to be found within the bounds of His Manhood; His Message and His Meth-

od. I have not attempted to point them out one by one in this discussion, for I have said nothing about the Preacher's Personal Appearance, or His Home Appearance, His Family Conduct, or Interest or lack of Interest as the case may be. Yet, these things and others which might be mentioned play a mighty important part in the making or breaking of the preacher. After all is said, the greatest problem of all in relation to the ministry, is the **MAN HIMSELF**. It is a broad saying, but a true one if the preacher is **RIGHT**, everything else will be right. In these trying days the very life of the Christian Church rests in no small measure with the quality of her Spiritual Leadership. As one of my Professors used to tell us: "If you are lacking in these qualifications, **NOBODY IS LIKELY TO TELL YOU SO**. They won't grumble, **but they will simply care less about God**; the spiritual fire will grow cold, and spirituality will go on **DYING** in your church."

Concerning Daniel, we read: "So Daniel CONTIN-

UED." The prime necessity in the ministry is the ability to continue. Paul says, "Wherefore, having obtained help of God, I **CONTINUED**." There is no secret, "Having obtained help **OF GOD**." And Brethren, for our **OWN** sake, and for the sake of those to **WHOM WE MINISTER**, and for the sake of **OUR LORD JESUS CHRIST**, let us "study to show ourselves **APPROVED** of God, **WORKMEN** that need not be ashamed." Goshen, Indiana.

If you think bigness is greatness, stand beside a mountain and meditate upon your insignificance.

My brother, will you not stop, and reason with your soul ere you are carried away with the rush of this mad world after the lusts of the flesh. You need Jesus today. He alone can give you the key to life, and He alone can break your bonds. Come to Him now, and He will show you the better way that has no break from earth to heaven.

"IN FAVOR WITH MAN"

The Social Side of the Four-Fold Life

By
Katherine J. Sampson

One of a Series of Addresses on the
Four-fold Life Given at Southeastern
District Conference.

Since Jesus is the pattern after which we shape all phases of our earthly lives, we will first consider for a few minutes the social side of the life of Christ.

As we study His life from the viewpoints of the authors of the Gospels, we find that Jesus did not hold himself aloof from other humans but rather sought companionship. We know very little of his boyhood; in fact, only one incident is recorded, that of His visiting with the Doctors in the Temple at Jerusalem when He was twelve years old. Just after this, Luke records our discussion verse for this afternoon "And Jesus increased in favor with man," from which we know that His social development was not neglected. We see Him next at the marriage feast at Cana. At the beginning of His ministry we note that He calls about Him twelve disciples and He keeps them with him almost continually.

As we read and study, we find that the keynote of His social development was that He loved and served all. We know He was sympathetic for we find Him weeping at the grave of Lazarus. He was a friend to the poor; He ate with publicans; He forgave the sinner; He loved children, healed the sick, gave sight to the blind, made the deaf to hear, and the dumb to speak. His life was filled with thought for others and He devoted Himself to serving. He gave His own words in Luke 22:27—"For whether is greater, he

that sitteth at meat, or he that serveth? is not that that sitteth a meat? but I am among you as he serveth."

From this observation of the social life of Christ, we draw the conclusion for ourselves that the development of the social side of our life does not come from cutting ourselves off from contact with the world. We must keep in mind the characteristics of Christ's social contacts, remembering that we are called to be separated from the world in character but not in service.

With this in mind we are going to consider briefly this afternoon three phases of the social development of the Christian youth: his work, his friendships, and his "good times."

First, his work, which includes church work and means of livelihood as in most cases the two are separate and distinct. Both, however, call for many common attributes: a pleasing personality, a gracious manner, sincerity, industry, clean habits, and a willingness to learn and serve. We start the work in our Church life, meeting those who are, like us, Christians, loving and serving the same Lord and Master. We have much in common with our Christian family and friends and even strangers within the walls of our Church Home. The day goes smoothly with many happy meetings and discussions.

is very easy to walk close to the Master, a heart
d with love and peace.

ut as the week progresses and we come in con-
with those outside our Church Home, it grows
easingly difficult to follow in His steps. Those
whom we associate are not always members
e Body of Christ, and, even though many belong
ome Church, we find they do not always look at
gs as we do. Some things that we consider def-
ly unbecoming to a Christian they seem to see
arm in and quite often they regard lightly what
onsider as sacred. Too often we allow ourselves
e too easily influenced—we begin to lower our
dards and to allow our social lives to be colored
he attitudes and viewpoints of those with whom
ome in contact. It is under conditions such as
e that we find it a real task to grow socially
g the lines of a Christ-like life. But, as to all
r difficult problems, there is a key to the solu-
of this one, when Christ ascended into Heaven
e at the right hand of the Father, He sent the
orter to guide us in the development of a well-
nced Christian life and He will help us to grow
favor with man."

the second place, the friendships of the Chris-
youth. Friendship is a beautiful thing as has
demonstrated in the lives of others and in order
njoy this for ourselves we should study the won-
ul friendships of history to find that in order to
friends we must be true friends. We should look
our friends within the Church in order that they
draw us to a fuller Christian life rather than
y from it. We should choose carefully, not lower-
our ideals to conform with their lives but lifting
n to our ideals, and ever striving to hold fast the
ious gift.

"Friendship is a chain of gold.
Shaped in God's all perfect mold.
Each link a smile; a laugh, a tear,
A clasp of the hand, a word of cheer.
As steadfast as the ages roll,
Closer binding soul to soul.
No matter how hard or heavy the load,
Sweet is the journey on friendship's road."

irdly, the "good times" or pleasures of the
stian youth. In discussing this phase, may I list
e tests of a "good time" which you may carry in
memory for reference:

Does it rob me of physical strength?
Does it interfere with good thinking?
Can it be enjoyed in memory later?
Does it lower my ideals?
Does it make me lose sight of God?
Does it make worthwhile things seem tame?
Does it help me attain my goal?
Can I take Jesus with me?
each of our "good times" meets most of these

tests and especially the last, we may enjoy the plea-
sure to the full.

And, in conclusion, may I leave with you the sub-
ject verse of this Young People's Conference: "And
Jesus increased in wisdom, and in stature, and in
favor with God and man."

Washington, D. C.

The Lukewarm Lotion

The present-day church is being carried forward
on a current of lukewarm religious experience. It is
bathing its hands in a lukewarm lotion. It is drink-
ing, at times, from the chalice of life a lukewarm
potion. It is spending its hours in a breeze that is
neither cold nor hot, but spring-warm, atomized by
an April shower, that produces a fever of low regis-
ter of vitality that manifests itself in languid form-
lessness, void of a desire to move and to undertake,
as though life had lost its zest and was slowly pass-
ing into a mid-afternoon siesta of a dreamless sleep.

It is a serious state of mind and spirit to remain
in for any length of time, for the spirit of the age
always makes its pronouncements upon the man
whose languidity presents him on the field of the
battle of life, devitalized and void of the spirit of
achievement. Lukewarm, and lost; neither cold nor
hot; just out of a chill; midway between; started,
and not finished; stalled and parked; dead on the
side of the road; engine killed on the grade; all these
terms are significant of what the Scriptures declared
when describing a certain church. Because it was
neither cold nor hot, but lukewarm, it was spewed
out of the mouth.

We wonder if this process of expectoration and
ejection can be dramatized or visualized successfully
to make the figure of speech live in our thought and
carry a motivating truth to our wills. Ejected from
the mouth because it is lukewarm is the significant
expression of what a man does when he accepts a
draft of water, expecting it to be cool or hot, and
finds it neither; for lukewarm water produces nau-
sea. If a man will save himself from such a reac-
tion he must speedily eject the unpleasant potion.

Think of God spewing out of His mouth His
church; think of Him ejecting it as one does nau-
seating water, because it has no desirable character-
istic; because instead of refreshing, it sickens. If
you are able to understand this or to visualize or
dramatize it in your own mind, these words will live,
and by their living startle you into action. God does
not want a lukewarm church. It makes Him sick!
The world does not want a lukewarm church. It de-
sires something definite and positive, and will not
be satisfied until the church becomes a cool draft
of refreshing drink to a heated, hectic humanity,
which in the flame of its energy and consuming zeal
cries out for relief and restoration.—Selected.

FORTY-SEVENTH DISTRICT CONFERENCE OF THE BRETHREN CHURCHES OF THE PENNSYLVANIA DISTRICT

To Be Held at WAYNESBORO, PA.,

October 7-10, 1936

MONDAY EVENING

- 7:30 Worship and Devotions, A. V. Kimmell.
8:00 Sermon—"The Authority of The Church"—N. V. Leatherman, Vice Moderator.

TUESDAY FORENOON

- 8:30 Simultaneous Meetings.
Ministerial—"What Is The Matter With The Church"—M. L. Sands.
Layman's Organization—Program to be provided.
W. M. S.—
Devotions—Mrs. Harry Berkshire.
President's Report—Mrs. D. C. White.
Secretary-Treasurer's Report—Mrs. W. C. Benshoff.
Solo—Miss Lenora Helmick.
Business.
9:30 Conference Session.
Devotions, D. C. White.
Address of Welcome, W. C. Benshoff.
10:00—Moderator's Address—"What God Expects Of The Brethren Church"—Wm. Steffler.
10:45 Business Session. Reports.
Credential Committee.
Statistician's Report.
Ministerial Examining Board.
District Missions.
College Trustees.
Boy's Brotherhood.
Auxiliary Organizations.
Appointment of Committee on Committees.
12:00 Adjournment.

TUESDAY AFTERNOON

- 1:30 Bible School Session. Floyd Sibert, Presiding.
Camp Juniata—W. C. Benshoff.
Secretary-Treasurer's Report.
Institutes and Rallies—Floyd Sibert.
"Reconsidering the Bible School"—N. V. Leatherman.
2:30 National Home Missions.
"Plans and Progress of the Home Mission Board"—E. H. Wolfe.
3:15 District Missions—J. L. Gingrich, Presiding.
Address—Norman Uphouse.
4:00 Adjournment.

TUESDAY EVENING

- 7:30 Worship—A. V. Kimmell, Song Director.
7:45 Scripture and Prayer—Stanley Houser.
8:00 Special Music, Announcements, etc.
8:15 Bible Lecture—"The Biblical Doctrine of Righteousness"—Prof. K. N. Monroe.

WEDNESDAY FORENOON

- 8:30 Simultaneous Meetings.
Ministerium—"Ministerial Ethics"—Charles H. Ashman.
Layman's Program to be Provided.
W. M. S.
Devotions—Mrs. Weber.
Missionary Address—Mrs. Wilhelmina Kennedy.
"How to Make The Goals"—Mrs. Floyd Sibert.
Business.
9:30 Conference Session.
Devotions—Milton Bowman.

Organization. Reports. New Business.

- 11:00 Bible Lecture — "The Christian's Seal"—Charles Ashman.
12:00 Adjournment.

WEDNESDAY AFTERNOON

- 1:30 Christian Endeavor Session, Carl Uphouse, Presiding.
Address—Norman Uphouse.
Address—Robert Crees.
2:30 Ministerial Session, W. C. Benshoff, Presiding.
"The Ministry of Exposition"—Prof. K. M. Monroe.
3:30 Brethren Benevolences.
General Discussion, Directed by A. V. Kimmell.
4:00 The Brethren Publishing Co.
Report and Questions, Directed by Charles H. man.

WEDNESDAY EVENING

- 6:00 Sisterhood Banquet and Program.
7:30 Worship—A. V. Kimmell, Director.
7:45 Scripture and Prayer—R. I. Humberd
8:00 Special Music, Offering, Announcements.
8:15 Bible Lecture—"Old Testament Parables"—Prof. M. Monroe.

THURSDAY FORENOON

- 8:30 Simultaneous Meetings.
Ministerial—"Peculiar People"—C. L. Anspach, President Ashland College.
Layman's Program to be provided.
W. M. S.
Devotions.
"God Giveth The Increase," Mrs. D. C. White and Local Presidents.
Missionary Address—Mrs. Wilhelmina Kennedy.
Election. Unfinished Business.
9:30 Conference Session.
Devotions—S. E. Christensen.
Unfinished and New Business. Final Business Session.
11:00 Bible Lecture — "Sons of Cain and Sons of Abel"—Prof. K. M. Monroe.
12:00 Adjournment.

THURSDAY AFTERNOON

- 1:30 Prayer and Evangelism.
"The Evangel of Evangelism"—Wm. H. Clough.
"The Power of Prayer"—Claud Studebaker.
2:30 Foreign Mission Session, C. H. Ashman, Presiding.
"The Outlook in The Argentine"—A. V. Kimmell, President of Foreign Board.
"From Darkness to Light In Africa" — Mrs. Wilhelmina Kennedy.
4:00 Pilgrimage to Points of Historic Interest, conducted by Wm. C. Benshoff.

THURSDAY EVENING

- 7:30 Worship—A. V. Kimmell, Director.
Scripture and Prayer—Paul M. Naff.
8:00 Offering and Music.
8:15 Address—"Brethren Institutions" — C. L. Anspach, President Ashland College.
MODERATOR—Wm. Steffler.
VICE MODERATOR—N. V. Leatherman.
SECRETARY—Wm. H. Schaffer.
ASSISTANT SECRETARY—Wm. Gray.
TREASURER—D. C. White.
STATISTICIAN—R. D. Crees.
DISTRICT EXECUTIVE COMMITTEE—Sec. C. H. Ashman, Chairman, A. V. Kimmell; W. C. Benshoff; Wm. Steffler; N. V. Leatherman.

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Archaeology and the Bible

By Horace M. Du Bose

aeology is a second revelation
God; another law as from Sinai;
r sermon on the mount.

ances that the lands which con-
the chief field of archaeological
h and discovery, Babylon, Pales-
nd Egypt, were also the chief
of Bible interest and activity.
cient civilization of these lands
their ruins vast remains of archi-
tecture, art, and literary records which
become a key to the secrets of
history, and have yielded amazing
of the historical and revelatory
of the Holy Scriptures.

t geology is to the life history of
rth, archaeology has become to
rld history written in the Bible
the fossils in the earth series are
logy, the potsherds and artifacts
ient civilizations are to archae-
and Bible science. A brief ac-
of the basis and methods of
ology will serve to bring the mat-
ectively before the mind.

basis of Bible archaeology is
this, that in the great lands of
n, Palestine, and Egypt, the archi-
was anciently of such character
preserve in its ruins all articles
stone, bronze and other metals
were the materials used in the
ctures of ancient times. This, to-
with the enduring character of
ins themselves, represents what
monly think of as a prevision
vidence.

Babylon, the building materials,
like in the construction of tem-
palaces, zygurats or towers, and
ense walls of cities, were of clay
slightly burned or dried in the
hese buildings generally were
pon great mounds of earth, so
eir foundations should be above
uphrates-Tigris overflow; while
alls were of immense thickness
eat height, so as to shut out the
heat and produce convection
out their chambers and halls.
again did providence favor in
hick walls the far-off possibili-
archaeology and Bible corrob-

these palaces, temples and zyg-
were gathered great stores of
art, alabaster figures of winged
nd lions, bas reliefs, cuneiform
monoliths and the richest types
ery turned from ancient wheels.
he walls of these fell, as a re-
war, earth-quake or desuetude,

they covered with immense heaps of
ruins everything contained in palace
and shrine; the torrential rains beat
them into a cyst and left them as an
impervious covering of the treasures
below. The winds of after centuries
piled the desert sands high upon them,
so that they came to look like natural
elevations, and were called by the na-
tives *tells*, a word which in the Arabic
tongue means a hill. It is into these
tells, or hills, that the archaeologists
have digged and brought to light the
amazing hordes of antiquity which have
made Assyriology one of the noblest and
most enlightened of the sciences.

In Palestine, the more ancient cities
were built of both stone and sun-dried
bricks, or of lime agglomerate. The
foundations of both defense walls and
of temples and dwellings were con-
structed of roughly quarried stones,
upon which were reared superstructural
walls of mud or clay bricks. This com-
bination has still more effectively con-
tributed to the preservation of archae-
ological remains. The ancient founda-
tions, which generally remain as when
first built, serve as containers of pot-
tery and artifacts, while the fallen up-
per walls make a complete and endur-
ing envelope for the protection of all
within.

In many cases, a series of civiliza-
tions have been found in these *tells*,
built one upon the other, the superficial
debris having been smoothed down and
the stone foundations left unmolested
with their priceless contents.

In ancient Egypt, early building was
almost exclusively of stone, syenite,
porphyry, limestone, and alabaster be-
ing plentifully at hand. From a most
remote time it was the habit of the
builders to write these walls over with
curious inscriptions, known as hiero-
glyphics, which modern scholars, having
mastered, have made to shed a most
astonishing light on undeciphered pages
of history.

The methods of archaeology have
been as simple as the science of its
basis. It is thus explained. The sites of
these ancient cities have been uncov-
ered, and through the testimony of their
stones, their tablets, their pottery, and
the incidentally impressed accidents of
their history, the ages which they repre-
sent, and their contacts with the Bible
and other records, are determined. We
may now illustrate these methods in a
brief study of some of the principal

centers of archaeology which are also
centers of interest in Bible history.

Let us begin with Jericho, the initial
contact of archaeology with the national
history of the Israelitish people. With
the conquest of Jericho, Israel became
a nation. Its record is an example of
the absolute test which archaeology
brings to the Bible.

In 1926, I had the privilege of study-
ing in the ruins of Jericho, whose un-
covered pottery, walls and artifacts,
absolutely confirm the story of the con-
quest of Joshua. Even the statement
made in the Bible that Joshua burned
the city with fire, is testified to in the
charred lime agglomerate, and the flame
blackened stones of the uncovered founda-
tions.

The foundation walls of Jericho were
constructed of rudely carved limestones
of irregular size and shape. The super-
structural walls, both of the houses
and of the defense barriers, were of
mud bricks or of lime agglomerate. The
frailty of these walls well can be
imagined. A breath of miracle toppled
them into confusion. From a survey of
the ruins, the impression made upon
my mind was that the walls had fallen
inward, and that the agency of destruc-
tion was an earthquake, or other nature
disturbance, rather than artificial force.
The walls were probably oblique in form,
as were those at Shechem. One who
studies the site must conclude that the
situation quite comports with the story
of the city's destruction as told in the
Book of Joshua.

The Bible statement is that, after
the pillage of Jericho, Joshua pro-
nounced a curse on the man who should
attempt to rebuild it. But in the first
Book of Kings we are told that Hiel,
a provincial governor, built his capital
there. This has long been a butt for
critical jest, it being assumed that this
city was built upon the lines of the Jer-
icho of Joshua. But Dr. Sellin, the exca-
vator of Jericho, found that the walls
of the capital of Hiel were well with-
out those of the ancient city; and that
especially the palace of Hiel was quite
a way removed to the east of it. The
foundations of the Jericho of the con-
quest had not been disturbed, and so
remained for near three thousand years.

The story of the overthrow of Sod-
om and Gomorrah, we find testified
to in the signs of a great geological
convulsion which anciently took place at
the southern end of the Dead Sea; as
also in quantities of potsherds and arti-
facts which read back to a period nine-
teen hundred years before Christ, the
exact age of Abraham, with whose his-
tory the story of Sodom's overthrow is
inextricably connected.

In the numberless excavations and
identifications which have been accom-
plished at Jerusalem, each one, as the
discovery of the pool of Bethesda, the
identification of the arch of the "Ecce
Homo," Gordon's Calvary and the con-
duit of Hezekiah, important historical
facts recited in both the Old and the
New Testament have been made clear.

At the Hill of Samaria were uncov-

ered the foundations of Ahab's ivory palace, as described in the Book of Kings. The identification is complete. The foundations of Amri's palace are equally in evidence.

In Egypt, the store cities of Raamses and Pithom, built by Hebrew slaves, were brought to light, the very bricks testifying to the truth of the Bible story of the labors of these slaves. Also, was exhumed the palace of Pharaoh, where Jeremiah was carried to be an unwilling sojourner. The pavement of this palace, as described by Jeremiah, has been laid bare, showing the very place where the prophet matched his tiles in judgment against his disobedient countryman.

Direct archaeological proofs of Scripture fact and history are numerous, and grow more numerous each year. In this line stand the black obelisk of Shalmaneser, which makes contact with Israelitish history in the reign of Jehu; the Moabite stone which corroborates that history in the reigns of Omri and Ahab; Sargon's half erased inscription, touching the fall of Samaria; the Siloam inscription, and the Tell-el-Amarna tablets.

But the noblest of these contacts is made at Shechem, whose ruins were partially uncovered in 1926. This uncovering bore testimony to the residence there of Abraham and Jacob, as told in Genesis. Indeed, the voices of the patriarchs are all but echoed by the stones of that ancient capital; nor does this fully identified site, with its ruins of the temple of Elberith, less confirm the story of Joshua's celebration of the conquest, as told in the book which bears his name. The footsteps of the conqueror are there. At Shechem, Jacob set up an altar; Joshua set up a stone to commemorate the reenactment of the Mosaic law of the wilderness. That these two mementoes of a divine antiquity were uncovered at Shechem is the belief of more than one archaeologist today. In my judgment it is not to be doubted.

**NOTES ON THE
SUNDAY SCHOOL LESSON
BY GEORGE S. BAER**

**ISAIAH PORTRAYS THE
SUFFERING SERVANT**

(Lesson for October 6)

Scripture Lesson—Isa. 53:1-12.

Additional Scripture—Isa. 52:13 to 53:12; John 19:17-37.

Golden Text—With his stripes we are healed." (Isa. 53:5).

The Sufferer Rejected—The Jews rejected their Messiah because he was a suffering servant; they were not expecting him to come in humility and suffering. Yet it seems strange that they were not. Their prophets had foretold just such a Messiah and if the Jews

had really known their Scriptures in Jesus' day they would have known that he fulfilled them. Moreover "the arm of the Lord" as manifested in the wonderful works that Jesus wrought should have revealed to them the fact that he was God's chosen Servant, the Messiah who should come. But both the "report" (record) and "the arm of the Lord" were ignored and the sufferer was rejected.

The Sufferer Became Redeemer—No one can read the Scriptures without catching the truth that without the shedding of blood there is no remission of sins, and that Jesus is the Lamb of God slain from the foundation of the world. Isaiah received the truth from God: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and by his stripes we are healed." The Savior himself declared that he came "not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). Isaiah's picture of the Redeemer is so specific and true in every detail that we cannot understand how the Jews could have failed to recognize his fulfillment in Jesus. And yet, stranger far is the blindness of men today who cannot see in the blood of Jesus the atonement for the sins of the world.

He Willingly Suffered—Isaiah's picture of the suffering servant revealed him as making no protest and offering never a word against the sacrifice of himself. "He opened not his mouth." Jesus was not taken by force and slain for the sins of the world. The mob did not overcome him in the garden of Gethsemane; he yielded himself. Pilate, nor all the authority of Rome, could have sent him to the cross if he had not been willing. Jesus said to Pilate, "Thou couldest have no power at all against me, except it were given thee from above" (John 19:11). Already he had told the Jews that he was the good shepherd, saying, "I lay down my life for the sheep.... No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:15, 18). Jesus by his own will became the suffering servant that he might redeem men from their sins.

**Y. M. AND B.
BROTHERHOOD**

W. H. SCHAFER, EDITOR
Conemaugh, Pa.

THE NEW OFFICERS

We take great pleasure in introducing to the Brotherhoods their new officers elected by the Brotherhood delegates to National Conference. Blaine Snyder of Conemaugh, Pa., a junior in Ashland College, Ashland, Ohio, is president. Eugene Beam of Roann, Indiana, is vice president. Harold Baker of Denver, Indiana, a student in Manchester College,

North Manchester, Indiana, is secretary and Wade Richmond of Nappan, Indiana, is treasurer. Before long we expect to have a picture in this column of this fine looking group.

W. H. SCHAFER

BROTHERHOOD BIBLE STUDY

The writer has been asked to prepare the Bible study programs month for our Young Men's and Brotherhood meetings. This request asks that our studies give what the Bible teaches concerning the ordinances as practiced by the Brethren church.

How to Use These Studies

We expect to have a study in the Brethren Evangelist of the last of each month. We suggest that each month for our Young Men's and Brotherhood meetings. This request asks that our studies give what the Bible teaches concerning the ordinances as practiced by the Brethren church. How to Use These Studies We expect to have a study in the Brethren Evangelist of the last of each month. We suggest that each month for our Young Men's and Brotherhood meetings. This request asks that our studies give what the Bible teaches concerning the ordinances as practiced by the Brethren church.

Our First Study for 1935

This first study will be more general, calling your attention to what the Bible teaches concerning the ordinances as well as their importance in the Christians' experience. For a more complete study turn to C. F. Yoder's book, "God's Measure of Grace," pages 30-36.

I. What do we mean by ordinances?

1. We mean the commandments of Christ to His followers. Read, John 15:15-16; and I Jno. 2:3-5.

2. For our immediate studies we mean those particular commandments which keep the sacred emblems by which Christ causes us to remember His our relationship with Himself and other followers. They are:

Baptism: Read Matt. 28:19.

Feet-washing: Read John 13:14.

The Love Feast: Read John 13:1-4. Cor. 5:7, 8.

The Eucharist, or Bread and Wine: Read Matt. 26:26-29.

Laying on of Hands: Read Hebrews 2; A. 19:1-6.

Anointing the Sick: Read James 5:13-15.

II. Is it important that we keep the ordinances?

It most assuredly is. Read John 14:15-17; Luke 6:46-49; Mark 16:7-13.

Dr. Yoder, according to the title of his book, calls them "God's Measures of Grace."

Next month we will study particularly the Bible teaching on the subject of Christian Baptism.

Berlin, Pennsylvania.

G. V. LEATHERMAN

NEWS FROM THE FIELD

CLAY CITY, INDIANA

After a silence concerning the work in Clay City, we are glad to announce after a short summer slump, the work, so far as attendance is concerned, is returning back to normal. Of course attendance and interest should be better. We have some in the community who are not members of any church, and some who were formerly members of churches, but have become care-indifferent and cold. Some church members lead us to believe that they have become married to the world, or to mere church organizations, instead of being members of the bride of Christ.

There is to be a revival meeting in October, beginning the 3rd of the month. Continuing, the Lord willing, to the 15th. Cottage prayer meetings are being held each Wednesday and Friday night of each week in behalf of the unconverted, the indifferent, the personal sinners, the pastor and his wife, and in behalf of the evangelist, Brothelingsmith, and his wife. Many of the women have pledged themselves to pray daily, particularly in behalf of the unconverted they know by name. We believe God can do what men have failed to do in the past.

In making a church enumeration I have found, so far, at least twenty-five unconverted persons within four blocks of the church, and about the same number claim membership in some church but are inactive or only occasional participants. In this territory we have reported only about one-fifth of the unconverted families. Pray for the work. The Home Coming and Rally Day will be on October 6th, at which time a decorated church will be seen by those attending. Former pastors and church members are invited to attend or send offerings.

PAUL DAVIS, Pastor.

GRATIS, OHIO

In the last report from here this year there has been one added to the church by baptism. The Sunday school church services have had a good average attendance but with the scattering membership, there is still chance for additional growth. The auxiliaries of the church are functioning well. The church are already planning for the holding of the Ohio State Conference next June. For the first Sunday in October the Sunday school has been a Rally Day to which an invitation is extended to old pupils and selective new ones to share the day. The second Sunday of October will be Home Coming Day, with dinner in the dining room at noon and a service in the afternoon. Any one who feels the home ties, or desires to start making them, will find a welcome here. Plans are being made for the fall and winter work. As usual throughout Aug-

ust with the various vacations the work drops somewhat. We here are interested in the general progress of the church.

FREEMAN ANKRUM, Pastor

CAN WE BE SURE?

Is there any way of making sure that we shall spend eternity in heaven, welcomed into the fellowship of God, and not in "the second death" of eternal separation from Him? Many suppose that this question, the greatest that can confront one, must necessarily wait for its answer until the present life is over. But is it so? Must the

THANK GOD FOR LOVE

By Arthur R. Baer

Thank God for the gift of it,

For the purifying, purging gift of it.

For the love that enfolds each human heart

And makes the curse of hate depart.

Oh what is so strong as the grip of it,

The doubt and gloom dispelling power of it,

Revealing, midst earth's hate and war and shame

Love is of God and Love is His name.

So Love while working every where

Transforms each heart, erases every care.

Oft blooming in an unexpected place

It traces there the Master's face.

When sought for self alone, eludes our grasp,

For greedy, grasping hands may not it clasp.

To buy, the price too high, yet free He gave

The price, thru His love, the world to save.

Muncie, Indiana.

question of eternal blessedness or misery, heaven or hell, remain a torturing uncertainty until it is too late to make any change?

A beautiful incident in the experience of Queen Victoria is worth remembering. It has been published, and is unquestionably authentic. The Queen had attended a service in St. Paul's Cathedral and had listened to a sermon that interested her greatly; then she asked her chaplain, "if one could be absolutely sure in this life of eternal safety." His answer was that he "knew of no way that one could be absolutely sure."

This was published in the Court News and fell under the eye of a humble minister of the Gospel, John Townsend, an intimate friend of George Mueller, whose life of faith led to the founding of his well-known orphanages.

After reading of Queen Victoria's question and the answer she received, John Townsend thought and prayed much about the matter, then sent the following note to the Queen:

To her gracious Majesty, our beloved humble subjects:

Queen Victoria, from one of her most filled love, and because I know that we

With trembling hands, but heart-cannot be absolutely sure even now of our eternal life in the Home that Jesus went to prepare, may I ask your Most Gracious Majesty to read the following passages of Scripture: John 3:16, Rom. 10:9-10?

These passages prove there is full assurance of salvation by faith in our Lord Jesus Christ for those who believe and accept His finished work.

I sign myself, your servant for Jesus' sake, John Townsend.

John Townsend was not alone in praying about his letter to the Queen. He took others into his confidence, and much prayer from many hearts went up to God. In about a fortnight he received a modest-looking little envelope containing the following letter:

To John Townsend:

Your letter of recent date received, and in reply would state that I have carefully and prayerfully read the portions of Scripture referred to. I believe in the finished work of Christ for me, and trust by God's grace to meet you in that Home of which He said, "I go to prepare a place for you."

(Signed) Victoria Guelph.

Whether one is an earthly monarch or an inconspicuous, unknown person, the way of salvation and of eternal life is the same. One of the Scripture passages John Townsend commended to the reading of the gracious Queen was from the Gospel of St. John:

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

—The Globe.

HALF-BAKED CHRISTIANS

A cake not turned is one that is cooked only on one side. Ephraim was in many respects not touched by divine grace, and although there was partial obedience to God, there was very much of rebellion left, so that the Spirit of God records the statement, "Ephraim is a cake not turned" (Hos. 7:8).

In II Peter 3:18, we read that the Christian is to grow in grace as well as in the knowledge of our Lord and Saviour Jesus Christ. It will behoove us to examine ourselves to see if Ephraim's position is like our own. Has grace gone through our whole being, so that its power and influence are felt in all life and actions, all words and thoughts? Grace should be working in all departments of our life—not holiness in one part, and reigning sin in another.

A cake not turned is soon burnt on the side nearest to the fire, like many Christians who are burnt black with pig-headed zeal for that part of the truth which they have received; but on the other side, they are untouched by God's grace. They are not well balanced, or baked through. God, in His great

mercy and love, has given us the honored privilege of being His children by new birth through faith in the finished work of our Lord Jesus Christ. He delights to take complete possession of our body, soul, and spirit, so that we will be well rounded and well developed. Yet how often a Christian seems to be established in one particular line of truth, but entirely ignorant of a consistent, godly, yielded life in the home and in business! Christian victory should be the normal condition of every true believer, and if you and I discover a certain weakness in our lives, may God give us grace to expose this to His sovereign grace, so that we will not be burnt black on one side and uncooked on the other.—W. E. Pietsch.

CASE-HARDENED MEN

Not all churches receive the Word of God with favor, for the truth of the Bible does not gain favorable reaction from all men. There is such a thing as a case-hardened heart. Upon such a person possessing such a heart the Bible influence falls without a response. Over such a heart the Bible has no influence. In such a heart the truth it teaches and the seed it would sow take no root. The Bible is not to blame; the truth it teaches is not to be disparaged, for the Bible itself teaches that its seed will not take root when it falls on the face of a rock. Seed sown on stony ground will not take root. A seed will lie upon the face of a stone for many days without germinating. It must have the necessary soil; otherwise growth, or the process of taking root, is impossible.

Let those who will see the profound truth of these words. When the entrance of the Bible into a heart proves an impossibility, do not blame the Bible, but blame the heart. Those who receive it with welcome and with faith and belief, find that it does take root, that it does germinate, that it proves to have life. The Bible in the heart which is warmed by faith, which is nurtured by belief, will quickly reveal the power of the Bible truth to propagate itself and to create life. There should be no disparagement of the powerfulness of the Bible because there are those who turn toward it the case-hardened attitude of an atheistic mind.

REPENTANCE

By C. P. Hardin

"The pain God is allowed to guide ends in saving repentance." (II Cor. 7: 10, Moffatt.)

A severe letter from a sincere apostle brings pain—pain to the recipients and also to the writer.

The Corinthian Christians had condoned sin in their midst, and Paul wrote plainly to them about it. (See I Corinthians.) It hurts to have the sinfulness of our sins uncovered to us.

Paul loved his converts so deeply he suffered when they suffered; but God was at work, and pain is one of the instruments he seizes from the enemy and uses to accomplish his purpose.

Titus commuted between them and brought the good news. Corinthian sorrow yielded Christian repentance, for which there is no need for regret.

Paul drew from the occasion that great moral now planted so close to the heart of the New Testament by the hand of Inspiration that no age has been able to forget it: "The pain God

is allowed to guide ends in saving repentance."

Do you have physical pain? Is it guiding it? Do you have the destructive pain we call mental agony? Is God allowed to guide it? Does the pain that afflicts our world—social, industrial, and international—throb in you?

"The pain God is allowed to guide ends in saving repentance."

The Land of "The Thousand and One Nights"

By Gerald Sellers

The world owes a great debt of gratitude to the people of Arabia. They gave us the figures from one to nine, which we call the Arabic notations, to replace the Roman numerals. Can you imagine yourself doing a problem in multiplication or division, using those clumsy IV's and IX's and VIII's instead of the neat and simple 4 and 9 and 8? How much harder arithmetic would be without the help of our good friends, the Arabs!

The Arabs have given other valuable things, both great and small, to mankind. It was an Arab who invented the familiar humming top, guided by a cord. Chemistry was practiced in Arabia before Europe had even dreamed of such a science. Arabic chemists discovered alcohol, potassium, nitrate of silver, corrosive sublimate, and other powerful and useful compounds. The farmers of this thirsty land were pioneers in irrigation and the use of fertilizers. In the manufacture of glass and pottery, the tanning of leather, and the dyeing of fine cloth, as well as in beautiful and elaborate workmanship in bronze, copper, and the precious metals, this ingenious people stood first in the world.

From these people have come also the most fascinating of fairy stories "The Thousand and One Nights," sometimes called "The Arabian Nights' Entertainment." These tales were translated about two hundred years ago by a Frenchman named Galland, but they are much older than that, for some of their characters are mentioned in Arabic manuscripts of the Eighth and Tenth centuries. The Arabs are a nation of story-tellers, and no doubt these marvelous tales were repeated in many a tent and around many a campfire before they were set down in writing. For two hundred years they have delighted the children of every land under the sun. In Europe, in Asia, and in America young readers have been spell-bound with the adventures of "Sinbad the Sailor," or "Aladdin and His Wonderful Lamp," of the "Three One-Eyed Calendars," and the "Old Man of the Sea." They have all the charm of the enchanted East—the long line of camels plodding through the desert, the veiled women, the animals that by some magic spell resume their rightful shape of princes and princesses, the magic carpet, the powerful genii that come to earth to reward the faithful and punish the guilty. Through all the tales moves

the mysterious figure of the great Caliph of Bagdad, the good Harun Rashid.

This monarch may be said to have invented slumming, for it was his light to move in disguise among humbler subjects. Then, as now, wealthy and powerful, and the magistrates of the East were very upon the poor, taking bribes from those who could afford to pay them, and giving others of what little they had. Calip in his disguise moved unnoted among the crowd in the market place, learned what was going on, and one day summoned the offenders to appear before his throne and receive the punishment of their evil deeds. He is represented as a jolly laughter-loving man who could be stern on occasions whose chief delight it was to see people happy and contented.

With all their skill, the Arabs have not to have stood still for many years. Their civilization has advanced all around them. The Arab is a born rover. The barren soil of his land, three-fourths of which is well described by its name of "Arabia Deserta", offers little inducement to settle down. So the Arab became a wandering trader. With his patient camel, "the ship of the desert," he carries precious cargoes from one city. He reckons his wealth not in acres of land, but by droves of camels, so that the sudden outbreak of contagious disease among his stock may reduce him in a single day from a man of wealth to a beggar.

Even dearer than his camel he values his horse. It is said that the domestic horse originated in Arabia. The Arab steed is noted for its fleetness and grace. It is its master's choicest possession. Not only does he treat it kindly, but it often shares his weeping, and he mourns its loss as he mourns the death of a brother.

The Arab chief calls the desert "Garden of Alah," for there is no life in the desert but God. It was through years of solitary life in the desert that Mahomet, the camel boy of Mecca, came to the world with a new religion. Under his leadership the Arabs built an empire greater than that of Alexander or even of Imperial Rome. Had it not been for the determined resistance of the Christians, who, under Charlemagne, defeated the followers of the prophet,

A.D. 732, Mohammedanism might have swept all over the world.

Bagdad, one of the chief cities of Arabia, seems to have changed but little in the days of the good Caliph, Harun-Rashid. Women go about selling home-made cakes, with their babies strapped on their shoulders. They have never seen such a labor-saving device as the baby carriage, and if one were given them they would probably refuse to use it, saying that what was good enough for their grandmothers and great-grandmothers is good enough for them.

More interesting than Bagdad is Mecca, the birthplace of the prophet. It is not far from Mecca that the Mohammedans go when he recites his prayers, many times a day. No matter how far away from the sacred city he may be, his prayers are heard, and even his barns and sheds, built to face Mecca, and when he is buried with his face turned toward the city of the prophet.

The people of this desert land are very proud. At the close of the World War, Colonel Thomas Lawrence took a party of Arab sheiks on a tour of the Persian Gulf. If these dwellers in the desert were impressed with the suburbs, the automobiles, and the skyscrapers, they made no sign. Only once did they show surprise and admiration, that was when they found their quarters in the hotel supplied with running water, both hot and cold. After seeing the spigots again and again, with childlike wonder, they begged Lawrence to supply them with a few of those magic faucets, that they might have hot and cold water when they crossed the desert!

—Lutheran Youth.

SOME NEWS

AND VIEWS

THE TEXAS VOTE FOR REPEAL

The tide of liquor sentiment is still running against prohibition. A few Southern states have stood by their prohibition laws, but not many have remained bone dry. The latest to vote was Texas, and prohibition was defeated in Texas week before last. Governor Alfred D. Smith proclaimed the results of the August ballot—297,597 for repeal and 250,948 against.

While the Wet Parade was being celebrated, another straw in the wind was demonstrated again that all was not well in the camps of the Repealists. The British Guard vessel seized a British schooner and confiscated a \$200,000 shipment, only a small drop in the ocean of bootleg liquor which still flows over the country—at least, if the officials charged with enforcing the law can be believed. Naked repeal has not eliminated the abuses which the Repealists promised would end.

—The Christian Evangelist.

THE CHURCH SITUATION IN GERMANY

The tense church controversy in Germany has not been modified by events of recent weeks. Still a new German religion seems in the making, with the will of the abstract state, interpreted by Hitler, as the supreme loyalty to which the German people are to give themselves.

A series of demonstrations held in Nuremberg, where Hitler recently laid the corner stone of a new Nazi convention hall, rallied representatives of laboring people, youth, and women in paying tribute to the Fuehrer's magnetic leadership. Such phrases were heard as these: "You my Leader, have given us an exalted and holy religion"; and "Fidelity to you is our gate to immortality."

The will of God was identified with the mystical needs of the nation. A speaker chanted, "If we have not time to pray—" and a chorus joined in unison:

God will nevertheless understand us, for whoever consecrates his life to his nation will be honored by a blessed stand next to the Lord.

Sharp warning was given to "men of the cloth" that they must not meddle in politics. The Jewish mania was prominently demonstrated in the Nazi party convention and in laws adopted by the Reichstag.—The Christian Evangelist.

A VOICE FROM INDIA

Mrs. E. Stanley Jones, wife of the famous missionary does not hesitate to say that she is terribly disappointed in her native land. Returning to present day America from her home in the Orient after 8 years, she frankly revealed her disillusionment before the convention of the W. C. T. U. in Atlantic City. America is no longer an exemplar of moral guidance and inspiration to the peoples of the East, according to her account. Once the symbol of a people free, educated, sympathetic and generous—a paradise for women and for the poor and downtrodden—America today presents rather a spectacle of moral decadence and deterioration. Young India is no longer deluded about our supposed preeminence. Among the visible evidences over which Mrs. Jones lamented, she emphasizes such things as the legalized sale of liquor, especially its sale by women; our wide-open Sundays, the queer stuff which comes in over the radio (so much of it lacking both in culture and good sense); the startling artificial appearance of so many of our lovely girls; the vulgarity of many of our books and magazines; the new "freedom" between the sexes, etc. "And while churches are being sold for debts," says Mrs. Jones, "the American people seem to have plenty of money for ball games, motor cars and movies, to say nothing of cigarettes and beer."

This voice from Indian should not only cause serious thinking; it should

bring us to our knees. Shall we not pray also that such a testimony may be used of God to bring about amendment of life—both genuine contrition and whole-hearted consecration. Have you noted the announcement that, although business is apparently on the upgrade and our members for the most part are better off than they were a year ago, yet our offerings to the cause of Christ continue to shrink, and the Boards who carry on the Kingdom work we have entrusted to them are looking in vain for the funds promised to the church? Plenty of money for some things—as Mrs. Jones clearly sees; but for our Lord less than ever. Are we ready to admit that our love for Him has grown cold?—Reformed Church Messenger.

A LITTLE IS TOO MUCH

My bibulous friend ridicules my puritanism and sings at me, "A little whiskey now and then is relished by the best of men."

This matter of moderate drinking, however, is beginning to appear in a new light. The constant and rapid increase in automobile accidents alarms even the most complacent optimists, and when they seek for causes they are obliged to list alcohol as Traffic Enemy No. 1.

Drunken driving? Thoroughly drunken drivers, such as receive court and newspaper publicity, certainly are responsible for enough accidents. Yet the wise ones tell us that partially drunken drivers, usually not reported, are far more dangerous. When a man is really intoxicated his condition is apparent and he is likely to be taken off the road; but when he has had one, two or three glasses, and merely "feels good," he continues to drive. "Look out for the man who has a little alcohol in him," says the scientist. Then he is reckless; then he is over-confident; then he likes to "show off"; then he disdains the law; then he likes to out-wit the cops.

If this is so in regard to driving automobiles, as is now constantly impressed upon us, why is it not so in some other important lines of work? The railroads, we know, have understood it for many years and have insisted on total abstinence for employees. Some other industrial leaders have seen the point.

How about our lawmakers, who vote away our property or our lives? Is it well to have them over-whelmed with whiskey? How about the judge, who sits on the bench and every day determines the fate of his fellowmen? Is it a good thing for him to have a false sense of wisdom and power? How about the banker, who must make instant decisions involving the welfare of thousands of trusting investors? Is it best to have him a little drunk? How about the teacher, intrusted with the nurture of those who are to be the citizens of the future? For his task, so unspeakably delicate and difficult, is silly self-confidence desirable?

Running over the whole list of human occupations, especially in the complex life of the twentieth century, can we find one in which a semi-drunken man is a safe man? A little alcohol is always too much.—G. E. H. in Reformed Church Messenger.

SOME COMMON BELIEFS THAT ARE FALSE

(Continued from page 2)

while if two fly over, they will bring joy. Most superstitions are based on fear, and must be discarded if one hopes to enter the kingdom of nature-study.
—Religious Telescope.

OUR LITTLE READERS

Ray Coon and the Rainbow Gold

By G. H. Smith

Ray Coon was very much upset over Wigglenose Gray. Wigglenose was going to have a birthday without a birthday party. The Grays were a large family and very poor.

Ray had come out in the road to play when he found Wigglenose crying.

"If I had some money I could buy a birthday party," he sobbed.

Rusty Fox, who was coming along just then, overheard him.

"There's a pot of gold at the end of the rainbow," he stopped to remark.

Ray looked up. Over beyond the woods stood a great shining rainbow.

Rusty ran on down the road whistling. Ray turned and looked at Wigglenose.

"Let's find the pot of gold," he said. "Then you can have a wonderful party."

Wigglenose dried his eyes. "Let's find the pot of gold!" he cried with joy.

They went dashing off together through the underbrush. The woods were very, very wet and rather dark. But they ran on and on, and every time they caught a glimpse of the rainbow they said, "We must be nearly there."

Somehow, though, they did not get there. At last they stopped and looked at each other.

"I want the pot of gold; I want it," said Wigglenose tremulously.

He looked so pitiful that Ray took heart again.

"And I'll see that you have it, Wiggle," he said grandly.

On and on they went, dripping wet and full of scratches. At last the woods began to get thinner; after a while they found themselves out in an open meadow. They looked eagerly for the rainbow. It was nowhere to be seen.

"It's behind that hill, I suppose," said Ray bravely.

But it was not. Wigglenose wept. "No party, no party!" he said.

Ray was in despair. Then all at once

he remembered something. "There, Wiggle," he said. "We can't have the party, it's true; but my Cousin Bear lives not very far from here. We'll stop at his house, and he will give you some crisp lettuce leaves."

And, sure enough, when Ray managed at last to find the house, there was good Farmer Bear out in his garden rejoicing over the long-needed rain. He was astonished to see Ray and Wigglenose looking so much like raga-muffins and sent them into the house to dry.

"Now, sir," he said to Ray when they came out, "tell me what you've been doing?"

Ray hung his head. "We've been looking for the pot of gold at the end of the rainbow," he confessed.

Wigglenose spoke up. "To buy me a birthday party with."

"Well, well," said Farmer Bear cheerily, "there isn't really any pot there, you know. But let's see what we can do about this birthday business. Is there anything here in my garden that would do for a party?"

Ray and Wigglenose looked around, and their faces brightened. What a garden it was, to be sure, after the rain! They began to potter up and down between the rows of vegetables and among the bright flowers.

Meanwhile Ray and Wigglenose had been missed at home.

"I can tell you where they are," Rusty Fox said, coming along after a while. "They've gone to find the gold at the end of the rainbow."

There was great excitement among the small Coon boys and Wigglenose's brothers and sisters. Ray and Wiggle had gone to find gold! They would come back soon all laden down with the beautiful yellow stuff, and then such a party as Wigglenose would have!

It was hard to wait. But after much rushing up and down and looking out from trees and fence posts the watchers were rewarded.

"Here they come!" cried Brushy Coon from the top of a maple.

Rusty Fox stood laughing, his hands in his pockets.

"Don't be too sure of the yellow stuff," he said.

But as Ray and Wigglenose came nearer he began to stare very hard. Sure enough, the two wanderers were weighed down with yellow stuff of some kind.

The children went out to meet them. "Oh, you brought back the gold," they cried. "How funny you look!"

"Well, not the gold," said honest Ray. "But just look what we brought back."

He and Wigglenose did look funny. Their arms and their pockets were full of things that it was hard to hold them at all.

They stopped and began to unload. On one arm Ray carried a basket of yellow ears of corn, already shucked; on the other a basket full of red-carrots. His pockets were stuffed with bright yellow pears; so was the pocket of his blouse. Wigglenose staggered under a large basket heaped with apples as yellow as balls of gold; he carried also a little basketful of yellow pears and a great sheaf of yellow flowers.

"Get out a table," he panted, "and let the birthday party begin."

Rusty fox turned away and began to slink toward the road.

Ray saw him. "Where are you going, Rusty?" he called. "Aren't you coming to the party?"

And Wigglenose said, "Yes, come to the party, Rusty, and I'll give you some of my rainbow gold."

—The Youth's Companion

ANNOUNCEMENTS

WASHINGTON, D. C.

The Washington, D. C. Brethren Church will observe Communion on Sunday night, Oct. 13 at 7:30. All of like faith are most cordially invited to enjoy with us the blessings of this sacred occasion. Sunday, Oct. 6th, will be Rally Day and the annual Roll call of the church. There will be special features at all of the services.

Homer A. Kent, Pastor

THE MOST STRIKING BOOK OF THE YEAR

A Book You Will Want To Read

"CRUCIFYING CHRIST IN OUR COLLEGES"

By Dan Gilbert

You have been wondering why young people lose their faith on going to College. This book gives the answer. You find here, too, why it is so necessary that our own Ashland College be carefully guarded that the faith of Brethren young people be preserved.

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The BRETHREN EVANGELIST

FOREIGN MISSIONARY NUMBER

The Call for Reapers

By J. O. Thompson

Far and near the fields are teaming
With the waves of ripened grain;
Far and near their gold is gleaming
O'er the sunny slope and plain.

Lord of harvest, send forth reapers!
Hear us, Lord, to Thee we cry;
Send them now the sheaves to gather
Ere the harvest-time pass by.

Send them forth with Morn's first beaming;
Send them in the noontide's glare;
When the sun's last rays are gleaming,
Bid them gather ev'rywhere.

O thou, whom thy Lord is sending,
Gather now the sheaves of gold;
Heav'nward then at evening wending,
Thou shalt come with joy untold.



The Holy Spirit

By the Rev. Finley McC. Grissett

This Person of the Trinity is referred to three hundred times in the New Testament. He is known by several names: the Spirit, the Spirit of God, my Spirit, His Spirit, the Holy Ghost, and one which Paul does not use, the Comforter. The Holy Spirit is the Third Persons of the Godhead, proceeds from the Father and the Son, is the same as they are in substance and is equal in power and glory to them. We are to believe on and worship Him, for He is the omnipresent Lord and Giver of life.

Nothing can be hidden from Him, "...for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of man, which is in him? even so the Spirit of God none knoweth, save the Spirit of God" (I Cor. 2:10, 11).

The Spirit comes from God the Father and from the Christ, for we read of the Spirit of God and of the Spirit of Christ. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of His" (Rom. 8:9). "Therefore, he that rejecteth not man, but God, who giveth His Spirit unto you" (I Thess. 4:8).

The Spirit of God Dwells in Christians

The Holy Ghost dwells in Christians. "The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us" (Rom. 5:5). Paul wrote to the Corinthians: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 2:16). He urged the Ephesians to be filled with the Spirit. "...Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of His" (Romans 8:9).

The Spirit works in us. He guides, comforts and seals Christians. He applies redemption to our souls and day by day sanctifies us. To us He reveals God's will, and for us He intercedes at the throne of grace. He gives us wisdom, boldness and power. Paul spoke, "not in words which man's wisdom teacheth, but which the Spirit teacheth." He was guided and taught by the Holy Ghost. The quarrelsome Corinthians were told that, "to one is given through the Spirit the word of wisdom; and to another the word of knowledge according to the same Spirit" (I Cor. 12:8).

Without the use of the word "comfort," Paul shows us by whom we are comforted. "—and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us" (Rom. 5:5). "...the Spirit also helped our infirmity: for we know not

how to pray as we ought; . . ." (Rom. 8:26). In Galatians we learn that joy and peace are a part of the fruit of the Spirit.

Spirit of God Seals Christians

It is also comforting to learn that the Spirit of God has sealed us "unto the day of redemption" (Eph. 4:30. See also II Cor. 1:22). Yet, though the apostle was confident that he had everlasting life, he did not rest on his oars and drift in the Christian life. Confidence in the final outcome helps the Christian to battle all the more for the right.

Sanctification by the Spirit is often referred to in Paul's epistles. "But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose from the beginning unto salvation in sanctification of the Spirit and belief of the truth" (II Thess. 2:13). "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope in the power of the Holy Spirit" (Rom. 15:13, 16). (See Rom. 8:6; 14:17; I cor. 6:11).

I suppose Harry Jetmore is the most outspoken man in our town. He has made himself disliked in some places, but that he stands well in the community can't be denied.

At first though, you'd suppose Harry would have a town full of enemies instead of being respected by most of our citizens, but the situation is as I have said. We don't often give three cheers for him, but we know the town needs him.

Something I was reading the other day goes a long way toward explaining the mystery of Harry's standing firmly along with us.

It was a story about another bold citizen who could speak unwelcome truth to people who needed it most.

He had told the village nabob to his face what he thought of the said nabob's conduct.

And one of the villagers complained to the minister about such disrespect to a local great man.

The minister—he must have been a good deal like our own pastor—made this answer: "Ah, well, my friend, you wouldn't have said it, and I wouldn't have said it. *Nevertheless, between ourselves, I'm not at all sorry it was said.*"

That's the secret. Few people care to be as outspoken as a tense occasion may demand. But, except the one who gets the rebuke, most of us are "not at all sorry" when it is said.

Harry's usefulness is recognized because even those of us who have felt the sting of his uncensored opinion know

Fruit of the Spirit

We find no claim of sinless perfection and sanctification in the writings of Paul. He looked forward to an expected constant improvement. He pressed toward the mark of his high calling in Christ Jesus. It was not his opinion that his converts in the various churches were perfect. Though he called them saints, he rebukes them for sin and warns them against ungodliness. The Corinthians were addressed, "them that are sanctified in Christ Jesus" (I Cor. 1:2). Having done this, he proceeds in that very epistle to point out their sins.

Did men have a second blessing of the Spirit in Paul's day? Yes, and they do today. Every true Christian may expect to receive many blessings from the Spirit. We should seek to bear the fruit of the Spirit: "love, joy, peace, meekness, self-control" (Gal. 5:22).

Other works of the Spirit are: "the giving of wisdom (I Cor. 12; Eph. 1:16; 17; 3:5). His praying for "the saints according to the will of God" (Rom. 1:27b), and His daily aiding the Christian to live as he should. He aided in the raising of our Lord from the tomb, and will doubtless show forth His power at the last resurrection (Romans 8:11).

—In "The Presbyterian"

The Popularity of a Blunt-Spoken Man

that he'll be as plain spoken with all the others, when necessary, and we know that no man's unsocial deed will pass unnoticed.

Harry plays no favorites, either in his ideas of what constitutes decency

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EDITORIAL

Four Hundred Years of the Printed English Bible

Four hundred years ago the 4th of October the first complete English Bible was printed, a translation from the Greek and Latin by Miles Coverdale. Ten years before William Tyndale had published his translation of the New Testament in English. But the Catholic hierarchy would not tolerate the giving of the Bible to the people in their own tongue, and had Tyndale's New Testaments burned as soon as they could be collected. To solve his marriage and divorce problems Henry VIII withdrew the English Church from the control of the pope of Rome and proclaimed himself head of the church. Among the church reforms inaugurated by Henry VIII, the most far-reaching in importance was the placing of the Bible in the hands of the people. By his direction each cathedral exposed a copy of the Bible in English for public use, and copies were placed in every church throughout the land. Thus through the elimination of men God over-ruled and prepared a way for the beginning of the circulation and use of the newly printed English Bible and the extension of Bible knowledge to the people. And once given a taste of that knowledge, the laity could no longer be denied; the four hundred years since have witnessed a steady growth in the popular demand for the Word of God and in a heart-hunger for its truth.

This anniversary of that memorable event—the printing of the first complete English Bible—Christian people throughout the English speaking world are being asked to give special attention to the large place the Bible has come to occupy in the life of the world and the immeasurable influence it has exercised on the hearts of individuals. This is a time for the stirring up of new appreciation of the Word of God and for pledging anew our devotion to the supremely important task of carrying that word to the ends of the earth.

It is well that the observance of this four hundredth anniversary has been suggested. We need to stop and take a look at the Bible's victorious march down through the centuries, and to be impressed anew with its distinctive character.

We are too much inclined to consider it as just one of the books of our homes and libraries and to grow dull in our appreciation of its worth. Some folks are frequently expressing the fear that we shall come to regard the book with too much devotion, that we shall worship the Book and make of it an idol. That danger is not very great. By

far the greater danger is that we shall regard it too lightly, that we shall have no reverence for it at all. Nothing is more important nor more sorely needed by this old world than that it shall come to feel a constraint to stop and bear the head when it is in the presence of the Book of Books and listen as to the voice of God when it speaks. It will help to induce that sort of an attitude, if we will occasionally pause and contemplate its beauty and truth, and allow ourselves to marvel at the wonderful strides that it has already made in capturing the thoughts and admiration of the world.

It has indeed become the most popular and most distinctive book in all literature. This is no mere complimentary statement; it is an actual fact. It is the center of the thoughts of the civilized world, and its teachings are more and more becoming the challenge of all mankind. Voltaire, the French atheist, once said, "Within a hundred years there will be so few Bibles in existence that no one will think it worthwhile to hunt for one." But that was one hundred and fifty years ago, and never were there so many Bibles published and distributed throughout the world as now. He also said, "It took twelve men to establish the Christian religion, but I will prove to the world that one man can overthrow it." But after a century and a half since that presumptuous statement was made we find Christianity stronger than it ever was before and its adherents daily increasing by the thousands. "In 1933," we are told, "the Bible away and afar outsold the twelve best sellers in the English language. The combined output of Bibles from the American Bible Society, the British Bible Society and the Scottish Bible Society, since the origin of the three societies, is over eight hundred millions of Bibles and portions of Bibles." Some one in authority recently stated that it would not be long till some person buying a Bible would find the statement printed in the front of the Bible, "This is the one-billionth copy of the Word of God printed in the English language." The Bible has been printed in more than four hundred languages and dialects, and is being read by more and more people every year.

The Bible is the most far-reaching in influence of any book known to man. Nothing else has so moulded human thought and fashioned and re-fashioned the lives and habits of men. It has been the chief agent in giving to our civic life those qualities that make for permanency. It has been the moving factor in all social reforms and moral uplift. It has inspired education and has been the outstanding textbook and guide to truth. It has called forth the noblest in music, art, architecture, sculpture, painting, poetry, and in the wider domain of general literature. It has sanctified the marriage vow, purified and hallowed the home relations, exalted and intensified the affections, and given meaning and motive to life.

Thank God for the Bible. It is the word of life; let us receive it. It is the book of truth; let us cherish it. It is God's will; let us obey it. It is heaven's message; let us convey it. It is our creed; let us believe it and be satisfied with it alone. It is our guide along the pathway of life; let us walk in its ways. It is the old, old story of saving grace, but ever new and vital; let us on this four hundredth anniversary of the first English printing of it renew our devotion to it.

Pulpit Manners and "Ministerial Pockets"

We had a visitor sometime ago who, in the course of a conversation, took occasion to criticise ministers rather freely for their bad pulpit manners. He thought most preachers were bad mannered in the pulpit. We were not so ready to agree about the proportion, but we could not deny that some of the faults he mentioned were rather common. In fact, this editor recalled a comparatively recent experience when he himself had been an offender in some respects. We wondered if our friend were purposely tramping on our toes. But there was nothing we could say about it.

Two things in particular this critic said he didn't like to

see in the pulpit, things he thought were inexcusable: "a man leaning continually on the pulpit desk as if he were tired and worn and not able to stand alone; and a man with his hands shoved down in his pockets as if they were so heavy he couldn't hold them, or were so much in the way he could find no place else to put them." That was putting it rather bluntly but there was no denying that such manners were bad in the pulpit and so we offered no defense.

Then to add to the force of our friend's criticism, we caught sight of a little reproving statement published in one of our exchanges and entitled, "Ministerial Pockets." The statement was written by a woman, and maybe by a minister's wife—we couldn't be sure about that. But the coincidence of these two criticisms coming to our attention at about the same time impressed us. We tried to ease up the force of the criticism by the thought that there were other things so very much more important than one's posture in the pulpit that these things were hardly to be considered. But the counter thought came promptly to mind that if the thing that is of supreme importance in the pulpit, namely, the getting of the message across to the waiting audience, is in any measure hindered by careless habits, does not the messenger owe it to his Lord and his people to lay aside those hindrances? There was no getting around that, and it seemed awkward to even try it. So it occurred to us to be the part of wisdom to take the criticism good-naturedly and to profit by it. And since so many are said to be offenders, we pass the word on; with the feeling that "Ministerial Pockets" will suggest other careless pulpit habits that ought to be abandoned for the sake of the cause. Here is what the woman wrote:

Many of our ministers, while in the pulpit, have their pockets too much in evidence. During the prayer of Invocation, one recently stood, bending forward, both hands in his pockets. At another time, one spoke from the pulpit to Sabbath-school children with his thumbs in his vest pockets. Again, one, his right hand raised in benediction, had his left hand plunged deep in his trousers' pocket.

This breach of good taste and irreverent manner is not confined to the more crude and less educated ministers. Not long ago, a company of ministers was gathered in a nearby city to confer on matters concerning a organization. Several were from the East, and were men of acknowledged culture and refinement. A banquet was given. Speeches were made and prayer offered several times. One who was present said that only two of those ministers were absolutely free from the objectionable irreverence of manner, so especially out of place in the pulpit, and added: "They might well remember God's command to Moses at the burning bush, 'Put off thy shoes from off thy feet, the place whereon thou standest is holy ground.'"

EDITORIAL REVIEW

STRONG CHARACTER, like a great building, is made of many acts and persistent effort, but it can be ruined by a single insertion and explosion of evil.

BROTHER J. L. GINGRICH, secretary of National Conference is asking for material from Conference secretaries and organization leaders for the Annual. Send material promptly.

BROTHER W. H. CLOUGH writes briefly of the meeting he held at Mathias, West Virginia, where Brother Arthur Snider is the pastor. God blessed the meeting with good attendance and interest, and a few confessions and reconsecrations were received.

CHRISTIAN ENDEAVOR Department in this paper is to appear, according to arrangement, at least once a month, and under the editorship of Brother Thomas Hammers of Cleveland. If the officers wish space oftener than once a month, we shall be glad to provide it for them. This week the article

for that department is supplied by Brother Floyd Shie, pastor of our Homerville, Ohio, church.

A PUBLICATION DAY OFFERING of \$4.00 just reached the Publishing House from the W. M. S. of Leon, Iowa. Though the date for the lifting of the offering is long since passed, we are delighted to know that these good people did not forget us, and that they were determined to do their duty even though compelled to delay the effort. Such faithfulness and loyalty bring joy to our hearts and we wish to express in behalf of the House sincere appreciation of the gift.

THE SUNDAY SCHOOL page has been edited with much profit for a number of years by Prof. M. A. Stuckey, but in the coming year he has enlisted the cooperation of the entire Sunday School Association cabinet, each member of which will edit the page for a month. Prof. Stuckey had charge of the page for the month of September. The month of October will be in charge of Brother N. V. Leatherman, general secretary of the Association and pastor of the church at Berlin, Pennsylvania. His first contribution for this department is written by Brother Floyd Sibert of Masontown, Pennsylvania, vice president of the Brethren Sunday School Association of Pennsylvania. We commend to the Evangelist family the careful reading of this department from week to week.

ELDER D. C. MOOMAW of Roanoke, Virginia, who has been in times past a good friend of the Publishing House, passed to his eternal reward on September 4, 1935, at the age of 95 years—he would have been 96 on November 28. Elder Moomaw was a member of the Church of the Brethren and spent more than fifty years in its ministry. In the early days he and his wife travelled on horse back as they went from preaching appointment to preaching appointment. The days of his birth were the days of the covered wagon; the days of his passing are the days of the flying machine. He witnessed the horrors of four wars and since the world war he has spent much time and energy preaching the gospel of non-resistance and opposition to war. He wrote two books along this line about a decade ago. They were entitled "Christianity Versus War" and "A Cloud of Witnesses," both of which were printed in our publishing house.

DEAN E. G. MASON of Ashland College informs the editor that the enrollment has shown a most encouraging increase over last year. The total enrollment now stands at 345, not including the special departments. The Freshman class numbers 124, which is an increase of twenty-five per cent over last year. Last year at this time the total number of regular college students was 248 and today the number is 284. Last year the number of Saturday students was 18; today there are 45. Last year there were 18 Seminar students enrolled and today there are 16. The increased number of students comes from both the church and the general constituency. This means that confidence in the school is growing both locally and among the churches. And it may be expected, as a result of President C. L. Anspach's plan to spend much time out in the field, that this spirit of confidence and loyalty will continue to increase. Dr. Anspach is now visiting among the churches and attending church conferences in the Illiokota and Mid-west districts.

PRAYER REQUESTS FOR THE WEEK—

Pray for the recovery of Brother George E. Cone, who writes that he has been ill for some time, saying, "I was in a sanitarium in Wichita, Kansas, twice during August and go back early in October, and again three months later." Brother Cone is pastor at Portis, Kansas.

BRETHREN AND WAR

Address Delivered at
1935 General Conference
Winona Lake, Indiana

By H. F. Stuckman

"Nation shall not lift up sword against Nation, neither shall they learn war anymore"—Isa. 2:4. One needs only to observe the utterance of men from time to time to know that we are not at all freed on the attitude which even Christians should take toward war. If we dared rest upon the strong sentiment which now exists the world over against war, there would need be little concern on our part, for we cannot put dependence on the fickle mind of man, even in so great an issue as this. Right now we are suffering dreadfully from the results of one, but tomorrow with the clouds lifted, and propaganda doing its work, another conflagration could easily be started. To indicate that even now, as of all times we are not at one on this subject, let me read some letters sent in to one of our great family magazines in response to a poll, which they took on the subject of War.

Not For "Peace at Any Price"

The Editor: I believe in a representative government like ours in which each citizen no matter how humble may have a small part, that government is entitled to his support in peace or battle. If our government should ever become so corrupt that it did not represent the majority but rather a small vicious minority it might be a citizen's duty to oppose the government even to the taking up of arms against it.

If our forefathers who first settled this country had refused to fight Indians or the aggressions of the old country there never would have been any United States of America. If the North had refused to fight the South on the question of secession and each state could secede at will we might today be a dozen weak nations, or if we had followed the advice of the conscientious objectors we might long before this have become a pawn to the military nations of Europe.

Within the memory of men yet living Louis Napoleon of France sent his armies to Mexico and established Maximilian, Archduke of Austria, as the Mexican Emperor. It is recorded that the United States made a vigorous protest and that the French armies were withdrawn.

It is fitting to observe that since that time no foreign power has made any serious attempt at the conquest of any foreign country in either of the Americas. I am glad of it and our country rendered to our sister republic, Mexico. Could Louis Napoleon have withdrawn his troops unless he knew America could and for a just cause would fight?

Our prestige at home and abroad could never have been attained by a nation whose citizens would refuse to fight. . . . With Europe an armed camp it seems certain some of the European nations will become involved in war, and, if so, America, too, will become involved. Therefore if we follow peace at any price friends, if we are attacked or if a great principle is at stake, we must submit to the dictates of the other party no matter how wrong or how humiliating as they might force on us would be. To follow such a course would not be much like the followers of Washington, Grant, Lee, Pershing, nor like the heroes of the Bible—Moses, Caleb, Joshua, Gideon, David. (Tallahassee, Florida)

The War Credo of a Young Man

The Editor: I believe that war is stupid and criminal, an insult to man's intelligence, and a violation of his humanity. I believe that war destroys more than it builds up, brings death rather than life, fosters cruelty rather than understanding, and leaves hatred instead of goodwill.

I believe that a nation's greatness depends not on its warriors but on its workers. I believe that its honor rests in the character of its people and the richness of its culture, not in its armaments.

War is born of greed and fear and narrow-mindedness. It employs high idealism in contests of mutual destruction and waste. War ends in moral and material poverty for the masses, and distrust and misery for everyone.

I will not take part in war.

(Strongsville, Ohio)

I believe that these two letters represent fairly well the two opposing attitudes which men are taking on this subject.

There must always be taken into account the great horde of people whose minds are never convicted on any point. Even as great a world figure as Count Leo Tolstoi shifted his attitude from one radical side to the other. Writing in the North American Review a number of years ago he says, "I entered the Russian Army at 28, I won distinction as a soldier in the Crimean war." He made himself famous in those days by the publication of a series of articles on war, called "War Sketches." Until the age of fifty-one, he was a Militarist of the first water. "Then suddenly," as he puts it, "faith came to me, I believed in the doctrine of Jesus."

Now for more than twenty-two years I have given my life to the spreading of the teachings of Jesus, I believe that the employment of force for the working out of moral results is forever unchristian and absolutely wrong. It is evident that of times good men are misled on the great issues of life. Perhaps one might climax the entire discussion by saying that such an experience as real conversion, which took place in Tolstoi's life, is the remedy for all wrong doing.

The greatest force with which we have to reckon always is the disciple of greed and graft, who would selfishly sell all the world into dreadful war to further his own interests. Somebody overheard one such say in a New York subway during the War, that if it just kept up another six months he could be a millionaire. Admiral William S. Sims, commander of the European waters during the World War, has some very pertinent things to say to thinking America. Quoting from the closing paragraphs of his Article he writes, "The enormous stream of war

profits made us insistent on the right to make money out of the vital needs of the people fighting for their lives." He goes on to say that it was our desire that this Golden stream of profits should continue to flow into our offices, which made us urge the Government to keep the seas open, and thus throw us liable to the dangers of war with those seeking to cut off these supplies. Admiral Sims calls attention also to the unfairness of this group, and the depth of their greed, when he shows that great cargoes of raw materials were sent from England to Scandinavian countries, who in turn manufactured war materials for Germany. Some English authorities have said that thirty per cent of the goods used by Germany in continuing war against England came through these neutral countries from England itself. He further states that the whole problem of war is a choice between profits and losses. He suggests as a remedy against this evil, that the Government adopt a policy of making the shipper himself responsible for the cargo which he dispatches to a warring nation, rather than make his Government responsible for its safe delivery under blockade. These few statements by way of introduction only go to show the problems involved, and the shifting sands of men's minds, as they contemplate the war issue.

Perhaps we can do no better than go to the scriptures themselves in order to clarify our own prospective of war. If they revealed for Tolstoi a way of peace, can they not do the same for us? After all our own conclusions amount to little, if they are not in line with the mind of Christ. We Brethren people need to remind ourselves each new day of life that others may choose as they will but that the pronouncement made by our Fathers at Dayton, is still our best way out of all difficulties. "The Bible, the whole Bible and nothing but the Bible," creed of that day is still as effectual as it was then. We have drifted far from it, and our suffering has grown correspondingly. From the beginning our fathers have not only voiced their opposition to war but have refrained from it at the loss of life and property. Men will always do this, when they are actuated by the teachings of Christ. Sane consideration of the New Testament picture, as it mirrors Love as opposed to force, is our problem.

Jesus must never be our example in all things. Remember when he came he was heralded by the Angels as the one who should bring "Peace on earth, good will to men." He was the one who rode on an ass into Jerusalem as the Prince of Peace, who when reviled, reviled not again, and who gave up his last breath in a prayer for those who took his life. No wonder men who study seriously the life and teaching of Jesus come out precisely where Tolstoi did. According to the Gospel, Jesus never made use of force with men. There are no records that he ever struck or resisted those with whom he had to do.

To be sure War Lords have grasped with vengeance his cleansing of the Temple to show the temple of Jesus under stress. No other episode in his life has been used so often to make an argument for war. The fact that these monsters are driven to this singular incident for support, is in itself evidence of the little help which the New Testament offers in support of their theory of force. John says that Jesus made a scourge of cords and cast all of them out of the Temple, both the sheep and oxen. Don't you imagine that what really happened was that Jesus on this occasion picked up a few slender rushes from off the floor and twisted them into a wisp with which he shed these dumb brutes from the sacred confines of God's Holy Temple? As for the selfish cowards who plied their trade there, it is doubtful if much force would have been necessary to put them from that day. Rather, one is forced to the opinion that it was not by material weapons, but by outstanding moral power, the sense of right and wrong, with which he cleansed God's house. There is not a single line of evidence that Jesus ever used force to gain his ends. As a lamb he was led to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth. The same attitude which he personally took toward men, is the attitude he led his disciples to assume toward them.

The people to whom they were sent would behave like wolves toward them and their fellows, but they were to be as meek as lambs. They were not so much as to take a staff with which to protect themselves. He further cautioned them to be as harmless as doves. One must have complained of the apparent dangers awaiting them, for he warned them not to be afraid of those who would kill the body. All of you remember the occasions when the Disciples would have used force and were hindered by their Lord.

Angered by the attitude of a Samaritan village toward the preaching of Jesus, they asked, "May we not call down fire from Heaven to destroy it?" and Jesus rebuked them by saying, "You do not know what spirit you are of." When on the occasion of his arrest at the garden gate impetuous Peter drew a sword, Jesus commanded him immediately to put it away, reminding him that they who used the sword should perish by the sword. So far as I am able to understand the New Testament, it is not a single sentence in it that would justify force in the settlement of moral differences between men. Jesus further reminded them of more binding standards of Love than had been practiced among them. "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. I tell you, Love your enemies, bless them that curse you, do good to them that hate you,

and pray for them which despitefully use you and persecute you." **The one single exception to this rule of love seems to some to be the statement of Jesus, "I came not to send peace on earth but a sword."** This statement has been quoted many times in justification of war. They fail to note that Jesus came on immediately to say "For I came to set a man at variance with his father, and the daughter-in-law against her mother-in-law, and a man's foes will be those of his own household." That is that Christianity by introducing new standards of duty separated families, and these ties which have hitherto been kept intact. But to quote Jesus in this connection as advocating human force and war, or even mortal combat between members of a family, is ridiculous. Such twisting of the scriptures should be discouraged by honest Christian people. These words of Jesus taken seriously by men and practiced in daily living would forever banish, even the thought of war.

One who is to be frank must admit that Jesus has nothing directly to say for or against war, neither does he have a clear cut answer to many of the problems of the social order such as ours, but he does picture, as well as plead for a manner of life that would not do away with blood shed among men, but would adjust all relations between individuals and nations as to settle forever these trying problems that lead to bring conflict. Jesus directed his own thought and teaching into a narrow channel, and yet thus dealing with basic things, he built up a powerful force, with which no man's life could deal, without being greatly changed for the better. He had nothing directly to say about Art, Literature, Education, and yet there is not a single person here so unfaithful of history as to say that His Message has been the inspiration for Art, Music, and Education. One of the most illuminating studies as well as inspiring ones, is to trace the spread of Education and see how it has always been the handmaiden of religion. Jesus never had a direct message for the state politic but he did lay down a few principles that have been woven into the warp and woof of certain nations, which principles have in fact made them great among world powers. Our people had no idea of usurping the power of the State, but he drove the money changers from the Temple; he was simply and effectively doing what any man should have done, under the circumstances.

His heart was wounded because God's house was being desecrated, so he went about to cleanse it. Religious leaders of this day must think straight. It is not our duty to use force. We shall never be successful directly in things of state, and it was never the mind of Jesus that we should be. As some one has put it, our work is upon the hearts of men, not on the problems of state. Jesus was King, not of an earthly kingdom, his kingdom was wholly and spiritual. If Jesus had entered into the

brawls and differences of the men of his day, his influence would have been forever lost, just as to often we religious leaders of today, lose out in this manner. Jesus put it plainly to Pilate when he said, "My Kingdom is not of this world. If my Kingdom were of this world, then would my servants fight that I should not be delivered to the Jews." He could undoubtedly have called together enough men to have set himself up as king to the embarrassment of the Roman Government, but he would not. If he had given one shred of encouragement as he made his triumphal entry into Jerusalem, he would have been crowned their king. "To this end was I born into the world, that I should bear witness to the truth." Jesus was a Teacher. All that he says therefore concerning non-resistance was addressed directly to the hearts of men. We who follow Jesus must have a peaceful disposition, and forever do away with the principle of revenge by force. We must forgive our enemies and bring our own lives under the rule of the royal law of love. There is positively no place in the life of a Christian for jealousy, hatred and retaliation. On the other hand, he must keep close to his Lord who permitted love to have supreme place in all his actions, and who bade his followers to take the same course.

What the attitude of the state shall be as against the attitude of Christians, is not within my province to discuss; I have some very definite opinions, which I dare not voice.

Jesus is not to blame that his religion has not been taken seriously by many human beings in the world today. We Christians above all others should bow ourselves in shame at the little faith, and the unwillingness to follow him obediently in all things. We fall far short ourselves of living the life of Christ. We are too prone to fight for our religion and to argue about it, and too little inclined to live it. We magnify our petty differences, strive for our own personal honor and desires and fail to keep first in our minds the Master who loves us and calls us to lives of service to him. What causes wars anyway? Are they not brought about by jealousy, hatred, suspicion and all kindred evils? Can you not see my Brethren, that all the man made proposals will not eradicate from the hearts of men these evils? It is only as we take seriously the teachings of Christ and begin to live them in our own lives, that we will even begin to approach a solution to the war problem, and dwell in that realm of peace of which St. Paul has so much to say, in his writings. So many of us are questioning the teachings of Jesus. So many are saying these days, they are not practical for a troubled age, such as ours.

A man said to his pastor the other day, as he left the church, "That was a good sermon, but I do not believe a word of it." When the pastor questioned him, he learned to his dismay that the broth-

(Continued on page 9)

Re-Thinking Missions and the Japanese Christian Council »

BY REV. H. P. DUNLOP, D. D.

(NOTE—The following article taken from "THE PRESBYTERIAN" gives a most interesting reaction from some earnest souls who are facing the real problems of preaching the Gospel to the people of Japan, toward the much-advertised and continually propagated report of the Layman's Appraisal Commission. We have frequently expressed our opinion of this de-Christianizing report, but it is reassuring to find the outstanding missions of all denominations taking such sharp disagreement with it. As long as the missionary forces in the field continue in such a stand, they deserve the confidence and support of the truly Christian forces of the homeland.—Editor).

Much has already been written and said regarding the report of the Laymen's Appraisal Commission, but the reaction and expression of the Japanese Christian leaders will be interesting. The National Christian Council of Japan conducted a group study of the book, "Re-Thinking Missions." All the denominational headquarters were asked to send representatives to meet the final group which was to draft findings. This gave at least a semi-official character to this report, and added weight and meaning to the findings drawn up and unanimously adopted.

These findings have a peculiar meaning and value in that they represent the thinking and conviction, not of the Occidental, but of the Oriental, leaders, and issue out of one of the countries covered by the report. Many missionaries were present, but only because they were members of the Council's Commission on General Affairs, which sponsored the study. In the study and its results they acted only as observers. The findings are entirely of an indigenous character, and stand wholly as the reaction and expression of Japanese Christian leaders.

Some Cherished Hopes

After affirming twelve points of agreement with the Laymen's Appraisal Report, it is interesting to note how clearly this report speaks regarding "Some Hopes Which we Cherish." (1) Regarding the Christian Message: "We require a clear-cut, absolute Christian message to proclaim to our people, and we regret that the report gives a wrong impression in regard to this fundamental matter. We feel the need of emphasizing more clearly the Gospel as centered in Christ and the Cross." (2) Regarding Our Attitude Toward Other Faiths: "We have been reared in the midst of such great faiths as Shinto and Buddhism. Even so we find them insufficient. As Christians, we stand to the last for the uniqueness and the absoluteness of the Christian faith. We desire the false impression that Christianity is not necessary should be eradicated." (3) Regarding the Evangelistic Motive: "We deplore the giving of the impression that as culture advances, the need for evangelism vanishes. We would demand that same zeal-

ous motive on the part of modern Christians that sent the early Christians with the Gospel to people of such superior culture as the Greeks and Romans. Evangelism is not simply a matter of good will or comity between people, it is grounded in the fundamental motive of bringing humanity back to God and enabling them to partake of salvation through Christ." (4) Regarding Evangelistic Methods: "We deplore the giving of the impression that in evangelism we can fulfill our mission by dispensing with the building of the Church and simply striving to give people a fuller and richer life. We want it made clear that to neglect preaching in the pioneer stages of evangelism in which we find ourselves does not fit in with the national conditions as they obtain in Japan, etc." (5) Regarding Christian Education: "We cannot agree with the report when it gives the impression that where educational institutions have reached the high stage of development that we have in our country, Christian education is unnecessary. Rather the fact of the materialistic tendency of education given by institutions around us means that we should push forward our Christian educational program." This report was signed by thirty-eight persons, representing twenty-two different Christian organizations working in Japan.

What Some Religious Leaders Said

Dr. Kozaki, Congregationalist: "Christianity is not simply another religion. Its uniqueness and supremacy make it absolutely necessary for the Japanese people." Bishop Akazawa: "As I read the report, the question arose in my mind, Is a missionary simply an ambassador of good will from one land to another? A missionary is to demonstrate what real Christianity is. There is no place for personality in Buddhism, no sense of sin. The commission idealized the native faiths. The Christian conviction of sin gives Japan its appreciation of the value of personality. Christianity is unique through Christ; it is not merely one of many religions, but supreme. Not just thinkers and scholars are needed, but men actually living Christ." The Rev. Imaizumi, Congregationalist: "What the American

Commission says about missionaries is the same and of criticism I indulged in as a student thirty-five years ago. Now I know it was entirely unfair. Missionaries in Japan do not deserve the criticism which the Commission showered upon them. Christianity can cooperate with native faiths in reform work. But, speaking for the Congregational Church, let me say that we believe in the absoluteness and the superiority of Christianity." Another says: "The report in its views regarding evangelism and the Church are too liberal." Dr. Ibuka, Presbyterian: "I regret the report's attitude toward Christ. This is exceedingly disappointing. A Christless religion can never meet Japan's needs. The appraisers view Buddhism and Shinto from the front and not from the rear. They are lenient with the native faiths, but fearfully hard on the missionaries. For sixty years I have been associated with the missionaries and, as a whole, they are the best friends Japan has, as well as her most efficient workers in evangelism, education, social welfare, and other fields." Professor Murata, Presbyterian, principal of a theological seminary: "If the report is right, we had better give up Christianity and back up the Shishu sect of Buddhism. We believe in the absoluteness of the Christian faith. Such missionaries and with such a purpose and with such methods as recommended by the American committee are not needed in Japan." Dr. Abe, president of the big Methodist school: "The appraisers fall down in their soft peddling on the absoluteness of the Christian faith. From this standpoint Peter and Paul would both have failed to qualify as missionaries. I know the indigenous Japanese faiths too well." The Rev. Dr. Hazumi says again: "Our Christian schools should come out openly and positively as Christian institutions. In no way should they let down the bars and decrease their Christian emphasis and effort to Christianize their students." Bishop Akazawa: "The report minimizes the Church in its place in the Christian program. Of course, this should be done in Japan in cooperation with Christian leaders. In Japan, where Buddhism and Shinto are strong, how can we avoid stressing doctrine? Our people must be taught how Christianity differs from these religions." Professor Murata again: "No matter from what view you look, the Japanese Church must stress doctrine. We are laying a foundation, a new indigenous Church, hence the necessity of doctrine. The teachers in our Christian schools should be in and out Christian." Bishop Akazawa again: "We do not want money from abroad as much as we want men, men of outstanding qualities. There is no limit to the number needed, no limit to the opportunities for service."

The scholarship of the Japanese ministers is of the very highest, and the members who brought in the report said, "Japanese Christian Leaders Appraise the Appraisal," easily stand up with the best the

world can offer. For any publications or reports, the National Christian Council of Japan may be addressed, Christian Building, Nichiki, Kanda, Tokyo, Japan.

Brethren and War

(Continued from page 7)

er did not believe that all men were brothers, a fact which the minister had stressed in that particular sermon. That is precisely the reason why many nations which are predominantly Christian, find it easy to engage in war. They can put aside lightly the teachings of Christ. This pastor took the time to point out that we Christians had a common Father, God, hence all of us **must be brothers**. My friends, if God is the Universal father of mankind, and he is, then we are brothers, and we err when we do not so believe. How many of us really recognize this truth? Not many—if we did, the world in which we live would be a vastly different one than what it is today. Directly akin to the truth of Universal Brotherhood is that great principle of love, which Jesus came to teach and to live before men. Yes, brothers, we must love all men, regardless of their nation, color or standing. Where dwells the Fatherhood of God and the Love of Christ, there cannot dwell wars and wrangling. Strife, backbiting and greed would flee away in the burning rays of Christ's redeeming Love. Darkness always vanishes when light comes. Peace will come, only when Jesus takes possession of the hearts of men. It is not enough to write resolutions in the Conference against war, and pass them before the Conference. We have been doing that for years. We must allow the principles of Jesus to take hold of our lives, until they become the very life blood of our dealings with humanity. It is a wonderful challenge to us all to no longer seek to perpetuate our differences, petty desires and whims, but to yield our all to Christ, take Him seriously, let Him move into and govern our lives. Then will wars cease, peace will reign, even the peace of God which passeth all understanding. We, Brethren, have a high and holy purpose, handed down to us by our fore-fathers, but it is easily forgotten in the heat of argument and striving for personal gain. We who have declared that our lives shall be governed by the Bible, the whole Bible, and nothing but the Bible, should lead the way into this new world order, which will transform our very world into heaven itself. God grant that we may set ourselves more seriously to this task.

I close with a little poem from Christian Herald.

VOICE OF A MOTHER

By Julia Snelling King

It is a long time since his feet were here.
The throngs of frail-winged butterflies appear
Flamboyantly gay counterparts of those

(Continued on page 11)

Which Course Is Most Pleasing to Christ?

Editorial in "World Call"

One church gives \$4,000 a year for missions. It keeps six missionaries at work in different parts of the world. This church believes that Christ meant what he said when He commanded His disciples to go into all the world and preach the gospel to the whole creation, and makes it its chief business to obey that command. In this church missions are not considered an outside cause; they have the first place in all the thoughts and plans and expenditures of the membership. The building in which that church worships is convenient and commodious, but strikingly plain. No money has been wasted in adornment. The building is not a Greek temple or a magnificent cathedral; it is a workshop. It is a place where the Lord's business is transacted. There is no pipe-organ. The carpet is inexpensive. Opera chairs serve as seats. There are a number of churches in town more impressive from an architectural point of view; there are several that cost two or three times as much, but this church gives more for the extension of the gospel than all the other churches in the place combined. This church is known and honored in all parts of the world.

Other churches take the opposite course. They set their hearts on having the finest building in the neighborhood. Their ambition is to outclass all their rivals. When the building is dedicated there is almost always a heavy debt upon it. This debt is a millstone around the neck of the church; it is a lion in the path. Until the debt is paid, little or nothing can be given for missions. Members urge the shameful excuse that they must be just before they

can be generous; as if the cause of Christ had not the earliest and strongest claim upon them; as if that divine claim should not be met before a sacrifice was made to the pride and vanity of the membership. As soon as the debt is paid a pipe-organ must be provided. Until that is paid for the missionary cause must be content with a pittance or with

nothing at all. As soon as the organ is clear of debt, the building must be frescoed again and new and costly carpets must be laid. Then music of a more elaborate character must be secured; expensive singers must be engaged. The church proceeds on the assumption that the local church is the supreme thing and must be attended to first, and that the evangelization of the world is a matter of small importance and one that can wait for convenient seasons.

Which course is most pleasing to Christ? Which honors him most? To ask this question is to answer it. A church needs a building for its work and worship. But while half the race are without the gospel, it would seem that simplicity should be the order of the day, that more money be available for the support of the missionary enterprise. Surely if the church spends \$30,000 for a building for itself and gives twenty-five dollars or less for missions, or pays \$2,500 for an organ and pay five dollars or less for missions, it has not adopted the course that is most pleasing to her Lord. Nor is this course one that secures the respect of men of the world. When they see the church trying by means of music and eloquence and artistic and esthetic accessories to attract and hold the fashionable and wealthy, they

MORE SOULS!

*More souls for Thee, O Christ,
Daily we plead;
Souls Thy shed Blood hath priced
Highly indeed;
Souls that are Satan's prey,
Souls that have lost their way,
Hopeless of light or day,
Till Thou shalt lead.*

*More souls, O Christ, for Thee,
In our dear land;
Where means of grace are free
On every hand;
Souls helped by home's sweet rule,
Souls from each Sabbath School,
Souls, from our churches full,
A gladsome band.*

*More Souls, O Christ, for Thee,
By wayside won;
And where the two or three
Converse alone;
Souls, on sick beds giv'n rest,
Souls, thro' some letter blest,
Souls, by wise words impressed,
Or kind acts done.*

*More souls, O Christ, for Thee,
In lands afar,
Where gloom and cruelty,
And terrors are;
Souls, by Thy servants taught,
Souls, thro' our prayers inwrought,
And by Thy Spirit brought
To see heaven's Star.*

*More souls, O Christ, for Thee,
Ere Thy Return;
More fruit from Calvary,
For this we yearn;
More love in each saved heart,
More zeal to do our part;
Joy of soul-winning art
Fain would we learn.*

Winifred A. Iverson.
in "World Call."

prise it in their hearts. Let the church stand for simplicity of Christ; let it exert itself to the utmost of sacrifice to give the gospel to the unevangelized portions of the earth, and these same men honor it and contribute freely and joyfully and generously to its support. When the church most honors Christ, she will compel the respect of the world and she will do most to build herself up to the most holy faith.

The church exists to help Christ accomplish his precious and eternal purpose. In order to do that it is not necessary to have the finest building in the world; it is not necessary to have a pipe-organ. It is more profitable to support a missionary or two. It will do more to attract the public and to build the church in membership and holiness than anything that can be done to minister to the lust of the flesh, the lust of the eye, and the pride of life. In many churches the emphasis is put on the wrong thing. That which should be greatest of all and finest of all is last of all and least of all. For this very reason many churches are weak and sickly and some are dead. They misapprehend the purpose and the power of Christ, and because they do they miss the blessing that leads to prosperity.

The church is not to lavish her thought and her

resources upon herself. She is not to study ornamentation and elegance and magnificence. She can well afford to leave that to the club. Her mission is a higher one. Her work in the world is to seek and to save the lost. Her business is to publish the truth far and near so that the prophecy may be speedily and gloriously fulfilled, "They shall see to whom no tidings of Him come, and they that have not heard shall understand." By doing this the church will please and glorify the Lord, and she will bring down upon herself such a blessing that there will not be room enough to receive it.

Brethren and War

(Continued from page 9)

He used to chase. How blue the larkspur grows!
How well he loved all tender garden things;
So soft his touch on fragile, captive wings,
Small need was there to teach, "Thou shalt not kill."
And yet, he died in blood. Men say to fill
An heroic mission. Ah, mission of greed and power!
My little lad, who sensed the beauty in a flower,
Caught in a man-made war of blood and stench—
Heaven, how long need women bear to feed a trench!
Elkhart, Indiana.

"With Thy Hands Upon Thy Head"

By Rev. Orville D. Jobson, Bassai, French Equatorial Africa

Some months ago, in reading from the Prophet Jeremiah, I was attracted by the statement in chapter two, verse thirty-seven. "From thence also thou go forth, with thy hands upon thy head: for Jehovah hath rejected those in whom thou trustest, and thou shalt not prosper with them." I could see these disappointed of Jehovah with their hands clasped over the back of their heads, winding their way from Egypt back to Canaan. It all seemed very real to my mind because it is a common experience in Karreland for the distressed and sorrowing to thus clasp their hands over their heads.

At the time of death, relatives who may be a great distance away from the home of the deceased, leave their homes with a small shallow basket turned upon their heads, and with their hands clasped over the back of their heads, make their way to the place of mourning. We have seen them in groups, and as they pass along they cast the shadow of sorrow upon all who meet them.

If a woman has been forced against her wishes, humiliated, this is her attitude also, as she winds her way home from the place of her humiliation. This makes II Samuel 13:19 very real, and we grieve with indignation against the offender.

Physical suffering leads to the same posture. I remember seeing a woman who was stung with a

scorpion as she was working in the garden. As the poison took effect and she swung her body in pain, her hands went unconsciously to the back of her head, and clasping them tightly, she rolled in great suffering.

On other occasions one may observe a man stretched the length of his body in his long chair, with his hands clasped over the back of his head, and sitting there in perfect silence. By that we are to understand that there is sorrow in his life. His gardens have failed, or some relative has died a long distance away, or possibly he has been punished by the whip and is physically to the end of himself.

A number of years ago I was near a native hut that was burning, and as the flames were devouring the house I saw the woman to whom the house belonged coming from the stream with a pot of water. When she recognized that the burning house was hers, she tossed her pot to the ground, and clasping her hands over the back of her neck, she cried as she ran: "What shall I do? What shall I do?"

This posture of the hands over the back of the head is very expressive, and being a common practice in Karreland, where we live, it helps us to realize that the Scripture means when we read of suffering people with their hands upon their heads.

Miss Crawford Tells of a Witch Doctor's Conversion

Bossangoa,
June 4th, 1935.

Dear Mr. Bauman:

Perhaps I can get a letter off to you before time for the evening service. For several weeks I've been thinking that I should write but I don't get any of the things done that I should, it seems. As you see by the heading I am at Bossangoa. When a school "marm" gets too cranky, the only remedy seems to be a vacation; so, I closed school for two weeks. Vacation is the only time I have to visit chapels, so Mrs. Foster and I decided to spend a week here. Mr. Foster brought us over last Saturday, and will come over for us the last of the week. If he can come Friday, we hope to have baptism and communion before we go back, but, we have to be home for communion at Bellevue next Sunday. Mrs. Foster is examining converts here this week and I presume Mr. Foster is checking the lives of the Christians at the station. He is very particular about interviewing each one individually before allowing them to commune.

This time is proving a real blessing here. The services are so well attended and the work is so well organized. The work is completely native and gives much ground for praise. The evangelist now in charge is our former Bellevue Sunday school superintendent. He held that position just long enough to gain a little executive ability which he is putting to account here. They have their Sunday school organized with ten classes. There are several classes in Sangho, one class of about 20 women and girls taught in Kaba (the language of the new station) and the other classes are in Gbea. They count class attendance on a black board. There were about 350 at Sunday School, Sunday morning. It was offering Sunday and they gave over 48 francs. Had the tithe of the evangelist and catechist been added it would have crossed the 50 mark. They give their offering at Bellevue.

There are some very interesting characters among our Christians here. A post population is mixed and provides real talented people. We have among our Christians here—Kaba, Manja, Beya, Banda, Souma, and Ara-be. Last year a young Mohammedan

Arabe girl accepted the Lord. She was naturally persecuted at home, beaten, locked up, etc. but whenever free she immediately came to the chapel. She wanted a Christian husband and refused to stay with the Mohammedan man who bought her. Finally they took her away to Boali to get her away from the mission probably. When we called the roll Sunday they said she had died . . . probably a martyr to the faith for a Mohammedan will stop at nothing short of death, when one of their number accepts the hated "Christian sect."

I stopped this letter to have an interesting talk with our witch doctor. What a story he has to tell. He told us of his initiation into the secrets of the Devil and many of the things taught him by the old woman who was his teacher. Really, many of the things he tells are almost unbelievable yet he declares it is the absolute truth and

and accepted the Gospel. He has a wonderful testimony. Tomorrow he is going to teach me the names of medicines and for what they were. He showed us how the witch doctor, proached someone he wanted "to go the way" with a bit of powdered bark between his fingers. As he put his finger at the victim, saying, "tomorrow you will die," he snapped medicine into the unsuspecting fellow's nose. The other, it entered his nose and the next day the person was dead. He also showed how a tiny pinch of powder held between two fingers could be secretly dropped into food or drink of an undesirable person. Oh there is much to believe me! He said he is responsible for the death of 25 people. There is no limit to the power of the blood shed at Calvary. It can make the heart of a twenty-five fold more white as snow, praise His name. He has a small grass hut near the station.

Yesterday Mr. Foster asked him why he didn't build a nice house. He replied, "What do you want?" he replied, "When Jesus comes, I won't need that hut."

There are a few workers here at Bossangoa, including Ngabo. These workers are doing much besides "teaching here." They have 32 preaching points including the station at which the natives constantly go forth the Gospel. It is any wonder that God is blessing here?

Here at the chapel, besides two evening services each day they have a morning class for converts, a Boye catechism class twice a day and one evening catechism class. Besides teaching them to read, we are teaching them the Gospel of Christ in all our catechism lessons now.

The natives are nothing if not tender. In prayer one evening Ngabo was praying for us that we might have a sign. He said, "The sun shines very bright for the white man, Father God, put your shadow over them." I've heard much about being under God's shadow but I never thought of a literal application of it to protect from the east.

Now I must help get dinner. There are no boys with us so are doing the cooking.

MABEL CRAWFORD



"The people are begging for someone to come and live among them. How can we refuse them?"

that he tells us because he is now a child of God. I wonder often times if we don't too much minimize the power of the Devil. He told us how the old woman who initiated him into the order came to him at one stage of the initiation in the form of a huge snake. When we scoffed at such a thing he declared it was the absolute truth and no figment of the imagination. Could those who are in the service of Satan give themselves so fully to the power of the evil one that the serpent of the Garden of Eden could take control of them.

Ngabo was approached many times by our evangelists, so he says, and he refused the truth. But one night he had warning in a dream and immediately came to the chapel, had the evangelist look over all his "medecine" with him and together they went and dropped it into the middle of the river and he took a bath, then came to the chapel

Intensely Interesting Personal Letters

From the Heart of Africa

(NOTE—The following letters, while personal to the Foreign Missions Editor, yet are of such unusual interest to all our readers, that we are sure Sisters Foster and Crawford will forgive us for presenting them here.)

Bellevue, A. E. F.
July 13, 1935.

L. S. Bauman,
15 East Fifth Street,
Long Beach, Calif.

Dear Brother Bauman:

It seems that we have just written you, but according to our Almanac it's past time to write again. The last time I tried to write while we were at Bouca. At that time I tried to tell you what a wonderful time we had with the new church there. New, because we baptized the first members into it at that time we were there. How happy they were, and how they did listen to the Gospel, and every message that was given. What pride they took in having their names placed on the church roll. And what a blessed time we had in our first Love Feast with them. We never have seen a happier gathering of Christians anywhere, than we had at Bouca. And do you know what their first offering after they were entered into the church was 38.30 francs, and 41 members, four of which were children too young to earn anything. Now if a franc means as much to a native as a dollar means to us, and it does, then they gave almost 1.00 a week for the month. If the four children are not counted, then it equaled 30 dollar exactly. I feel that that is a big giving. For none of those people work for the mission, they either work elsewhere or give from the income of

things they sell. It is not difficult to gather together 1000 people for a service there. One of the Baptist Missionaries said that he had 1500 one Sunday. This is one of the points where we need white workers. We do pray the Lord will soon send them to us. The people are begging for some one to come to live among them. How can we refuse them? There are about 75 in the converts class at the present time, and a goodly number of children are learning to read the Gospel of Marc.

At Bossangoa, too, we have a regular beehive of a work. While we were over there we baptized 18 and had Love Feast with them. They, too, were full of enthusiasm for the Gospel and attended all the Services very well. Their offering last month amounted to 40.00 francs. It is so restful to get out among people who really want the Gospel, and who come early and late to hear the Word. It did us a world of good to get away from the station for a few weeks, but it did not last long enough. . . . The work is great enough for two white workers to be there all the time. But how can we? We are rushed to death now trying to care for the work here, with a coast trip thrown in about every six months and many, many other things outside the regular station routine. I am sure the feeling of the entire Field council is to evangelize as fast as possible; but that is not very fast with so few of us. We are so glad that the Morrills are going to be able

to go to a new tribe, but Oh, we need at least a dozen more couples to take care of the work that the Lord has given us. The people are heavy upon our hearts.

At another chapel point while they were building the chapel, one of the working men was killed, and soon after the chief of the village died. The people became so superstitious that not one attended the Services. But every last one refused to have anything to do with our two workers who were sent to them. Not a child attended any of the catechism classes and not a person was in the convert's class. The work was at a standstill. The catechist boy who was there refused to return. He said it was useless, and for several months he worked elsewhere. However, we finally persuaded him to return, and all of us prayed much for the people there. We did not want to give them over to the enemy. Now the last report that came in they tell us that they have 7 boys learning to read the Gospel of Marc and there are about ten in the converts class. It encourages us to pray more; also to trust the Lord more fully.

While we were at Bossangoa the last time, we opened a preaching point across the Ouham River in the Banda tribe. It is a terribly wicked tribe. The superstitions are formidable. Men turn themselves into leopards and women turn themselves into monstrous snakes.

(Continued on page 15)

BEYOND

*If to die is to rise in power from the husk of the earth-sown wheat;
If to die is to rise in glory from the dust of the incomplete;
If death fills the hand with fresh cunning and fits it with perfect tool,
And grants to the mind full power for the tasks of its greatest school;
If death gives new breath to the runner and wings to the imprisoned soul;
To mount with a song of the morning toward the limitless reach of its goal;
If to die is to throb with the urges of life that eternal abides,
And to thrill with the inflowing currents of infinite love's great tides;
If to die is to see with clear vision all mysteries revealed,
All beauty to sense unfolded, and the essence of joy unsealed;
If death gives fulness for longing, and the answer to every prayer;
If to die is to greet all the martyrs and prophets and sages of old,
And to walk again by still waters with the flock of our own little fold;
If to die is to join in hosannas to a risen and reigning Lord,
And to feast with Him at His table on the bread and wine of His board;
If to die is to enter a city and be hailed as a child of its King,—
O grave, where soundeth thy triumph? O death, where hideth thy sting?*

—Selected

PRAYER BAND LETTER

From Dr. Florence N. Gribble

Yaloke, French Equatorial Africa.
June 6, 1935.

I

The Bible-school children were having a contest. N. and T. were captains. They had chosen successively those most likely to win, for was it not the best of prizes to accompany their teacher on her next automobile trip to the village?

The verses were called out. They might respond in either French or their own language. One error and they were "slain." Strange to say, most of them chose to respond in French, for there are so many o's and hi's and oui's in Banau, somewhat variable, alas, in their use, that they preferred the more staid and dignified, although less spicy, French. There was an uneven number by common accord, one was voted out, and that one, alas, the least likely to be an asset in winning, because of his poor memory.

The captains were boys, and the girls, alas, again were the last to be chosen. This they accepted without a shadow of resentment, being accustomed to the foot, not only of the class, but of everything!

One boy had to be reproved for "punching" another; but quick as thought a little friend of the "puncher" said: "Oh, madame, excuse him, he's only Simon Pierre (Simon Peter) cutting off Malchus' ear!" "Then he must put back his sword into its sheath!" The offender could only drop his hands at this," for his little naked body with only a tiny coincloth, would make you think him a member of some nudist camp. Alas, not only had he no pockets to sheathe the offending hands, but there were no trousers to contain the pockets.

The class proceeded. One by one, the brave soldiers fell, mostly over some trifling error or misplaced word until only remained, little Samuel, one of the brightest lads in the class. Daniel, second in valour, was allowed to accompany Samuel on the coveted auto ride. The trip was made to the village of Chief Dinde, where Samuel preached, and Daniel remained to teach a class, Samuel returning in high glee to teach a class in Yolokes own village.

Will you not pray for these frisky archins, who are the future teachers and preachers of the Banau tribe? And, when you pray, expect, letting God Himself take the initiative in your requests which cannot then be denied. "For, he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think he shall receive anything of the Lord. (James 1:6, 7).

II

He is a bright and charming lad, but,

oh what heartache he brought the missionaries! He had made a good profession before many witnesses; he had walked circumspectly for many weeks; then, alas, for the Savior's wounded heart of love; alas, for the missionaries' tender wooing; he backslid! Gone from his place of service, far away into haunts of sin, how could we but mourn?.....Prayer was made unto God. Oh, intercessors, lay hold with the prayer of faith. God has promised to answer your prayers for the backslider. (I John 5:14, 15, 16).....He wrote a letter to his missionary—"Je suis un brebis perdu; mais je veux revenir au mon Berger."—He returned, went quietly and happily to the work that was assigned him, rejoicing in the Lord.

"I am a lost sheep," he had written, "but I want to return to my Shepherd." Had he not unconsciously or sub-consciously chosen almost the very words of Scripture? "For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls. (1 Peter 2:25).

Pray and expect for the back-slidden ones. Oh, let our hearts go out in compassion for the toddlers, the babes in Christ, just learning to walk along the straight and narrow path toward Heaven and their eternal Home, suddenly surprised by the Adversary, who has reposed in his own diabolical manner as he has seen them fall into one of the many carefully concealed pitfalls which he has placed along the pilgrim's way. Let us be not denied but pray on expectantly until many another straying sheep returns to his Shepherd.

Yama, the once abiding branch, so fruitful among the Bauhi, over whom the church, which he gathered single-handed, through long, weary, lonely years, now weeps and laments because of his backslidden state. Joseph, the cream of intelligence, among the Banou, brought up as a son in our midst, now wandering in the wilderness of sin! Jacques, a talented teacher, an exceptional preacher, now in prison for a theft to which he has confessed! Yolo, an evangelist of unusual charm and delicacy of spirit, lured by this inheritance into the chieftainship of his village—now a polygamist! David, so bright, so lovable, but so wilful, repudiating his wife, and taking another! Pray for them all!

III

But read the eleventh of Romans, "But what saith the answer of God unto him?" "I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal" (V. 4). Do we pray sufficiently for the remnant according to the election of grace?

(V. 5), Are you praying for Voloungou's insured prayers which cannot fail because of God-given assurance? Voloungou, yet unshaken, abounding in total work, instant in prayer, assiduous in the study of the Word! That he may be sustained! Do you pray for Jadiouane, a man with one talent who does not bury it, but uses it to such an extent that he has a genius for evangelism? I know of no other native (native) who wins as many souls as he. Pray that he may be kept. Do you pray for Jean, faithful day after day in the plodding, monotonous work of the school-room, yet seizing day by day opportunities for evangelism? Pray that he may be guarded.

Do you pray for Andre, our native chauffeur, exposed to temptations which perhaps other converts know not of—so far faithful, though imperfect! Pray that he may be kept.

Do you pray for Elie, so imperfect and yet following after our Lord in his difficult ministry to the sick? Pray that he may be sanctified!

Do you pray for Timothee, in his responsible position in the office, lightening heavy burdens from the missionaries' shoulders? Pray that he may be kept! Let us never forget the unforgotten ones. Let us never fail to receive the returning prodigal.

IV

A hundred little boys and girls learning the three R's—readin', 'ritin', 'ritin'! Learning to love Jesus, giving their hearts to Him, our faithful Voloungou's, Jadiouane's and Jean's! Do you pray for them now in their day of humble obscurity? "Suffer the little ones to come unto me and forbid them not, for of such is the kingdom of Heaven!"

V

A motley crowd daily at the hospital hearing the preached word, receiving treatment for their loathsome diseases, accepting the Lord Jesus, going back to distant villages to tell the strange story of a Savior to mankind! Do you pray for them as you ought?

VI

Hungry-hearted workmen, mending brick or tile, caring for garden or orchard, making boards and boxes, keeping out-of-work hours to read, and preaching to others even less fortunate than they are you pleading with God for them?

VII

Women, carrying their babies, nursing arms (which must be free), but strapped to hips or back, laboring daily in the gardens, caring for their husbands' homes, beginning, too, to teach privileged women what they themselves are learning in the morning school. Wives of Christian men, mothers

children destined to know Christ, oh, do you pray for them, too?

VIII

placers, working thirteen moons to their yearly tax—scarcely time to turn to the words of life, without rain and almost without food, no time for their manioc gardens, falling by the wayside, dying everywhere, fearing, pleading.....have no time to pray for them?.....placers far away from any mission no one to preach to them the "Wonderful Words of Life" — Christ coming to come until they shall have been evangelized—Are you pleading for them to hear, and for Him to return?!!!!

Interesting Letters

(Continued from page 13)

women and children are killed by wholesale and offered to idols. They in rebellion most of the time to the government. And as a whole they are a lot, much more so than the gen-

eral run of natives. We have a convert from that section, though he is not a Banda, but a Gbea. But he lived and practiced sorceries among them for a number of years. He was so bad that when people saw him come they ran and hid themselves. But he became very ill and some preached the Gospel to him. He heard it, believed and was saved; then begged us to let him return to those people and preach to them. We gave him permission and now he is doing a wonderful work there. They have asked permission to build a prayer house without any aid from us. This man has been a Christian just about two years. His story is a wonderful one, of how God seeks and saves those whom He has ordained to become a part of the bride of Christ. How much there is to tell of God's mighty working in the hearts of the unregenerate. How wonderful our God is. And what a wonderful Saviour is Jesus our Lord. How we ought to sing forth His praise.Praying the Lord's richest blessing upon you in all your work.

In His blessed service,
R. Foster.

church by interesting them in the work of the Training Camp.

Our camp, nestled among the mountains and located on a hillside overlooking the Juniata river, was once a dream but now has been transformed into a tangible force for the discovering of talents and the formation of Christian character. Here our Brethren youth meet with open hearts and minds. They come expecting and the board has endeavored to stand ready to give that which cannot be effectively given under any other surroundings or circumstances. Virtually separated from the outside world, youth here responds to the urge and call of things spiritual. Personal testimonies have convinced us that here in camp every year young people discover themselves, their talents, and their Maker in a very real sense. These are mountain top experiences of the spirit as well as in the material sense. Our staff is made up of men and women trained in our own Christian college.

Our aim has been to impart definite fundamental Bible teaching and training for Christian leadership. Second, our aim is the creating of an atmosphere and the presentation of opportunities for the discovering of self in relation to the Maker, by the youth who attend the camp. This opportunity is offered through a definite study of the Word; through camp fire and vesper services on the hill top, and through supervised recreation. One could not help but wonder where the wave of Christian character and divine energy would extend as it seemed to be visibly released through the graduation of twelve splendid young people this summer.

We have presented a very humble and perhaps inadequate index to the work of our Sunday school board. We have written it in answer to the query, "What is the work of the District Sunday school boards?" But aside from giving you our interpretation of the answer to the question, we invite you to visit our institutes, attend our rallies, visit our camp, or send us a letter asking for any information we may have omitted.
Masontown, Pa.

NATIONAL SUNDAY SCHOOL ASSOCIATION

I. DUKER
President
Coshen, Ind.

N. V. LEATHERMAN
General Secretary
Berlin, Pa.

L. MILLER
Vice President
Martinsburg, Va.

N. V. LEATHERMAN
Editor for October

K. M. MONROE
Treasurer
Ashland, Ohio

Pennsylvania Sunday School Board at Work

By Floyd Sibert

Believing that a Sunday school board should be a board in action as well as on paper, the Pennsylvania Sunday school board has endeavored to put this thought into action by working through certain channels of service, namely; Primary School Institutes; Young People's Rallies; Extensive Work; and People's Bible Training Camps. For years of active institute work has proven the institute to be valuable. It is to promote denominational fellowship among our Sunday school leaders, second, as a clearing house for Sunday school problems through sharing them with one another. Third, as a constructive workshop wherein old but while methods are mastered and new ones created or discovered. The result in these institutes has been the response and cooperation of the people and leaders of the district commendable. September 19th we had a practical demonstration of this when two hundred people of our district gathered at the Mt. Pleasant camp for an institute and young people rally. The forenoon program centered around the thought of Home Exchanges and the afternoon program was the theme of the Primary and

Beginners' departments. Every speaker responded or had a substitute present and a very interesting and constructive bit of work was accomplished. At the evening session about 150, (I did not get the actual count), gathered at the banquet tables and then retired to the main auditorium for a program. Most of this number were young people. Rev. and Mrs. Clark White and helpers were splendid hosts for such a gathering.

Rallies have been successfully used in fostering Christian fellowship; Second, in promoting denominational group consciousness; third, in Camp promotion, and fourth in presenting the challenge of Christ to youth through both the Sunday school and Christian Endeavor.

Our efforts at extension work has been quite favorably received and has been the means of helping to encourage and keep alive some of our small Sunday schools and pastorless churches. It has been the policy of the board to sponsor institutes and rallies in such churches and when possible include a sermon in the program. Perhaps one of the greatest evidences of the success of these meetings has been the conservation of young people for Christ and the

NOTES ON THE
SUNDAY SCHOOL LESSON
BY GEORGE S. BAER

THE STORY OF JEREMIAH
(Lesson for October 13)

Scripture Lesson—Jer. 1:6-10; 26:8-15.

Additional Scriptures—Jer. 1:1-6; 6:10, 11; 8:18; 26:1-8, 16-24 and Chapters 37, 38.

Golden Text—"To whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak" (Jer. 1:7).

Who Was Jeremiah? Jeremiah was

the son of Hilkiah, a priest (not the priest who was Josiah's aid.) He was a native of Anathoth, a village three and a half miles northeast of Jerusalem. He was of a retiring, exquisitely sensitive nature, and yet had a spiritual courage that triumphed over all weakness, and compelled his body to the most difficult and dangerous duties. He never gave up or turned back from a task God assigned him. He was the butt of scorn and ridicule, was put in stocks and whipped in public, was accused of being an enemy to Jerusalem and was imprisoned. But he kept on in the line of duty. Some one says of him: "He was like an elm tree whose branches yield to every breeze, but which no storm, not even one which upheaves rocks from their bed, can cause to move one hair's breadth from its place in the ground. It is no wonder that he was sometimes discouraged, disappointed, almost despairing. He has been called 'the weeping prophet' because he lived in such dark and evil times, but the only wonder is that he ever had such glorious gleams of hope, and that his prophetic eye ever pierced through the darkness of the night tempest and saw the silver lining beyond, and the rays of the coming dawn."

Called to Speak. God called Jeremiah to speak his truth, to be his "prophet unto the nations," and with the call came the anointing that qualified him for his ministry. He felt unworthy and unable for his task, but that was just the kind of a man that would most completely trust in the all-sufficient power of God. The important thing on Jeremiah's part was to recognize that the work was the Lord's, who would assume complete responsibility for its success and give full directions. The prophet's task was simply to go and to speak the message as it was given to him without fear or favor. That is the duty of the prophet of God today as it was then.

The Courage To Speak. It was not to speak to a friendly, receptive audience that Jeremiah was called, but to bitter, prejudiced, hard-hearted people. And they were determined not to give up their wickedness, but accused him of being a traitor of Jerusalem. They refused to believe that anything could cause the destruction of their beloved city. Zion was inviolable, they thought. They did not realize that God's safeguarding of the capital city of his people depended on their faithfulness, and that sin would bring about its destruction. Jeremiah's unpleasant and dangerous duty was to tell them of God's warning and to call upon them to repent, if perchance the Lord would save them from impending doom. He delivered the message entrusted to him, and the throngs, stirred up by the priests, called for his death, just as the mercenary rabble many years later call for the death of Messiah. Jeremiah was not afraid to die, but he warned the people of the consequences of such a crime. They, blinded by sin, were willing that his blood should be upon

their heads as were the Jews who clamored for the crucifixion of Jesus. The princes however, were more noble than was Pilate of the later day, and acquitted Jeremiah of any crime and acknowledged his message to be divine.

CHRISTIAN ENDEAVOR

C. D. WHITMER, Editor,
South Bend, Ind.

BRETHREN RINGING C HRISTIAN HURCH E NDEAVOR
Y ONSECRATED XTENSION VANGELISM

"WE CHOOSE CHRIST IN OUR NATION."

By Floyd W. Shiery

The Bible is the all-sufficient rule of faith and practice. Brethren Christian Endeavorers can best be loyal to Christ, and to the nation, when they know the teaching of the Bible concerning our citizenship and our relation to the nation in which we live.

In Phil. 3:20, we read these words, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:" The word "Conversation" is translated from the Greek word, "politeuma," and really means citizenship or commonwealth. The verse reads thus in the A.R.V., "For our citizenship is in heaven." This means strictly speaking, that we are not citizens of this world at all, for this world is under the dominion of Satan, and is doomed, but that all our rights, our privileges, our protection, our standing, our hopes, and our treasures are in heaven. Furthermore they are centralized in the person of our blessed Lord and Saviour, Jesus Christ. Praise God for that.

Because our citizenship is in heaven, we are not of this world, yet we must live in it. Therefore it is recorded in I Peter 2:11, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." We are only here for a short time. We are really sojourners and pilgrims. This world is not our home. But we dare not assume from this that our stay in this world is aimless. Our sojourn and pilgrimage is not a matter of wandering to and fro, but is one led of God and purposeful.

While we sojourn here we are ambassadors for Christ. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." II Cor. 5:20. An ambassador represents his country in a foreign land. He has a definite work to do. So we represent the country of our citizenship, namely heaven, and our task is to ask men to be reconciled to God through Christ.

A good ambassador will abide by the laws of the country in which he lives. Likewise St. Paul exhorts us in Romans 13:1, "Let every soul be subject unto the higher powers. For there is no

power but of God: the powers that are ordained of God." The new verses also deal with this same. They remind us that when we obey laws of the country in which we are truly obeying God. "The powers that be are ordained of God." But law conflicts with the principle of righteousness as revealed in the Bible, then with Peter and the other Apostles we should say, "We must obey God rather than men." Acts 5:29.

In view of the foregoing truth, we may well ask the question, should be the Christian's attitude toward the reform movement much discussed in our nation today. Since our great work is to win souls to Christ, have we any right to be concerned with these other things? I believe God has a good rule to follow on this question. "As we therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith." While the Christian is never a reformer, he still is joined to do that which is good. When an opportunity presents itself, we should be quick to act. We dare not be silent when great moral issues are at stake. Our voice of protest against evil should be clear and strong. Therefore we take toward the liquor problem, divorce, war, and all forms of evil, be the testimony the world sees. We choose Christ in our nation. In such a position will be living up to our motto, "we choose Christ in our nation."

Finally, let us keep the issue clear. Remember our citizenship is in heaven. Never forget that we are mere sojourners in this world. Rest in the assurance that our Saviour is coming to overthrow the wickedness of this world and asks us now to be His ambassadors, not His reformers. Let us be ready to preach Christ, and as we have opportunity do good unto all men, especially unto them who are of the household of faith.

Brother Charles Ashman illustrates this truth once with the following story. A raging fire was discovered on a ship on the high seas. The captain and everything they could to put it out, but it was soon apparent that such was impossibility. Then the captain's orders sounded over the entire ship, "Speed for the port, and do whatever it takes to beat back the fire." Let us obey our captain's orders, but in trusting obedience, let us beseech God to "be reconciled to God, on the basis of our Saviour's substitutionary death, and leave the overthrowing of the world to Him at His Coming, and be as good as we have opportunity the way to choose Christ in our nation."

Homerville, Ohio.

The man who recognizes his own sinfulness to do all his work in the way possible, regardless of the situation, and without a spoiled conscience, the man who always sees a mirror.

NEWS FROM THE FIELD

UNIONTOWN, PA.

Brother Baer:—

The two weeks revival with Brother Arthur Snider at Mathias, West Virginia, closed Sunday evening, September 1. There was good interest of attendance every night, the church building being unable to seat the people on several occasions. The meeting closed with the communion service, a goodly number taking part and several hundred visitors present.

The Mathias church serves a large community. The people came from miles around. I find they love the Word of God and go to hear the Word preached. From the standpoint of public confessions and consecrations there were few. God blessed his word to the membership and several people from other churches will unite with the Church.

Your in Christ,
WILLIAM H. CLOUGH

DR. JAMES M. GRAY CALLED HOME.

The Rev. James M. Gray, D. D., LL.D., whose name for forty years has been linked with the Moody Bible Institute of Chicago, was September 21, released from earthly life. Though in his eighty-fifth year, he had shown remarkable vigor to the last, having addressed a large audience in the Institute auditorium on Friday of the previous week. He was seized with a heart attack early Sunday morning, the 15th, in his home, and was later removed to the Mount Pleasant hospital, where his death occurred.

For the past year, Dr. Gray has carried the title of president emeritus of the Institute, the man of his choosing, Dr. Will H. Houghton, D. D., of New York, having assumed the duties of president last November. The year was one of great activity for the venerable teacher. His engagements for the conferences took him to the Atlantic seaboard, to the distant South, to Canada, meanwhile he carried his heavy class work at the Institute and lectured, as for many years, the Moody Bible Institute Monthly.

His body lay in state in the Institute auditorium for three hours on Sunday afternoon, when thousands of friends and students passed before the casket to bid him whom they revered as teacher, counselor, and friend. Private funeral services were held at the late residence Monday morning, the immediate family and a few invited friends and coworkers giving reverent attention to the deeply devotional and comforting words spoken by Dr. Houghton.

Burial was made on Tuesday, the 23rd, in the Woodlawn cemetery, New York, the city of Dr. Gray's birth, and there his wife and son, James M. Jr., survive. Surviving are three sons: Dr. Hugh B., of Boston; Curtis R., of Hol-

land, Mich.; and Philip M., of Ridgefield, Conn. His daughter-in-law, Florence Ryder Gray, and grandson, James M. III, have been his home companions for the past sixteen years.

Dr. Gray's long and eventful life was given without stint to the defense of Bible truth by both voice and pen, as well as in training many thousands of young men and women to proclaim redemption through Christ in all parts of the world. Two generations of students have shared the rich inspiration of his teaching and influence.

As a teacher, Dr. Gray came into prominence many years ago as the au-

thor of what is known as the Synthetic Method of Bible study. In book form his Synthetic studies have stimulated unnumbered thousands in an understanding pursuit of Bible knowledge. As an author he leaves some twenty-five volumes and booklets on doctrinal themes to continue his ministry. Next in importance to "Synthetic Bible Studies" is his great one-volume work, "Christian Workers' Commentary on the Old and New Testaments." The gleaming of his tireless pen can but prove an enriching treasure through many years to come.

Walter M. Runyon.

From Other Pens

SAN DIEGO EXHIBIT CLOCK TELLS COCKTAIL HOURS

From the National Woman's Christian Temperance Union

With hands moving silently but ceaselessly round an arrestingly enlarged clock face, outlined in black and orange, and with certain figures of the dial momentarily illuminated in warning red as the circling indicator reaches and passes over them, a unique exhibit which is drawing a continuous and almost countless throng of visitors, stands in a conspicuous location within and almost directly facing the entrance to the impressive and beautifully appointed Palace of Science in the very heart of the California Pacific International Exposition in progress at San Diego, Calif.

It is an exhibit unusual in that it appears to be both prompting and reflecting a rapidly swelling tide of constructive indignation aroused by the evidence displayed in both original and dramatic fashion as to the startling rapid increase in traffic accidents and social dangers due to beverage alcohol.

The exhibit, completely and rigidly scientific in every feature, deliberately avoids any appearance of merely emotional appeal or propaganda. For this very reason it has already been accorded high praise at the hands of educators, scientists, and students of the problem from practically every state in the U. S. A., and from many foreign countries. Representatives of the Rockefeller Bureau of Social Hygiene, physicians, biochemists, insurance experts, police officials, and many others have participated in this appraisal.

The exhibit was prepared and is being maintained under the immediate supervision of Miss Bertha Rachel Palmer, director, and her associates in the Department of Scientific Temperance Education of the National Woman's Christian Temperance Union.

While the illuminated clock is only one of the features of this exhibit, by its novelty it is attracting the attention of many thousands daily. At scarcely more than a single glance the passer-by learns from it the startling fact that the period just following the afternoon cocktail hour from 5 p. m. to 7 p. m.,

inclusive, and the further period from 11 p. m. through midnight to 1 a. m., that immediately subsequent to later alcoholic indulgence, are as the result of most careful scientific further investigations by Dr. Heise, of Milwaukee and others, now found to be the peak hours for motor accidents daily.

Almost equally striking panels below the clock face add to this information the further significant fact that the accident record intensifies toward the close of each week with a high record for casualties on Saturday and Sunday, far exceeding those of any of the other five days.

On the opposite side of the exhibit, the whole of which occupies a commodious space, 16 by 16 feet square, presented in magnified poster fashion, is the picture of a hand holding up a cocktail glass, from the fumes of which the outline of an automobile appears to be rising, with the phrase in brightly lithographed letters, "Alcohol is all right in the radiator but not in the operator." This design, exhibited through the courtesy of the Travelers Insurance Company, still further illustrates a wealth of nation-wide records available for those who ask.

In the center of the exhibit, and welcomed as an old friend by many of those inspecting it, is found the smiling though professional figure of Dr. Wise, the already famous robot of the temperance movement, who, in the garb of a physician and surgeon, is continuously turning the pages of a volume of epigrams of scientific comment upon the effects of alcohol.

On a recent July afternoon the fair administration tendered a reception to Mrs. Ida B. Wise Smith, President of the National W. C. T. U., which drew a distinguished group of associates and friends.

Miss Helen Ferguson, of Chicago, in immediate charge of the daily program and presentation at this exhibit, reports that she frequently participates in as many as 250 to 300 interviews in a single day, out of the thousands who stop in passing the booth, while the record for the first sixty days of the fair indicates that nearly half a million persons will have in these two months

availed themselves of the privilege of inspecting this single attraction.

While a similar, though not so extensive exhibit was sponsored at the Century of Progress in Chicago by the National W. C. T. U., the San Diego presentation is by far the most arresting of the kind in the history of the temperance movement.

CENTRAL HOUSE

John Edwin Price

In the stage-coach days sizeable towns quite often had one hotel called "Central House." Nowadays every village and town has one or more buildings which to different folks is CENTRAL HOUSE, in a finer class.

In these Central Houses in our community there will soon be the delicious aromas of oyster stews stewing and fried chickens frying. There will also soon be heard the laughter of young people playing games and practicing plays.

And yet these Central Houses are not in business primarily to serve meals, cater to recreational needs or furnish amusement. The real business of Central House is to teach people to live happily together on earth and prepare them for the eternal life of the spirit—without which there is no rhyme or reason at all for having a world of rotating generations of people.

It is occasionally urged that a church should be operated solely on free-will offerings—that suppers and entertainment detract from its main purpose. This idea was recently suggested in the presence of some young people, one of whom replied, "But the social gatherings give us something to do together for our church, help us to get better acquainted and help to center more of our thinking about the church."

"There is something in it"—as the man insisted scratching his head. There is an idea in it worth considering. Some church should be CENTRAL HOUSE in every man or woman's thinking. The church is the visible expression of ideals that make for the finest individual and collective living. By its moral teaching the church saves the community and state thousands of dollars in taxes to handle those who might become criminal charges without its influence—to say nothing of human heartache. By its inspirational teaching the church helps people to live victorious lives in the presence of perplexing problems. By its spiritual teaching it helps people to keep "In tune with the Infinite." able to receive intimate assurances and guidance from God and points the way to real life here and hereafter.

As the churches enter more fully into their fall programs we wish them the very best season ever with every man, woman, and child in this community keeping some one of them as Central House in his or her thinking. Sidney Center, New York.

TWO HUNDRED INCH EYE

Palomar Mountain, a rugged, rattle-snake-invested peak more than a mile high, soon will provide science its most intimate glimpse into the mysteries of far-off worlds, reports the United Press. The mountain, long considered by scientists as an ideal spot for an observatory, will house the world's largest telescope and will be equipped with latest type astronomical instruments in all departments. The 200-inch "eye" for the main telescope now is being cooled carefully in a glass factory at Corning, N. Y., and will be shipped to the west coast as soon as finished. As an innovation in observatories, the Palomar plant is to be provided with an airfield within easy reach of the peak and will be only an hour's flight from Los Angeles.

Dr. W. S. Adams, director of the Mt. Wilson Observatory, home of the present world's largest telescopic lens, a 100-inch reflector, said Palomar Mountain was selected as site for the new observatory after a careful study of mountains in all sections of the country. The Palomar peak, Adams said, is the only available mountain which does not border on either the ocean or the desert, both of which offer handicaps to astronomical study. The entire plant is expected to be completed within five years.—*The Evangelical-Messenger*.

AFLAME WITH CERTAINTY

Never do Christian people make graver mistakes than when they get into their minds that the Christian religion is a passionless, unemotional thing, to be taken quietly and without sign of deep feeling. The very reverse of this is true. The Christian religion by its very nature is an impassioned thing, vibrant with deep conviction and intense feeling. It was born out of the life-and-death passion of the great heart which the world has ever known—a passion and a certainty of conviction through self-denial and abuse even which carried him calmly and sweetly the Cross itself. If Jesus had not the worth of his religion and the righteousness of his cause with deep intensity he never would have made such wonderful sacrifice. Such intensity of feeling and conviction is the very genius of the Christian religion, and no man or woman has much of that religion who does not feel deeply and intensely about it. From the earliest martyrs until those who have been of real consequence in promoting the things of the kingdom have been aflame with a steady and steady passion for that which they believed to be right and good.

—Herald of Gospel Literature

KINDLY SILENCE

The kindness of silence is something we might all bestow much oftener than we do. Granted that we do not indulge in scandal, that when we know of a distress and humiliation that has fallen a friend's household in the wrongdoing of one of its members we tell the tale only pityingly and in every extenuating circumstance, why tell it at all? If it were our beloved that stumbled into sin or disgrace, if one dear to us had yielded to sudden temptation, if our home had been rent with bitterness and division, would not the first impulse, right and natural impulse, be to do the hurt and stain from every human eye? Would we not bless the friendship that so far as possible closed eyes and sealed its lips, and that could be trusted not to repeat what it had force had seen and heard? Surely there is a place where the Golden Rule may have much wider practise than it has—the shielding of others by silence—we would have our own shielded.

—Selected

A rich man, still greedy; suspicious of others and fearing someone will harm him one way or another is more able than a man on the town.

The Voice and the Book

The human voice and the Sacred Book have been two of the most powerful factors in the religious life of the world. God has always used the voice of man to communicate his will to children. Seers, prophets, priests and preachers have spoken for God for

WHAT DID YOU DO WITH TODAY?

By Mrs. Glen L. Brown

*When the night birds are calling
And twilight is falling,*

*And you put all your labor away;
The hard tasks are done
At setting of sun—*

But what did you do with today?

*You met friends who were weary,
And whose lives were so dreary,
They needed your smile's warm
ray.*

*You can chase away fears
And drive away tears,
But did you do that today?*

*Did you sing a song
As you wandered along?
A pleasant word did you say?*

*Did you call on a friend,
Or a kind message send?
Just what did you do today?*

*Though weary the miles
We can all spare smiles,
They grow when we give them
away.*

*And the word that is spoken
Becomes love's sweet token.
Did you give such a gift today?*

*Oh, think of the need,
And every lost deed,
That you surely have wasted to-
day!*

*Then God's blessing borrow,
And start out tomorrow
And make it more blest than today.
Waterloo, Iowa.*

beginning of time. Their sayings from time to time been carved on es, embedded in clay tablets, written papyrus or printed on paper, and these ways preserve for future uses. ere the invention of the art of print- the voice was the all-important le for religious teaching. Modern ing has caused the printed page to the spoken word.

til the beginning of the sixteenth rry the voice of the priest shaped tian thought and determined re- practises for the masses of hu- ty. The translation of the Holy tures into English, German, and European languages, and the ling of the Bible in the same, gave key to success for the Protestant mation in the succeeding centur- he open Bible in the printed lan- ges of the people has been the e of more good, the inspiration of improvement, and the hope of more movements for freedom and so- sed and lost souls, than any other possession of mankind. Preachers iver have gone to the Book for themes. In the Book men of every have found food for thought, in- for service, encouragement sacrifice, and hope for success. ple folk by the millions have re- in the simple teaching of the and have tried to conduct their lives according to its precepts. pen Bible is our precious inheri- from the past, our sure guide for present, and our certain hope for ture.

—Selected.

POPULARITY OF A BLUNT- SPOKEN MAN

(Continued from page 2)

his choice of subjects for his high- lect discourse.

Isn't a crank. He has no pet re- m. We know he'll "call" the corner ist who sells liquor, and the hotel ack who does errands for the ports; and he'll speak out just as ndly, if there's a reason, to bank- judges or the courthouse crowd.

don't love Harry in the same way tre love Doc Gregson—our town's or of the old school"—but we think of him. One day I asked ten peo- Main Street to name our most citizen. Harry got only four but all the rest were "scattering."

—Justice Timberline.

MY BED IN HELL

ung man was deeply convicted during a revival meeting. He was scoffer, or a blasphemer, but on trary, respected the Christian n, acknowledged the necessity of expressed his full intention of the Lord at some future time, isted every entreaty to turn to then and there. Just about the e of the meeting he was taken y ill, grew worse rapidly and ans gave him up to die. He sent

for the evangelist who had been so burdened for his salvation, and said to him, "Oh! if I had taken your advice a few days ago, I should now be ready to die. God's Spirit strove with me power- fully, but I was stubborn and resisted him. If I had yielded then I believe God would have saved me from my sins, but now, racked with pain almost un- supportable, and scorched with burn- ing fevers, and on the very brink of an eternal world, I have no hope in the future; all is dark and gloomy. I have resisted God, his Spirit and his min- isters, and now I must make my bed in hell; lost! lost! forever lost!" In this condition he breathed his last.—Herald of Light and Zion's Watchman.

A HERO OF THE DUST

As I walked in a certain place, I heard the voice of song. Turning a corner, I came upon the singer. He was an old man, a garbage hauler, busy at his lowly task.

In my heart I said: "His singing be- tokens absence of thought. He sings because he does not think. Sluggish- ness, not happiness, inspires his song."

I gave him greeting.

"My friend," I questioned, "where do you find your happiness?"

"I make it out of circumstances," he answered. And there was a merry twinkle in his eyes and a dignity in his bearing not at all in keeping with the nature of his work.

"But where do you find happiness in your circumstances?" I asked again, placing strong emphasis on the last two words.

"Well," he replied, "I am sixty-seven years old today. My good wife is baking a fine cake for my dinner. My arms are strong. My eyes are clear. I am able to do my work. Why should I not be happy?"

"But your life will soon be over. You are an old man. For you there can be no promotion, no growth, no better days. A garbage man you will, no doubt, be until your sunset comes, yet you sing as you work! This fills me with wonder."

"My friend," said the old toiler, "your surprise is natural. Believe me, what I am doing today is not the ful- fillment of my early dreams. I had quite other plans, I assure you. Rough fingers destroyed my beautiful vision. I could tell a story that would make you weep in sympathy. But I will not sadden you with the recital. I am just finishing as best I can. I am doing something that somebody must do: I am keeping a little bit of the world clean. My promotion will come with the sunset. In sweetest confidence I leave the tangled threads of the past years in the hands of the Master. In the mean- time, I am doing my present duty as best I can. Hope and song have the right of way over regrets and tears."

And now, when I pass one who stoops in humble and unhonored service, I feel like standing uncovered as before some great hero!—Unknown.

THE TIE THAT BINDS

WILKINS-SMITH—On Saturday after- noon, August 17, 1935, Miss Eileen Smith, daughter of Mr. and Mrs. Mark Smith of Glenford, Ohio, became the bride of Mr. Clarence Wilkins, son of Mr. and Mrs. Murray Wilkins of Thorn- ville, Ohio. The single ring ceremony was read by the writer in the presen- ce of only the immediate families and close friends of the couple at the home of the bride's parents.

Mr. Wilkins is a member of the Glen- ford Brethren church, while Mrs. Wil- kins is a member of the St. Paul's Re- formed church, near Glenford.

J. Garber Drushal

IN THE SHADOW

HAMMOND—Millard C. Hammond, son of Albert and Mallie Hammond, was born January 8, 1908, died at the Washington County hospital on May 2, 1935. Funeral services were con- ducted in the Bakersville Lutheran Church, by his pastor, W. S. Baker, as- sisted by the Rev. Frick of the Downs- ville Christian Church. W. S. Baker.

METZ—Mrs. Anna Lee Metz, died at the Washington County hospital May 30, 1935, at the age of 28 years, 10 months and 4 days. She is survived by her husband, five children, a father and mother, seven brothers, and two sisters. Funeral services were conducted in the Manor Church of the Brethren by her pastor. W. S. Baker.

LEWIS—On the night of August 27, 1935, two of our boys, Merl and John Lewis, met with a tragic death. While riding in an automobile with two other boys, they ran into the side of a mov- ing freight train at the railroad cross- ing here at St. James. The driver of the car and the two Lewis boys were instantly killed. The other died en- route to the hospital. In the absence of their pastor, the writer, the funeral was conducted by the Rev. McKinley of the Episcopal Church and a friend of the family. W. S. Baker.

ROWLAND — George W. Rowland was born May 27, 1879 and died at his home in St. James, Md., Sept. 6, 1935. Two days before his death he was stricken with paralysis from which he never regained consciousness.

Brother Rowland is survived by his widow, two sons, two grandchildren and one brother. Funeral services were conducted in the St. James Brethren church by the pastor, assisted by the Rev. Rowland Richard of the Church of the Brethren. W. S. Baker.

HILDEBRAND—Wm. L. Hildebrand departed this life Aug. 20, 1935 at the age of 82 years. He was the son of George and Elizabeth (Cobaugh) Hilde- brand. He leaves a wife and two daugh- ters and a number of grandchildren to mourn his passing. Services by the writer at the daughter's home. The

sympathy of many friends is extended to the family in its bereavement.

George H. Jones.

ANTRAM — Mrs. Matilda Antram, born April 12, 1852, departed this life August 17, 1935, age 83 years, 4 months and 5 days. She had been a Christian for many years and a charter member of the First Brethren Church. Her love and faithfulness to the Church will long be remembered. The generous gifts she made in recent years to the denominational interests of the church will continue to bear fruit and speak of her love for Jesus Christ.

Funeral services were conducted from the residence by the pastor. Burial in the Oak Grove Cemetery, Uniontown, Pa. William H. Clough, Pastor.

HELSE—Laura A. Helser, daughter of Simon and Barbara Helser, was born near Thornville, Ohio, November 20, 1875, and died at the home of her sister, Mrs. Glen Anspach of Thornville, August 30, 1935. In early girlhood she united with the Brethren church near Zionsville, later transferring her membership to Glenford, Ohio, where she remained a faithful member. She was a member of the Foreign Missionary Society of the Brethren church, the Women's Christian Temperance union of Thornville, Ohio, and the Mary-Martha class of the Thornville M. E. Sunday-school. For nearly 23 years she was an employ of the Ohio Bell Telephone Company.

She is survived by two brothers, Obed, of Glenford, O., and John of New Reading, Ohio; two sisters, Mrs. Clara Ridenour of Newark, Ohio, and Mrs. Edith Anspach, of Thornville, Ohio, as well as many other distant relatives and friends.

Services were conducted by the writer in the Thornville Methodist Episcopal Church, assisted by the pastor of that church, the Rev. J. H. Sudlow.

J. Garber Drushal.

SMITLEY—Martha Elizabeth Smitley, daughter of George and Dessy Stotzs, was born Aug. 30, 1907, and departed this life to be with her Lord on Sept. 23, 1935, aged 28 years, and 24 days. She was married to Chalmer Smitley on May 8, 1926. She leaves to mourn her early departure a sorrowing husband, one daughter, Bettie Ilene, aged 9 years, one infant son, a father, mother, four brothers, two sisters, besides a host of other relatives and friends. Sister Smitley was a devout Christian always attending church when at all possible. She will be greatly missed in the home and in her church. Rev. W. F. Johnson preached the funeral sermon in our church, two Lutheran preachers also taking part.

John Parr.

OUR LITTLE READERS

THE PICTURE THAT CHANGED

Oh, look, Mumsey," exclaimed Paul, hurrying into the house. "Here is the picture that Aunt Mary took of me. Don't you think that it is just fine?"

Paul's mother took the picture. It was a snapshot of a little boy and he was smiling.

Paul waited anxiously but he was not smiling, for he was a cross-looking boy.

His mother studied the picture. "There is something about it that does not look quite natural," she said, puzzled, "but it is a very pretty picture."

The frown on Paul's face grew deeper and he took it to his father. "Isn't it good, daddy?" he asked eagerly.

His father looked closely at the picture. "It is good," he said, "but, still—there is something about it that is not quite natural."

The frown grew deeper and deeper and he ran up to his brother Jud's room with it, but even Jud seemed to think that there was something odd about it.

"I believe," he said, "that it is the smile. It looks pleasanter than you usually do. How did you come to smile like that?"

Paul was in no mood to answer questions, and there certainly was no smile on his face. He took the picture to his room.

"I don't see why they should think that it is not a good picture just because it is smiling," he said.

He really did know, only he did not like to admit it even to himself. He knew that he was a cross-looking little boy because he had been told so very often, and he knew that the picture was nicer looking than he was. That was really why he liked it so well.

"I wish I did look like that," he said to himself longingly.

Then he kept looking at the picture, and thinking about it, and wishing that he looked like it. Perhaps it was because he looked at it so much, and wished that he looked like it, that he began to lose some of his cross look. He just had to smile back when he looked at it, and he looked at it a great deal.

Then, one day, he brought it down and showed it to Uncle Mat.

"Why," exclaimed Uncle Mat, "it certainly does look just like you."

His daddy looked at it again. "Why, I do believe that it does look like him," he said. "I thought at first that it didn't."

"Why," said his mother, as she looked over daddy's shoulder, "it does look like him. I guess I did not get a good one at it the first time."

Now it was the smile on Paul's face that was growing deeper and he knew why it looked more like him now. The real reason was that it was he who had changed until he looked like the picture and he meant to keep on changing until they would say the picture looked like him, only it did not smile enough.

—*Florence Isaacson, in The Mayflower*

The great secret of an assured faith in Him is found in continuous contact with Him. Break the contact and faith is turned to doubt.

ANNOUNCEMENTS

HOME COMING AND RALLY At Dallas Center, Iowa

Our church school will observe Home Day and Home Coming on Sunday, 13th. All old friends, members, former members and former pastors are invited to be with us. If you cannot be present, send a letter of greeting and have it read at the afternoon services.

Non-resident members are especially invited, no matter where you may live. Let us hear from you in some way. The Lord's blessing be upon you.

W. R. DEETER, Minister
First Brethren Church,
Dallas Center, Iowa.

THE ANNUAL

All secretaries of the district conferences and the auxiliary organizations of the National Conference, please forward your material to the Editor, Secretary of National Conference. All addresses to be edited and be in the hands of the Secretary. Do not delay.

JOS. L. GINGRICH, Secretary
186 Spring St.
Johnstown

THE MOST STRIKING BOOK OF THE YEAR

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You have been wondering why young people lose their faith going to College. This book gives the answer. You find here, too, why it is so necessary that our own Ashland College carefully guarded that the faith of Brethren young people be preserved.

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The BRETHREN EVANGELIST

WOMAN'S OUTLOOK NUMBER



Real Growth

*We all are blind unless we see,
That in the human plan
Nothing is worth the making
If it does not make the man.
Why build our cities gloriously
When man unbuilt goes?
In vain we build the world
Unless the builder also grows.*

EDWARD MARKHAM.



Signs of the Times

By Alva J. McClain

AN Expression of Appreciation

As my work on this page is resumed after an absence of several weeks, I wish to begin with an expression of sincere appreciation for the many friends who have written notes of good cheer and whose prayers have been a constant source of spiritual strength during the days in the hospital. "I thank my God upon every remembrance of you...for your fellowship from the first day until now" (Phil. 1:3, 5).

By the Grace of God, even the things which seem at first to be irretrievable disasters are turned into experiences filled with a glory unspeakable. There is, I am more than ever convinced, a divine ministry in pain and suffering. We learn, for one thing, how utterly unimportant we are, that God is able to carry on His work without us. And this leads to a larger vision of the sovereignty of God who worketh all things after the counsel of His own will. I think that I have come to a better understanding of the Apostle's testimony, "When I am weak, then am I strong" (II Cor. 12:10). Too often, when I have been "strong," my trust in God has been incomplete. I have felt that my efforts must be added to God's strength. But when human strength is reduced to weakness, and we can do nothing but look unto Him for everything, then we are strong, strong because we have turned away from the delusion of human strength to find in God the fountain of eternal strength. How good He is in spite of our sins and failures. "He hath not dealt with us after our sins; nor rewarded us according to our iniquities."

ARE We Willing?

Recently I received a letter from a dear friend, former student of the Seminary, which I have not yet found time to answer but which contains a paragraph so fine that I want to share it with the readers of the Evangelist. He writes:

"I have finished reading a little booklet entitled 'The New Venture.' It is the best thing I have read in a long time. In one place the author writes about the secret place of prayer. Yes, life is very full, and admittedly prayer is a spiritual exercise against which the flesh ever rebels. It is easier to engage in almost any other phase of spiritual ministry than to pray, and to pray through...If necessary, let me tear up my program of work, and modify my plans, in order to build an altar before the Lord. I must pray, pray, pray. May my whole life be a sanctuary of the divine glory, and every moment be rich with His smile. May my heart be a temple where God can find

His pleasure and rest. True prayer is intimate fellowship with God. Now I am willing, "my friend adds, "to tear up any plans that I have made for my life and let God arrange the plans however modified they may be."

OUT of the Ethiopian Skies

A few days ago the beneficent and protective rains from heaven ceased to fall upon the mountains of Ethiopia. But now the rains of Mussolini have begun to fall. And what a strange rainfall! Gigantic bombs falling from planes killing and maiming men, women and children indiscriminately. And mingled with the falling bombs there are sheets of paper fluttering to the ground upon which there is written these words:

"Nobody except Italians can minister to your happiness or save you. Have confidence in Italy. Fear nothing. The Italians are powerful in army, in science, and they are beloved of God."

Man's little day of ruthless destruction is growing short. The Caesars and the Mussolinis will not go on forever. These things in the world today may be the beginning of the end. It cannot be very long until another kind of "rain" will fall from heaven. Read the entire 72nd Psalm which pictures the second coming and reign of our Lord Jesus Christ. It declares that "He shall come down like rain upon the mown grass; as showers that water the earth" (6).

How wonderful that "rain" will be!

A WHOLE Sermon Here

First, notice that the Bible pictures humanity as "grass." "All flesh is grass....surely the people is grass" (Isa. 40:6-7). A fitting symbol of the ephemeral nature of mankind, born for a day, soon cut down and withered.

Second, notice that when our Lord comes He will come to a world of humanity that is like "mown grass." By the destructive wars of the Antichrist, by famine, by disease and death, humanity will have been cut down like grass. Civilization will lie in ruins. H. G. Wells is at least this far right in his prediction of the future.

Third, notice what happens when the true Christ comes to earth. He comes down "like rain upon the mown grass." Under His blessed reign humanity will revive and come to its flower like the cut grass that is watered by the gentle rains of heaven.

It is Christ, not the legions of Rome, nor the halting League of Nations, who will save the Ethiopians from the heel of the oppressor. He, not Mussolini, is the "beloved of God."

PEACE Prize for Haile Selassie

Haile Selassie, whose empire is a member of the League of Nations, has not been able to secure much more than words from that organization. It is now being seriously suggested by Swedish newspapers that the Nobel Peace

Prize be given to Ethiopia's "King of kings." That would be better than nothing, though he could not be blamed for regarding it as a rather empty substitute for the "justice" he expected from a civilized world.

About twenty years ago a patriotic society sent to ten eminent leaders a request for a definition, in twenty words, of "international justice." They agreed to work on such a definition but later the following confession came from each one of the ten, "I cannot define international justice."

It may seem easy to define the thing as an abstract ideal, but when we attempt to apply the ideal to the actual realities of the international situation we find ourselves hard put to say what ought to be done. In the long run which of the following alternatives would be best? Start another world war to prevent Italy from taking Ethiopia, or let her take Ethiopia as her compensation for the promise spoiled denied her at the close of the late World War? Perhaps it may be argued that all spoils taken by the victors should be returned to those who were despoiled. I wonder whether, even if the owners were willing, any human mind could be found competent to distribute the spoils of sixty centuries of human warfare. Woodrow Wilson tried it, yet we know today that he only laid the foundation for dozens of future wars. Good intentions, unfortunately, do not solve the problem.

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EDITORIAL

Peter's Suggestion About Christian Living

Peter is often thought of as a very human person, full of ordinary weaknesses of mankind, and possibly more sorely troubled along this line than some of the other apostles. And so he was by nature, but he was made over into a new nature, a leader and defender of the true and right way. He became an exponent of exactness and correctness of living, calling upon the followers of Christ to conform their lives according to the Model, and according to the Instruction. The average Christian is all too careless and lax in conduct, and has a feeling that those who insist on real faithfulness in living are impractical cranks. Such an attitude indicates an immature and imperfectly developed life, one that has not yet come to understand the importance of exactness.

Dr. George Clark Peck says that he was once watching an experienced bricklayer and noting how at the end of every few courses of brick he paused in his work and used a plumbline and spirit-level with great care. Here he pushed the brick forward; there, with the handle of his trowel, pushed it back; yonder, he drove one a trifle deeper into the mortar. "I remembered how, as a boy, I thought such precision was wasted," but he comments, "life, however, teaches us—sometimes in bitterness—that the time spent in plumbing one's work is quite as important as the work. I do not mean that we should forever be overhauling ourselves and squaring our conduct, but that we should not lay many courses of bricks in the structure of life without pausing to see if the walls are true." In other words, we should build according to the pattern exactly and constantly, and see that our work squares with righteousness.

In the second chapter of Peter's first epistle there are three outstanding suggestions that are both simple and vital and deserve the frequent attention of every Christian.

The first is that men should be sincere in living the Christian life. Having previously urged his readers to mutual love, he now asks them to put away those things that destroy love. "Putting away," he begins the chapter, that is, casting aside as one would an old, discarded garment, never to be put on again—leave off the sins that are all too common to Christians and that identify them with the world, he admonishes, and prove the sincerity and genuineness of your profession. It is a serious thing when a Christian's life has these evil qualities that cause the world to question the realness of the Christian aim and purpose. But in all too many

cases such inconsistencies are to be found. When Christians give place to "wickedness" and "guile" and "hypocrisies" and "envies" and "evil speakings," what can we expect of them in the way of witness-bearing? And who would place any credence in them? Therefore sincerity is a requirement of the first order.

The next suggestion is very similar, live in a seemly manner. "Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul; having your behavior seemly among the Gentiles." Christians are not to squat on a piece of land, spiritually speaking, and set about to make themselves one of, and at home in, the world. They are a separate people, called apart and made citizens of an eternal kingdom. Heaven is their home and not earth; they are merely sojourning here. They must live, therefore, as becometh children of heaven, and bear a faithful witness. Christian conduct and life speak about as loudly as the Christian's voice. "Let your light so shine before men; that they may see your good works, and glorify your Father which is in Heaven." But sin darkens the light and mars the glory. Let the Christian not forget his pilgrim character and behave himself seemly. The day of visitation will come, "then all the quiet witness will tell; the holy walk, the patient endurance, the lofty testimony, the life that is fair to see,—it will all tell."

The third suggestion is that the Christian shall live patiently under unjust treatment, and suffer as Christ suffered. "For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully." "When some of Perpetua's comrades, in that famous North African scene of martyrdom, pointed the finger of scorn at their judge, and said, 'God will judge thee,' Perpetua set a watch upon her lips, and suffered nothing to escape but psalms of praise. The onlookers noted that: it reminded them of the Supreme Example. Here, too, was trustful suffering, that consciousness of God which the apostle recommends." Of Jesus it is said, "When he was reviled, he reviled not again." This is the way of a mighty witness-bearing among men, but it is also the way of victory over self.

Dr. J. H. Jowett once said, "The fire of revenge may singe or even scorch my enemy, but it will do far more damage to the furniture of my own soul. After every indulgence in vengeful passion some previous personal possession has been destroyed. The fact of the matter is, this fire cannot be kept burning without making fuel of the priceless furnishings."

(Continued on page 7)

Guarding the Education of Children

One of the most important responsibilities that rests upon parents is the guarding of the education of their children, especially insofar as that education touches their religious faith and moral conceptions. That responsibility continues through all the years of grade school, high school and college. And the need of such watchfulness is real, as much so as is the need of watchfulness as to the proper physical development and health of children. Educators are in the main, we believe, sincere and high-minded men and women and are deserving of public confidence, but that does not take away the responsibility of the parent to be on the alert for any signs of off-color ideals and strange doctrines being imparted, knowing that the forces of evil are ever at work and that not all teachers in schools and colleges are immune to these seductive influences. It is better to be constantly on guard than to run the risk of being caught off guard. And the fact that disappointing and harmful conditions are being turned up here and there bears witness to the importance of being on the alert.

Bishop Ernest Milmore Stires of the Protestant Episcopal Church has had occasion to score the modern school, and also the modern home, for failure to build strength of character and vigor of faith into the modern youth. He said:

"Moral conditions in our public schools have frequently been revealed as distressing. The case is better for many of our private preparatory schools, but even in these, religion and morality are often presented so perfunctorily as to invite neglect or ridicule. But the most dangerous element in modern education is the extent to which a blatant atheism is taught by members of some faculties.

"Many of these, whatever their subject, go out of their way to undermine the Christian faith of their students, and even to destroy any belief in God. Their experience in destructive criticism makes their young pupils an easy prey. Is it strange that in those formative years so many of our young people emerge without vision, without ideals, and possessing only a knowledge which is a peril to themselves and to others, like a great ship sailing without compass or rudder?

"Some day we shall take enough interest in our children to make sure that all the teachers in the schools and colleges to which we send them believe at least that human life is divine in its origin, divine in its purpose, and divine in its destiny. Then they cannot destroy the vision of our youth."

The feeling is abroad among parents that there is little or nothing that they can do about the type of instruction given out by public schools, as it relates itself to religion and morals. But far more can be done than is usually supposed, if parents are really aggressive in their concern about such matters; and most teachers are far more approachable and responsive than we are prone to think. When any considerable amount of public sentiment demands that a high type of moral ideals shall be fostered among the students by instruction and example, and that teaching in the various fields and the attitude of teachers toward religion shall not be allowed to undermine faith in God, school authorities will usually conduct their work in harmony with such demands.

The seat of the difficulty, as hinted at by the bishop, is to be found in the lack of real interest in the kind of education dispensed by our schools. Most parents seem too much unconcerned to give the matter any thought, or they are too indifferent or too timid to say or do anything about it. But selfish and commercial interests are not timid or silent; they are ever speaking out, with the result that school boards and school leaders in many cases must fight the battle against materialistic and godless influences almost unaided. It is true that there are public school officials who are not of the right sort, and there are not a few who are themselves to blame for undesirable moral and religious conditions that prevail, but more often, we believe, conditions are due to the fact that the majority of Christian parents are asleep about the matter.

Especially is this true with regard to college education. The average parent is not awake to the importance of his guiding and guarding hand at this point. And yet this is the most critical period in the student's life. It is during this period that he is away from home, possibly for the first time, and is very largely detached from the steadying influence of the home and the home church. It is during this period that the problems that deal with faith are more thoroughly entered into; many conceptions about the world and life are changed, but the eternal verities do not change. It is important that those imparting the instruction shall see that this truth is imbedded firmly in the young mind. Here is where the well-poised, Christian teacher comes in as a real necessity. Only the school where he is found is a fit school for the training of Christian youth. He who has his eyes open to the situation will see to it that his boy or girl finds his or her way to a college where faith will be strengthened rather than undermined, and where every effort will be put forth to build up the young life in ideals and habits that make for successful living.

That is why the definitely Christian and church-controlled college has such a large claim upon the consideration of the Christian parent. That is the basis of the superior claim of our own church school over some large state-controlled schools

that may be nearer at hand. The Christian parent can afford to go far, if necessary, to put his child under the influence of such a school.

EDITORIAL REVIEW

AN ANNOUNCEMENT too late for the regular department: Communion services Sunday evening, November 5, Ardmore, Indiana.

ON THE SUNDAY SCHOOL PAGE you will find a message by one of our leading superintendents, Brother W. Tritch of Goshen, Indiana.

THE ILLIOKOTA CONFERENCE is reported in brief this week by the secretary, Brother W. R. Deeter. The conference was held at Garwin, Iowa, church where Brother William Gray is the pastor, and the churches are said to have been well represented and the spirit and tone of the conference fine. Brother G. T. Ronk was the moderator. Next year's meeting goes to Lanark, Illinois.

BROTHER STANLEY HOUSER writes of the close of his work at Fort Wayne, Indiana and his taking up to pastorate of the circuit of churches in Blair County, Pennsylvania, namely, Martinsburg, Raystown and Yellow Creek. His ministry in Fort Wayne was enjoyable, and his Pennsylvania pastorate is starting off auspiciously. His church tendered him a warm reception and gave him a shower of many things to eat.

BROTHER AND SISTER D. A. C. TEETER closed their work at Loree, Indiana on the last Sunday in September after seven years of service. They did a fine work there and left with the church in good condition and having a keen appreciation of their service. They were tendered a surprise farewell, accompanied by a generous gift of money. They left for Oakland, California immediately after closing up their work at Loree.

DR. AND MRS. MARTIN SHIVELY are celebrating their Golden Wedding Anniversary on October 14, 1935 at the home in Ashland, Ohio, entertaining friends from two to five and seven to nine o'clock. Few people are more widely known and none more truly loved than Brother and Sister Shively. Their host of friends will be glad to learn of this event and we bespeak in behalf of the Evangelist family most hearty congratulations on this memorable occasion and the wish that they may be spared for further years of rich and happy service together. Dr. Shively, by the way, preached the 7000th sermon at New Lebanon, Ohio, last Sunday, October 6th at a Home Coming service where Dr. Wm. H. Beach is pastor. The New Lebanon church was organized by Dr. Shively.

PRAYER REQUESTS FOR THIS WEEK—

Pray for revival to begin October 22 and to last the next weeks, in the Roanoke, Virginia, Brethren church, with F. C. H. Ashman as evangelist and Rev. H. W. Koontz as pastor.

Pray for revival to be held in the Ardmore, Indiana, Brethren church, October 20 to November 5 with the pastor, Rev. Frank Gehman doing the preaching.

A short revival service at Vandergrift, Pa., beginning November 11th under the leadership of Rev. N. V. Leathman, concluding with a communion on November 24th. Pray for this meeting, S. H. Buzard, pastor.

Pray for Mrs. Isaac Imboden, member of the Mt. Lebanon church near Logan, Ohio. Sister Imboden is seriously ill with cancer of the stomach and requests prayer that God may sustain her in her suffering.

COME! DEPART!

Twelfth Radio Message
over WNBO.

By Rev. Floyd Sibert

In a day not far hence one word only shall spell national victory forever, or eternal defeat. Let all nations take notice and Germany BEWARE.

The lesson text introduces a Judgment commonly called the last, but which is in reality the fourth. It was given in response to a three-fold question of the disciples—"When shall these things be? What shall be the sign of thy coming? and of the end of the world?" This is a prophetic teaching too important to be treated lightly. This is the judgment of nations and not the Great White Throne judgment. The first judges the living nations, the other the resurrected dead. The nations of the text are Gentile nations only.

Briefly stated, then, lest we become confused, the believer's sins were judged in Christ on the cross (John 5:24) and now he is to judge himself lest the discipline of God fall upon him (I Cor. 11:31). And finally he must appear before the judgment seat of Christ to receive reward, or to suffer loss according to the deeds done in the body (II Cor. 5:10). But he will NEVER be judged on account of his sins. The believer will not appear in the judgment of the nations.

But you are wondering when the judgment of nations will be, and we answer, When Christ comes in His glory, after the church has been caught away (Rev. 19:11). This is his VIS-IT-ATION coming when every eye will see Him, even they that pierced Him (Rev. 1:7). It takes place after the tribulation and before the setting up of His kingdom on earth.

Who will do the judging? Again we make answer "The Son of Man", the Lord Jesus. He came once as a man; He is coming soon even as He promised as JUDGE. He is well able to do it for the Father has committed all judgment into His hands (John 5:22). His judgment shall be FINAL (Rev. 16:34).

The next logical question is, Who will be judged? The answer, The nations of the earth. The living nations, for there is no mention of a resurrection. There will be a throne all right, and Christ will sit upon it but it will not be the Great White Throne

(Rev. 20:11). We believe there will be a great federation of nations under the Anti-Christ but that the identity of the nations shall not be totally destroyed and that their judgment shall take place individually.

This judgment shall be passed on the grounds of their treatment of the Brethren of Christ in the flesh, the Jews. This judgment shall be based on national rather than individual conduct. As far back as history goes nations who sheltered and protected the Jew prospered and those who persecuted them suffered. We shudder when we think of the conduct of some nations today with respect to the Jew. What will happen to Germany? Perhaps the punishment long over due, in the minds of men, for her conduct during the World War, will be doubled unto her. Oppression rests heavily upon the Jew today and each day it grows heavier. But even today she has some nations who befriend her and this condition shall continue to

through the tribulation.

What will be the result of this judgment? It will determine whether or not these nations shall go into the Kingdom with the Lord Jesus or to the place of punishment. Is not this sufficient proof to convince us that the most dangerous thing a mortal can do is to mistreat, malign or abuse one of God's children—Jew or gentile reborn? REMEMBER THE MILL STONE.

God's judgment is sure. The time is set and the place fixed.

In Joel's prophecy concerning this judgment we read, "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather ALL NATIONS, and will bring them into the valley of Jehosaphat and will plead with them for my people and for my heritage Israel, whom they have scattered among the nations and have parted my lands" (Joel 3:1, 2). This is clearly the judgment of Matthew 25:31-34.

This will be a cumulative, culminative gathering. All the holy angels will be with the Judge. When first He came He came alone. Once "a multitude of

His Second Coming

By John Cennick

*Lo, He comes, with clouds descending,
Once for our salvation slain;
Thousand angel-hosts attending
Swell the triumph of His train:*

Alleluia! Alleluia!

Christ, the Lord, returns to reign.

*Every eye shall now behold Him
Robed in dreadful majesty;
Those who set at naught and sold
Him,*

Pierced, and nailed Him to a tree,

Alleluia! Alleluia!

Shall the true Messiah see.

*Now redemption, long expected,
See in solemn pomp appear;*

All his saints, by men rejected,

Now shall see Him in the air:

Alleluia! Alleluia!

See the day of God appear.

*Yea, Amen; let all adore Thee,
High on Thine eternal throne;*

Savior, take the pow'r and glory;

Claim the kingdoms for Thine own:

Alleluia! Alleluia!

Thou shalt reign, and Thou alone.

the heavenly host was with Him" at other times one or two appeared with Him. But this time they all come with Him. Will this not be His revelation?

Now, some nations recognize Him but then ALL nations shall be summoned. Notice the preparation and progress. The Gospel shall be preached to ALL nations (Matt. 24:13).

The Jew shall be led captive "into ALL nations" (Matt. 24:9).

I will "gather ALL nations to battle against Jerusalem" (Zech. 14:2). Before Him shall "ALL nations be gathered" (Matt. 25:32). Even now we see everywhere "the chariots flash steel in the day of preparation" (Nahum 22:3). With electricity, high speed motors, and modern means of communication world programs are even now in the making. What a tangle of federations, governmental pacts and political alliances seem to be forming into a web about us. But thank God the believer need not worry over much, For,

HE SHALL SEPARATE THEM. Yea! and with a

WORD. COME! DEPART! The King of Glory will summon every stubborn ruler, every self-exalted dictator, together with the representatives of "all nations" before "the throne of His glory" and from His lips shall come forth the words low and mighty, "Come! Depart!" His Judgment shall be just at last. One word of judgment represents favor and blessing, the other disappointment and suffering. I believe the angelic host shall assist in the work of separation, for I remember how one nation offended God and an angel smote one hundred and eighty-five thousand soldiers in one night.

THE LORD HE IS JUDGE. And as we look at the nations of the earth today we see them, by their attitude and by their treatment of the Jew, determining their destiny, at the right hand or the left hand at that great day.

And may this solemn fact drive home to every forgiven sinner the great truth that by his attitude toward and treatment of a JEW he is determining his own destiny for heaven or hell.

Masontown, Pennsylvania.

"Military Training Unchristian"

By Harrie C. Funderberg

Military training is nowhere sanctioned in the New Testament, and is unethical and unchristian.

"Twice-born" people, we are taught in the Book of all books, are no more of this world. However, they have the right to live in it. (See St. John 17:15-16) Jesus prayed for his disciples, and said, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world even as I am not of the world." It might be of interest to read the whole chapter, "Which forever is the real Lord's prayer," and you will be surprised how it will whet your intellect. In Rom. 13:9 we find "Thou shalt not kill" embedded in the New Testament as a quotation from the ten commandments (Exo. 20:13) which is one of the first things taught to our children. These commandments are not found in a body in the New Testament but are used in parts to make up the new law, or "the age of grace."

How does it appeal to you anyway, to teach a child it is wrong to kill their fellow-man, then in their teens compel them to prepare for war and to "kill." In (Matt. 5:44), we have these words, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Paul in Rom. 12:19 says "Vengeance is mine, I will repay, saith the Lord." Jesus said (John 18:36), "My kingdom is not of this world: if my kingdom were of this

world, then would my servants fight." Take note, twice-born people belong to the Heavenly kingdom (Matt. 3:2). John says, "Repent for the kingdom of Heaven is at hand."

We have been taught that we could worship our Lord according to the dictates of our own conscience. But when a set of men, church members or non-church members,—if non-church members I am a bit surprised at their attitude toward our freedom of worship, but if church members they have a different conception of religion than I have—require military training, they compel some to violate conscience. And I can say without fear of successful contradiction that their stand can never be supported by the New Testament. For the trustees of universities to set up their judgments and demands and compel students to wave their religious rights and convictions is, in my judgment, going too far and the Christian element of this country should protest against such unholy rulings. We as tax payers and citizens have a right to insist that instead of filling the students' minds with ideals and methods of war which engender strife and banish religious thought, they be given to studies which encourage peace.

The three divisions of the "Dunkard" Church for two centuries have opposed war in its very inception. When the church was born in 1708 in Schwabach, Germany, with 8 members—5 men and 3 women—the doctrine of non-resistance stood out quite

ominent in their belief and it is still held by the three divisions of the church. During this long period the "Brethren Churches" together with the Mennonites and Quakers—altogether but a small group have stood almost alone on their non-resistant principles, but since the late war, many other church organizations have joined them in the contention against killing of one's fellow-men. Paul tells us in Acts 17:26, that all men were made equal and of one blood, and that all were made to dwell on the face of the earth, and all have a right to their place. One group has no right to take by force the place of another.

War is disastrous to the future of the race. It takes of our men and boys those who are physically best and leaves those with physical defects for the propagation of the race. The majority of those who return are disabled and unfit. War is horribly disastrous.

"Using Dictatorship"

I have as yet to find anywhere in the age of man a place where any man was deputed to be a dictator over his fellow man in matters of conscience. Those who have authority and take advantage of those who have not and dictate to their conscience are going beyond their God-given rights, and ignoring the "golden rule," which Christians in all positions ought to observe. No one has a right to compel another to surrender his religious convictions.

The Christian church has no business meddling in the world's affairs. The church however, has as much right to their convictions as have worldly organizations, in fact, it is of more importance, because theirs is of a spiritual nature, pertaining to their future life and eternal home. All Christians ought to have regard paid to their convictions, but especially to those of long standing.

Until recently the State universities generally excluded Quakers, Mennonites and Dunkards, on the basis of church membership alone, but there is a growing disposition to ignore such long-time convictions.

But Christian people must stand firm, whatever the cost. Jesus said, "Fear not them which kill the body, but are not able to destroy both soul and body which is able to destroy both soul and body in Hell." I find the wicked shall be turned into Hell and all the nations that forget God. What is more Hell-like than when man confronts his fellow-men in battle? Think of it, man made in the likeness of God and of Christ murdering his fellows, and in wholesale fashion! Just a plain sense of morality would teach us better. And more especially does the Gospel. And the Christian cannot afford to break down. He can find no excuse for taking life, but much to be found against it. He has an obligation above the laws of men that require it. "For the law of the love of life in Christ Jesus hath made me free from the law of sin and death."

"Thou shalt not kill" applies to groups as well as individuals. If I go out on the streets of New Carlisle and get into an argument which ends in a fight and I kill the man, I am at once taken into custody, tried, likely convicted, sentenced, and possibly electrocuted. You say that I deserve my fate for I had no right to kill the man, that I had transgressed the law. I say "What law?" You say, Both the law of man and of God, which says, "Thou shalt not kill." Very well. But if I go out on the battlefield and kill, the more men I kill, the bigger hero I am. Nothing is done with me then. Why, because the Government is back of me. I ask you, Where did the Government get the right to command me to kill my fellow-men? I leave it for you to answer. In both instances life has been sacrificed, something we can never restore. No wonder the Saviour said we should not take what we cannot give. And in both the foregoing instances I would stand condemned for I both took life and trampled God's law under foot.

Yes, we cry peace, but all the time the Government is preparing for war. I have a conviction that if the hands of governments were forced to say, "Come boys," instead of "Go," to the front ranks, wars would be scarce and far between.

Anyway, war does belong to the world and not to the Christian church. Christians are commanded to stand apart and separate from the world. Listen to Paul in II Cor. 6:14, 17, "Be ye not unequally yoked together with unbelievers." "Come out from among them and be separate, saith the Lord." It looks like something is radically wrong, when we as citizens and tax-payers of a state are forced to support a school that is a cog in the machinery of war.

Is there nothing that can be done about it? Are the Mennonites, Quakers and Brethren, and now a host of other churches, just going to fold their arms and go to sleep to their best interest? Are the Christian people of the States going to do nothing about it? Let us continue being people who believe in the gospel ideals of peace. Let us continue to saturate the minds of the people with the gospel. Let us stand firm for it believing that ultimately it will win. Peter said, "Let none of you suffer as a murderer." John said, "He that hateth his brother is a murderer, and hath not eternal life abiding in him."

Again, "Murderers . . . shall have their part in the lake of fire . . . which is the second death."

New Carlisle, Ohio.

Christian Living

(Continued from page 3)

ings of the soul. "But if this vengeful spirit is to be conquered and wrong is to be endured patiently, "There must be a serene commitment of the soul," says Dr. Jowett, "to the strong keeping of the Eternal God. 'He committed himself to him that judgeth righteously.' This is the way of peace, as this is the way of victory. If ever the enemy is to be conquered this must be the mode of conquest." This is the way of victorious Christian living.

W. I. DUKER
President
Goshen, Ind.

NATIONAL SUNDAY SCHOOL ASSOCIATION

N. V. LEATHERMAN
General Secretary
Berlin, Pa.

E. L. MILLER
Vice President
Maurertown, Va.

N. V. LEATHERMAN
Editor for October

K. M. MONROE
Treasurer
Ashland, Ohio

A Superintendent's Expectations from the National Sunday School Association

By Weir E. Tritch, Superintendent Goshen, Indiana Sunday School

"Study to show thyself approved unto God" Timothy 2:15. This is the impelling force of the Sunday school. If individuals are to find favor with God they must constantly feed on his word and study it diligently.

Just as truly as this scripture is God-given advice to the individual, so it is to organizations having to do with the education and development of groups of individuals.

For a Sunday school cabinet to be of use to the school it must of necessity study the needs of the school and to the best of its ability, with God's help, make the necessary adjustments, plan out and put into effect the program that will bring about the desired results.

A similar practice would be of great help to the National Sunday School Association of our beloved Brethren Church.

It is well to mention here the noteworthy accomplishments of the organization. It would be unfair and unjust to overlook the splendid work that has been done in the way of conducting training camps for the young people, and the uplifting and encouraging features of the standard of excellence. But it is felt by many Superintendents of the brotherhood that the Sunday School Board should be given more recognition in our General Conference. The Sunday School is THE LARGEST single organization in the church from the standpoint of active attendance and it hardly seems fair that out of five days of conference business, this vitally important body is allotted but five minutes for a statistical report and time for one devotional address.

The caption of this article calls for "a" Superintendent's expectations. Therefore please pardon the use of the personal pronoun as I attempt to set forth a few goals for adoption by the National Sunday School Board. I would very much like to see our schools more completely organized and more closely associated with the overhead board. Many, if not most, of the schools are suffering for want of more and better supervision. Proper guidance is essential to the growth of such groups since the officials in many cases change frequently.

The following are a few of the many

possible suggestions to be considered:

1. Make an extensive survey of all schools in the Brethren Church to ascertain the existing conditions. (Such as has been made in Ohio).

2. Analyze the reports and suggest to the schools how they might correct their weaknesses.

3. Encourage teacher training in every school, supplying various outlines of study and the name and source of text books.

See that some time is given to Sunday school work at National Conference at which time goals may be established toward which to work in the ensuing year.

5. Strive constantly to build up the spirituality of the schools and keep them supplied with material on Brethren doctrine.

Many other expectations could be added if space permitted, but I'm sure that if the National Board should see fit to use these hints, no others would be needed immediately.

Goshen, Ind.

NOTES ON THE SUNDAY SCHOOL LESSON

BY GEORGE S. BAER

THE MESSAGE OF JEREMIAH

(Lesson for October 20)

Scripture Lesson—Jer. 7:1-11, 21-23.

Additional Scriptures—Jer. 7:12-20, 24-28.

Golden Text—"Hearken unto my voice, and I will be your God, and ye shall be my people." (Jer. 7:23).

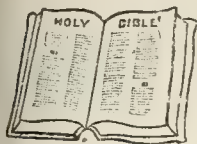
Dr. H. C. Moore has written in "points of Emphasis" such forceful and pointed comments and has so faithfully expressed our own thoughts on these verses that we are making use of his words in the following:

God Requires Obedience in Spiritual Life. It is God who speaks, and certainly he is entitled to obedience. It is his word that is given, and it reveals his telling us what we ought to do, and how to do it. It is his house into

which we are to enter for the purpose of sincere and spiritual worship when in we get our greatest motive and inspiration to the obedient life. It is his servant in the person of Jeremiah, his associates and successors who heretofore the commands of God which call for instant and continued obedience. We are, or ought to be, his people, engaged in his worship, and doing his will and upholding his cause, although it may many a time be necessary for us to repent of our sins and to rectify our lives. It is through his grace that we are to be identified with his cause and to occupy his land, although our station in the place of obedience is conditional upon our obedience. Finally, we have warning against confidence in false formulas like those used by the godless Jews who thought that by repeating the name of the Temple over and over they had a charm against disaster since in their view God was bound to save them, if he saved his house which was considered indestructible.

God Requires Obedience in Social Life. Radiant and desirable beyond the power of words to express was the promise of the permanent and prosperous residence of the loyal Jew in the fatherland. He was thrilled with the thought that he should not spend his days in the land of captivity, nor his own land devastated by conquerors but that hereafter as heretofore of old it should be the land of promise flowing with milk and honey. Yet the promise was very definitely conditioned upon the obedience of the people occupying the land. That obedience must be personal, for each individual and so all together were to amend their ways of life and their habitual doings. That obedience must be public in the promotion of fairness and justice between neighbors. It must also be philanthropic so that the sojourner, the fatherless and the widow would receive the help of help rather than the mailed fist of oppression. Moreover, in the better evaluation of life no innocent blood should be shed whether by sudden stroke of anger or by the slow agony of industrial servitude....

God Requires Obedience in Individual Life. To begin with, there must be a well-founded faith which does not rest in lying words of formal, if not false, creeds, like the temple charmer at Jerusalem, or the whirling dervishes of Cairo. There must be correct conduct which not only refuses to break the divine commandment as against stealing, murder, adultery, and perjury, but will keep them positively and in their fuller meaning and application. There must be devout worship of God which is infinitely removed from the burning of incense to Baal and the walking after other gods. There must be constancy of profession, for it is vain to assume the attitude of worship and engage in the act of worship when the heart is far away and the very purpose is to cloak hypocrisy which retards straightway from the sanctuary and commit additional abominations.



NEWS FROM THE FIELD



FT. WAYNE, INDIANA TO MARTINSBURG, PA.

Fort Wayne

It would not be out of place, I believe, to mention something about the hospitality, kindness and consideration of the people in Ft. Wayne, Indiana. On September the first we preached our first sermon there. There was a very good attendance, for the people of Ft. Wayne always responded loyally and gladly. At the close of the service we retired to the basement where we had a time of real fellowship together. Our ministry in Ft. Wayne shall always be a delightful memory to us because of the earnestness and the willingness of our good people there.

There were several speeches made by prominent members. Rev. R. Paul Miller, Secretary of the National Home Board and his good wife were there, and to forget to mention the Office Secretary of the National Home Board, Mrs. Louise Kimmel.

After a brief response by the outgoing pastor we all joined in singing, "Blessed Be The Tie That Binds," after which they all wished us a very good journey and "God Speed" to our work for Christ Jesus our Lord.

Martinsburg

Having arrived on the field the 7th of September, we found the people anxiously awaiting the arrival of the pastor. We found the people of Martinsburg very hospitable, kind and sympathetic. Our furniture did not arrive until the 14th, just one week after we had arrived.

Our work is not confined and limited to Martinsburg, but includes Raystown as well as Yellow Creek. Martinsburg as well as Raystown are most promising although Yellow Creek is a small mountain hamlet and the people are anxious for the "sincere milk of the Word." Great things are expected of these churches. BRETHREN PRAY FOR THESE CHURCHES AND FOR THE "WORD" as it constantly goes on.

In Martinsburg we preached our first sermon on the 8th of September, as pastor. The church was well filled, many souls were fed and together we had a time of rejoicing in the Lord. The School is a growing institution. We had an attendance of 59 the first day. This School is in the hands of a man who is very capable and above all a man who knows the Lord and is desirous that others should know His Saviour. I write of J. E. Dilling. He is assisted by a splendid corps of workers very efficient.

The following Sunday evening, Sept. 15th, we preached our first sermon in Raystown as their pastor and again we had a fine attendance. Here too we had a blessed time together. Here the Bible School is in competent hands. W. C. Davis is our superintendent.

On September 29th we held our first service at the Yellow Creek church. Our people here deserve much commendation for the zeal and effort put forth in keeping their church doors open. They have had a hard struggle and God alone is able to reward them for their efforts. This is the spirit that keeps the church alive.

We moved into the parsonage which is located at Martinsburg and here we found the parsonage renovated completely—papered and painted inside from top to bottom; it certainly is lovely.

On September 20th, a reception was held in the church at Martinsburg in honor of the new pastor. The Raystown and Yellow Creek churches having been invited. A fine program had been arranged by the W. M. S. "Thanks to our good ladies." The ministerium of the town was invited and their wives. Some very fine speeches were given by those present. Refreshments were served in the basement.

Then to climax the evening a large donation was brought into the parsonage. Groceries and canned goods in great quantities were brought in, covering the biggest part of the kitchen floor space. May God richly bless all who so freely contributed and may this be the beginning of a real time of fellowship, with Christ in our midst leading us even as Israel of old was led and guided; so may the Holy Spirit have His way in our hearts and lives.

BRETHREN, REMEMBER US ALWAYS IN YOUR PRAYERS.

STANLEY F. HAUSER,
Martinsburg, Pa.

LOREE, INDIANA BIDS FAREWELL To Rev. and Mrs. D. A. C. Teeter

The Loree, Indiana, church and community joined in bidding farewell to Rev. and Mrs. D. A. C. Teeter on Tuesday evening, September 24th, when about 200 people were gathered in what proved to be the outstanding social event of the year. Rev. Teeter was bringing a seven year pastorate to a close and the church in order to show its appreciation of his services and the services of Mrs. Teeter planned this surprise event.

A program was held consisting of a stringed quartet, prayer and scripture reading, a vocal solo with accordeon accompaniment, another vocal solo, a

reading, a talk by Mrs. Walter Gable in appreciation of the services rendered to the church by Rev. and Mrs. Teeter. Mrs. Gable spoke also of her friendship of thirty years duration, during a part of which time when Mrs. Gable's father, Rev. John Fox, was pastor of the Brethren church at Akron, Indiana, the Teeters were members of the Brethren church at that place, having been led into the church by the preaching of Rev. Fox. Walter Shinn, superintendent of the Sunday school, gave a few well chosen remarks regarding the appreciation of the Sunday school and the church of the retiring pastor and his wife and then presented them with a generous check, following which the Teeters both responded with short talks.

Later all retired to the basement of the church where refreshments of ice cream and cake were served, and a happy social hour was spent. The Teeters had made many friends in the church and community and they will be greatly missed.

Rev. Teeter preached his last sermon for the Loree church on Sunday, September 29th, and the following Tuesday they had a sale at the parsonage and disposed of most of their household goods, preparatory to starting the next morning for Oakland, California.

Re-written from a newspaper clipping.

ILLIOKOTA DISTRICT CONFERENCE

The Illiokota Conference is now history, and this "history" was made on September 24 to 26, 1935. True too, that there was preparation on the part of the Program Committee, the Officers, and the local people of the Carlton Brethren Church, near Garwin, Ia., where the sessions were held.

There are only ten churches in our District, and all but two of them sent delegates, or representatives; some having to make a drive of more than 200 miles to be there. The closest church to Garwin is about 60 miles.

The addresses by E. M. Riddle on the opening night, by G. T. Ronk, Dr. Wm. S. Bell, S. C. Henderson on the following days had the true Scriptural tone to them, and echoed just what the Brethren people have stood for, for more than two centuries of time.

The devotions and Bible studies, by Brother John Garber, Wm. A. Gray, Vernon Schrock, W. R. Deeter, Russell Tallman and Dr. McCartneysmith were helpful and uplifting to all.

The Conference enjoyed the presence of Dr. C. L. Anspach, President of Ashland College, and his addresses were deeply appreciated from the standpoint of learning what the New Plan for the College is, and its bright outlook for the future.

Dr. J. C. Beal, Secretary of Publications, was also present and made some things clearer concerning the workings of the Publishing Company, and of

what some of the new plans for it were.

Miss Mary Emmert was busy giving addresses, information, and relating her experiences on the African Mission field. The W. M. S. of the District presented her with a nice gift of money, for her personal use. But true soldier of the Cross, that she is, she asked them for the privilege of using it for the Yaloke Station, where she labors, in the heart of the Dark Continent.

The song services and special numbers were all inspiring and uplifting. Good old Gospel hymns and singing always moves the soul toward God, and to engage in them with others tunes us with the Infinite. What joy and comfort they bring. Praise the Lord.

A movement is on foot to help in some way, by the Mission Board, the few weak churches in the District. Some of the men will visit the fields sometime this fall. We hope these places can be saved for the Kingdom.

All delegates and others were cared for in the country homes round about. Though this is a country church, located five miles from town, it has an

open field for its constituency. All visitors were well cared for and none could have done better than they, though one day and night was rainy and muddy roads greeted most of the people. Outside of a few getting "stuck" in the mud, all faced the situation with brave hearts and minds, and came out on the side of victory.

Brother and Sister Wm. Gray, host and hostess of the Conference, are to be highly commended for their sweet disposition as they endeavored to see that everything was in order, and all cared for. Every attention that could be offered was rendered by them and everyone appreciated their efforts. All had a good word to say for them. THANKS, very much for what you did for us.

The 1936 Conference will go to Lanark, Illinois, and will convene around October 1st.

All the new officers will be reported in the Brethren Annual.

Respectfully Submitted,

W. R. DEETER,

Secretary-Treasurer

From Other Pens

WILL ROGERS

By Edgar A. Guest

He made no boast of anything.

He served no narrow ends.

He talked with working man and king

And claimed them both as friends.

His was the great and generous soul

That looked at life and saw it whole.

He made no fetish out of gold,

And paid small heed to fame.

He wished the love of men to hold

Rather than world acclaim;

But winning both he went his way

The self-same man as yesterday.

His was the gifted mind to break

The rules the pedants keep.

He knew the anguish and the ache

Of griefs that make men weep.

Wisdom correct oft cold appears

His was the speech of smiles and tears.

Now, as for him we sound the knell

And prayers are softly said,

Home goes his gallant soul to dwell

With all earth's noblest dead.

A man whose every act was good

Because men's needs he understood.

—Long Beach (Cal.) Press-Telegram

SENTENCE STIMULANTS

A man who by hard work and thrift and fair play has been able to build up a sizeable fortune, who has time to play, time to work at community projects, and promote idealism has peace of mind and is one of the types all America delights to honor.

15-year old: "Dad, if something real isn't done for peace soon I'll be going to war in about five years just because someone is bull headed or greedy."

Some men are community assets because they are able to so manipulate things as to give others employment. Other men bless their towns because they can so manage themselves as to furnish others a stimulus to happy, wholesome living.

Jesus leads us on to the day of peace. He is the Prince of Peace. But peace can only come when selfishness is crucified, and love rules in the heart. The enemies of peace in the world today, are men and women in whose hearts selfishness reigns. They are worshippers of things with a human and passing value.

Signs of the Times

(Continued from page 2)

international justice. Read Isa. 2:2-4 for the final solution. But in the meantime, statesmen must keep on trying. And we as Christians should pray earnestly for them.

Reichsbischof (State Bishop) In The U. S. of America?

Thou therefore endure hardness, as a good soldier of Jesus Christ.—II Tim. 2:3.

The old battle of the ages is on again in Germany. The controversy is around the question, whether the state is supreme in all things. The pagan concept, that the state is the final authority in human life, is rearing its ugly head. It is the old monster, which called for the "Church of God Patriots" to resist, at the price of their own blood in all ages. The Church in Germany is reliving

what our Anabaptist forefathers pass through three or four hundred years ago. Loyalty to the Scriptures as the final authority was their watchery—pope, no cardinal, no king or dictator in the realm of the spiritual. The right they conceded to the "powers that be" was the right to curb the wicked and ungodly, to direct political affairs for the common good, and to regulate the fanaticism of religious bigots, whose attitudes were harmful to the welfare of others. They held that Jesus Christ was the Supreme Lawgiver, and the King of the Church.

Complete separation of the church and state was their ideal. These Nonconformist churches of bygone days never took orders from the state, government, or king. In their blood was an eternal insistence that the state shall only rule in affairs political, and let the church alone. They were God-patriots, putting allegiance to God ahead of allegiance to Caesar. They stood for freedom of conscience, and complete divorce of Church and State. How they suffered for that! What prices they paid for these precious ideals and principles! They faced mockery, firings, whippings, iron bars, drownings; they were burned at the stake and pulled on the rack, but they held to what they believed. And it may be said to the eternal credit: *Never once in their bitter, bloody history have they stuck to their persecutors or persecuted any other faith.* That is patriotism lit by the divine torch—the Spirit of God. This unpopular group have ever been the "Irregulars" in the army of God. They endured hardness. Today, we have reaped the blessings of their sacrifices and tears.

Nazism, a form of Fascism, is beginning to eat at the heart and vitals of the Church of God in Germany. The state intends to dominate all in all. The hats are off in respect to the Hitler regime, for curbing the deadly virus of communism, but this would be possible without curbing freedom of speech or freedom of conscience.

The question that looms on the horizon in other parts of the world, including the United States of America, is whether Fascism will rear its bloody head in our country. Usually, a long line of offenders before the march, such as the late Supreme Court decision refusing citizenship to some folks of good character because for conscientious reasons they could not take up arms. Also, refusal to allow those opposed to military training for war, the privilege of education in state universities. These and other attitudes tell which way the wind is blowing. Already, we have increasingly regimented denominational activities, synchronized movements, joint efforts, all of which allow governmental tactics, and authority. To come at this to a "Reichsbischof" is not as impossible as some think. Yes, in that case there will be people marching the streets in

protest, but that will not be a new thing in history, either. Our past records in Anabaptist and Mennonite history tell the same sordid story. The news from Germany tells the same story. Liberty and freedom of conscience are lost by degrees.

The hour calls for iron men, good soldiers, persistent men, fearless men who are not afraid to bear their testimony. The men of Menno Simons' group knew no discouragement; they fought through the snows of Russia, they climbed the mountains of Switzerland, they pleaded their cause in the streets of Leipzig, and on the dikes of Amsterdam. They flew to the gates of death with colors flying, staunch "Patriots of God" until the end. They were the pioneers of a better day. May we, for our posterity, arouse ourselves in our day. May we send men up and down our land to awaken our fellow citizens and church members of other bodies of the enemy at our door. Let us do more than cry, "Wolf, wolf." Wolves can be killed, and their hides tanned. They are better tanned and civilization makes better advances when they are dead. Be a good soldier."

—Christian Monitor.

OUR LITTLE READERS

WHEN IT COMES TO RAINY DAYS

*The barn-yard birds are very queer,
Their songs are not so sweet,
But they're very interesting,
Especially their feet.*

*The duck wears rubbers all the time,
She never can get wet,
And even when it's raining,
She never needs to fret.*

*She 'bout drowns herself in water,
Just plunges clear in deep,
And then she bobs right up again,
A dry and silken heap.*

*I think I'd like to be a duck,
And never have to fret,
'Bout rain-coat or rubbers,
Or, ever getting wet.*

*Maybe, I would rather,
Not "quack," but simply talk,
And I wouldn't care to waddle,
I would much rather walk.*

*But the duck has big advantage,
When it comes to rainy days,
For she "quacks," and "quacks" and
waddles,
And plays, and plays and plays.*

—Rose Seelye-Miller.

PETER PAYS HIS WAY

By Emma Gary Wallace

Don had lots of fun with his new pony, Peter. When the weather was fine, he would either ride ponyback or like, his Aunt Flora's hired man, would hitch the stout little creature to

the little buggy, and Don would go for a drive. He usually went up a side road where there was very little travel, and he was careful even at that to keep to the right-hand side of the road.

Sometimes he would go up a little way and turn into the big fair grounds where there was a race track, which was a mile around. It was fun to drive there, for the road was good and he had it all to himself.

If for any reason he had to go up town, Mike or his Aunt Flora would ride with him in the comfortable little carriage. Don liked to handle the reins himself and he soon became quite skillful in turning around or backing up as the case might be.

Peter soon learned to follow his master and even to stick his soft velvety nose into Don's pocket in search of sugary lumps.

"That horse sure has a sweet tooth and it aches most of the time," Mike was fond of saying.

But Don was willing to save his pennies and buy sugar for Peter instead of candy for himself.

The pony had to be fed and watered three times a day, and Don soon got so that he could give Peter his hay and grain and lead him to the watering trough.

Sometimes when the pony was out he would run and frisk about and not let his young master catch him until Don was almost out of breath. Then he would stand right still as much as to say, "I was only fooling!"

Mike used to like to joke with Don about paying the pony's board. "It costs money to keep that horse," Mike would say, "and we ought to make him work to pay part of the money."

But Don couldn't think of anything which the pony could do. Sometimes he would drive on errands for his Aunt Flora but of course that didn't count.

One morning Mike had to go away and he was not to be back until it was time to milk the Jersey cow in the evening. Don played around and when his Aunt Flora said her head ached, and she was going to lie down, he took pains to be very quiet. Several times he tip-toed in to see her, but there was nothing he could do.

Toward noon as he went into the kitchen to get a drink, he thought he heard some one call from upstairs, "Don, Don, please come here!"

It was his Aunt Flora's voice. He ran upstairs quickly and was quite frightened to see her very white and in great pain.

"Call the doctor, Don," she begged, "his number is 335. Tell him Miss Flora Dean is very sick and will he please come at once."

Don ran down to the telephone repeating the number again and again to himself so that he would not forget it. He often used the telephone and he knew just how to do it. But this time he could get no answer. The line was dead. That is, there was no singing sound, for it was out of order.

Don didn't know what to do. He had

left the kitchen door open when he came in and just at that moment a cream colored mane, two bright eyes and a soft brown nose were thrust through the dining room door, where the telephone was located. Peter had followed his master into the house. Suddenly Don got an idea. He ran upstairs.

"The telephone is out of order, Aunt Flora," he informed her. "Please let me ride Peter down to get the doctor. I know where he lives, and I'll be very careful."

It was not a great way to Doctor Hazard's house, and after hesitating a few minutes, Miss Flora consented.

"Do be careful, Don," she warned, "and come right back. Remember to look for automobiles at all the cross-ings."

Almost more quickly than it takes to tell it, Don was on Peter's back, and away the two of them went. He was not long in reaching the doctor's house.

"Well, well!" exclaimed Mrs. Hazard, "that's too bad! The doctor just went up to see old grandpa Smith. His rheumatism is bad today and the Smiths have no telephone. It is a mile up the main road."

"Straight ahead?" asked Don, eagerly.

Mrs. Hazard nodded.

"I'm going to get him," she said, and away Don cantered.

The doctor was just leaving the Smith home when Don spied him.

"It is a good thing you came after me," he said, "for I thought I might as well go farther on and see another patient while I was out this way. That's some pony you've got, Don. Come along back home. I'll go straight ahead and see what's the matter with your Aunt Flora. But I think it's one of her bad attacks that she has sometimes."

"And wait a minute," ordered the doctor, "just go into the drug store on Main Street, and tell the druggist I sent you in for this medicine and that it is for Miss Flora Dean. Bring it along with you."

The doctor wrote something on a paper pad. Don knew where the drug store was and he stopped and got the medicine, glad to be able to do something for his aunt, who was always so good to him.

It was not long before he was on his way home. He hadn't gone very far when he was stopped by some queer-looking people.

"Give us your pony, little boy," an old woman with a red scarf over her head whined. "Give the poor old woman your pony, and you will always have good luck."

Don was frightened. He didn't want to give Peter away. Besides he was in a hurry to get home with the medicine, and he didn't know what these people might do if he refused. Some of them, especially the men, looked capable of being very ugly.

"Please," Don said to the gypsy woman, "I can't give you my pony, and my Aunt Flora is sick and I must hurry."

But the woman only laughed and tried to grab Peter's bridle, and a man with a big black moustache said something Don couldn't understand and started to help her. Don knew that there was one thing that would make Peter jump, for he had once been in a circus. That one thing was to shout, "Stop, stop." At that signal he had been trained to rear up on his hind legs and whirl around several times rapidly and run.

Don shouted "Stop—stop," as loudly as he could, but this time Peter ran in the opposite direction from where Aunt Flora lived, and in a few minutes was back on the Main street of the little town.

Don told some one what had happened to him, and that some one told the sheriff, and the sheriff went out with Don and notified the gypsies to leave that part of the country at once, and if they weren't on their way right off he would lock them up.

Then the sheriff went right on with Don and Peter. The doctor was beginning to wonder why Don didn't come, for Miss Flora needed the medicine.

"It was just as I thought," he said, "one of her old attacks and the severest one I ever saw her have. It was lucky for her that there was some one to come for the doctor and bring the medicine—"

"And put the thieving gypsies to flight," added the sheriff grinning. Don, I think your pony has paid his board for a long, long time, for what he has done today."—Selected.

THE TIE THAT BINDS

YARIAN-ABELL—At eight o'clock, Sunday morning, September the first, Earl Yarian and Ellen Abell were united in Holy Matrimony at the Pastor's home in Warsaw, Indiana. Mr. Yarian is a member of the Brethren church at Roann, while the former Miss Abell is a member of the Christian church at Rochester. Our prayers and best wishes go with this young Christian couple. We have confidence that the home they establish will be a real Christian home. May the Lord bless them.

L. E. LINDOWER

MILLER-McCLELLAND — At the home of the bride's parents (Riverview) Harold O. Miller and Miss H. June McClelland were by me united in the holy bonds of wedlock. These young folks are members of our Sunday school group. The prayers and best wishes of our church and Sunday school folks go with them for success and happiness in their new life together.

SAMUEL H. BUZARD,
North Vandergrift, Pa.

MARDIS-CHAPPELL—Sunday evening, September 14, 1935, at the home of the bride's parents, Mr. and Mrs. Thomas Chappell, of North Vandergrift, Pa., Dean Elsworth Mardis and Miss Margaret Mae Campbell were by me united in marriage in the presence of a number of friends and relatives. After

the ceremony a wedding supper was served. These young folks came from North Fork, near Johnstown and will make their home in that vicinity. The bride has lived with her sister, Mrs. Clovin McDermot of North Vandergrift, where she attended the local high school. A host of friends, both in the church and in the community wish her and her husband success and happiness.

SAMUEL H. BUZARD

HARMONY-MALLES—On Saturday evening, September 21, 1935, Franklin E. Harmony and Miss Evelyn E. Malles were united in the bonds of holy matrimony. The ring ceremony was used and was performed by the writer in the First Brethren Church of Waynesboro, Pa., in the presence of the immediate families and close friends. The bride is a graduate of the Waynesboro high school and of Garfield hospital in Washington, D. C. For the last four years she has been a member of the nursing staff at the local hospital. She is a faithful member of the Brethren church. The groom is of the Lutheran faith. The best wishes of the many friends of these young people go with them. They will make their home in Greencastle, Pa.

W. C. BENSHOFF

IN THE SHADOW

HILL—Mrs. Margaret Hill, born in Somerset County, Ohio, on November 1, 1859, passed to her reward on July 8, 1935.

She came to California 42 years ago from Hudson, Ia., locating in Fontana, where she made her home for a few years before coming to La Verne, where she had resided for 34 years. She was one of the quiet, well-loved figures of the church and the La Verne community.

Surviving relatives are one son, Carl Hill of La Verne; one brother, George Nicholson of San Bernardino; three grandchildren and one great-grandchild.

Funeral services were held at the First Brethren Church, La Verne; the pastor, Brother A. L. Lynn officiating. Interment was in the Oakdale Cemetery, Covina.

SCHADE—Mrs. Martha Schade went to be with the Lord Thursday evening, September 12, 1935. Funeral services were held at the Kelly Funeral home in Warsaw, Indiana, on Saturday, September 14, 1935, with the undersigned in charge. Mrs. Schade had been in failing health for several years, passing to her reward at the age of eighty-three. It was her pastor's privilege to visit her in her son's home in Warsaw where she was confined. She was always found interested in the Bible and spiritual things. She was for many years, a member of the Brethren Church. Her husband, Christopher, preceded her in death about twelve years ago. Her son, William, and family reside in Warsaw, where they are members of the First Brethren Church. She has two other sons surviving, one in South Bend and one in Indianapolis. She is now with the Lord, free from the cares, sickness and sufferings of this world.

L. E. LINDOWER.

TENNANT—Mrs. Ella S. Tennant daughter of Henry and Margaret Garber, was born in Warsaw, Ind., March 24, 1884, departed this life, September 22, 1935. Surviving are her husband Walter, one son, Harold, one grand daughter, three brothers, Ralph, George and Carl Garber, two sisters, Mrs. Nellie Petro and Mrs. Arthur Petersen, one half-sister, Mrs. Blanche Rober and a number of nieces and nephews. She was enrolled in the First Brethren Sunday school in Warsaw and became a member of the church here. Later she moved to LaPorte, where, although connected with another church, she continued an activity of Christian charity and acts of kindness, especially for orphan children. Funeral services were held in the Warsaw church, September 24, with the undersigned in charge. May the Lord comfort the hearts of those who mourn her loss, and may He carry on her Christian work through the lives.

L. E. LINDOWER

ANNOUNCEMENTS

ELLET, OHIO

The Brethren Church at Ellet, Ohio will observe communion service Sunday night, October 13th. All members and visiting Brethren are invited to share this fellowship with us.

R. E. GINGRICH, Pastor

FAIR HAVEN CHURCH, Near West Salem, Ohio

The Fair Haven church will have their Rally Day and Promotion service on Sunday morning of October 13th beginning at 9:15 o'clock. In the evening at 7:30 the fall communion service will be held and a cordial invitation extended to neighboring churches and fellowship with us.

HILL MACONAGHY, Pastor

LINWOOD, MARYLAND

The Brethren Church of Linwood, Maryland will hold their communion October 27, 1935, beginning at 7:30 P. M. A fraternal invitation is extended to all Brethren people. Come. Cheer with your presence.

J. L. BOWMAN, Pastor

FIRST BRETHREN WAYNESBORO, PA.

The First Brethren Church Waynesboro, Pa. will observe Holy Communion Sunday evening, Oct. 20, at seven o'clock. This will be Holy Coming Day and all members of the church are urged to be in attendance at all services. Dr. Chas. A. Bame will with us and continue for a period of two weeks in a series of revival meetings. Neighboring Brethren are invited.

W. C. BENSHOFF, Pastor

ASHLAND, OHIO

The Ashland Brethren church will observe their fall communion on Sunday evening, Oct. 27, beginning at 7 o'clock. All members are urged to be present and neighboring Brethren and Christian friends are cordially invited.

WILLIS E. RONK, Pastor

W. M. S. DEPARTMENT

The Lord giveth the Word: the women that publish the tidings are a great host—Psalm 68:11.

Material which formerly appeared in Woman's Outlook.

Slogan—"Living to Learn, Learning to Live"

The Church Advancing on Her Knees

Rev. H. W. Koontz

THE CHURCH OF JESUS CHRIST has an unusual and unique way of extending her borders. Nations, to win more territory, resort to their armies and navies. Italy appears at this present time to be an illustration of this fact. But the church needs no armies for she has a better way, it is the way of prayer.

For nineteen hundred years this way of prayer has been tried and tested. It has stood every test. Before the praying church nations have humbled themselves, the stygian darkness of superstition and ignorance has fled away and Satan-bound men and women have been freed from sin's awful slavery.

Now we must ever keep in mind that such power is not in prayer itself but in the God of Omnipotence who has commanded his church to ask of Him great things and who has promised to answer by doing mighty wonders for the church. John 14:13, 14. Curious thought! The church on one end of prayer and God on the other! Let the Church once again grasp this stupendous fact and she will become as invincible as she was in the early days of her history when in a remarkably short time the whole known world felt the impact of her message.

But sad to state she has somehow lost sight of the fact that permanent advance must be made through prayer. Methods practiced by the world have been substituted for the power of God. To her shame she has some times used armies, many times resorted to political intrigues, questionable publicity and high pressure salesmanship methods. And what have been the results? Disillusionment, discouragement andrenchment! We see the appalling spectacle of the church trembling before unfavorable world conditions, afraid to go forward, satisfied to "Hold the Fort" when she has at her command all of the power God necessary to give her a decisive victory in every battle. Such action is a disgrace to the church of Christ. It is more than that, it is a direct blow at God's power for it is a denial of that power.

Let us not lose sight of the value of "knee action"

within the church let us briefly consider the following points in its favor.

First, prayer is a means of *keeping the church faithful to her task*. The word of God clearly reveals the reason for the existence of the church which is that of bearing witness to the world of the saving work of the Lord Jesus Christ. Tremendous are the forces that would divert the church from this God-given task to exploit her for lesser things. These forces she must resist but it cannot be done in her own power. God's power is needed and it comes through prayer.

Secondly, prayer is necessary in order that the church will carry out her divine commission *according to the revealed plan of God*. This plan is found in the Bible. There it is to be found in detail. But it is so easy to know God's way yet not follow it. One illustration will suffice to show what we mean. The church needs money to carry on her work. God knows this and therefore placed in the Word the method whereby money should be obtained. Yet many churches have totally ignored God's way and have turned to an hundred and one plans and schemes that are in direct violation of His Word. These man-planned methods cheapen and degrade the church and retard her in the work of performing her ministry.

Prayer will go a long way in overcoming such sins within the church. It will lead members to see that God's ways are always the best ways.

Thirdly, prayer will ever keep the church mindful of the fact that it is *God's power and not her own that will give her victory*. Prayer is not power, it is the means of obtaining power. The very act of praying then is a sign of man's weakness and God's power. The cry of a mother to God in behalf of her daughter whom the doctors have given up illustrates this point. The mother cannot heal her child; she can only call upon One who can. The Laodicean church of Revelation 3:14-22 evidently was not a praying church. If it had been it would never have boasted thusly, "I am rich, and increased with goods,

and have need of nothing." The praying church will ever be kept free from the Laodicean spirit of pride and self-exaltation.

Fourthly, the church that moves forward on her knees *will never fill up with worldliness*. The contact with God will be too close for such a condition to ever prevail. The light of the face of Jesus Christ will be so bright that worldliness in contrast will be exposed in all of its filthy and dirty forms. Such a church will never be guilty of such a sin as worldliness.

Summarizing, the church in order to evangelize must keep herself faithful to her task. She must evangelize according to the plan of God. Her power must be God's and not her own. She must keep herself "unspotted from the world." And in order to do these things she must be a praying church.

Roanoke, Va.

If God be your partner, make your plans large.

—D. M. MOODY.

CHARACTER

"He that walketh uprightly, walketh surely: but he that perverteth his ways shall be known."—*Proverbs 10:9*.

Character is the crown and glory of life. It is the noblest possible possession, constituting a rank in itself. It dignifies every station, exalts every position in society, and exerts a far greater power than wealth ever does, while it brings none of wealth's jealousy or envy.

—CHRISTIAN INTELLIGENCER.

WORSHIP PROGRAM

NOVEMBER

Topic: "Evangelism and Extension"

(A Study in Church Advancement)

SONG: "Hold the Fort."

Ho, my comrades! see the signal, waving in the sky!
Reinforcements now appearing, victory is nigh.

REFRAIN:

Hold the fort, for I am coming, Jesus signals still;
Wave the answer back to heaven, by thy grace we will.

See the mighty host advancing, satan leading on;
Mighty men around us falling, courage almost gone!

See the glorious banner waving! hear the trumpet blow!
In our Leader's name we'll triumph over every foe.

SCRIPTURE: Eph. 4:1-7.

PRAYER.

BUSINESS.

PRAYER.

BIBLE STUDY: "Jesus Christ in the Book of Hebrews."

SOLO: "The Church's One Foundation."

TOPIC: "The Church Advancing on Her Knees."

POEM: "The Second Mile."

SYMPOSIUM: "Has Old-time Evangelism Failed?"

TOPIC: "The Brethren Church in Large Cities."

ROUND TABLE DISCUSSION.

BENEDICTION.

Bible Study--Jesus Christ in the Book of Hebrews

Rev. A. V. Kimmell

THE STUDIES IN THIS BOOK have brought us to the last chapter. It is a great book. There has been only time for a few of the outstanding lessons but we hope that a desire to study the verses for more of the meat of the Word has been created.

Chapter twelve appears to have reached a solemn conclusion, then the apostle appears to be unable to separate himself from his theme nor to forget his people, so preacher like, he adds another chapter, in conclusion.

3. *The Believer's Walk*—concluded.

a. Excelling in Christian duties Vs. 1-4.

Brotherly love, hospitality and chastity are included here. In all the turmoil of those early years brotherly love among believers is taken for granted. It is just as much expected today but is it practiced?

This kind of love for each other would make one very hospitable to strangers, a courtesy many have forgotten. Recall how Abraham entertained the Lord and Lot entertained angels scarcely recognizing whom were their guests. Then the marriage relation is upheld by the Word. The loose practices of today resulting in separations and divorce are altogether condemned.

b. The Believer's manner of living Vs. 5-7.

Here the word conversation means manner of living so it includes more than just talking—it includes living. A great destroyer of right living is covetousness—a sin of which many church members are guilty without knowing it and perhaps without realizing to know about it. If covetousness were rightly yielded to the Lord then contentment could come in

dwell. A contented Believer is a great testimony to the Lord for his life proves his trust in the Lord. Others know that the promises of the Bible are true to him. Such a Christian does not depend upon himself. His help is from God.

The Lord Jesus Christ and sound Doctrine Vs. 8, 9.

Here we have another picture of the Eternal Christ who by His incarnation became the God-Man. While Eternal He has a yesterday, a today and a tomorrow. Yesterday had no beginning but it ended at the tomb. Today begins with the resurrection and continues with the second coming. Tomorrow begins with the second advent and has no ending. Jesus Christ is Lord, Prophet, Priest and King. He is the Rock established forever. WHY BE CARRIED ABOUT WITH FALSE DOCTRINES which deny that Christ is God? A Believer can be established for His Word is forever settled in heaven.

Christ's sacrifice of Himself became the altar at which Believer's worship. Vs. 10-16.

Christ is the Believer's altar. Wonderful was His life but more wonderful was He in His death. Not until His death and resurrection did He become the altar. This altar is erected for "whosoever will" but only those who believe can bring a sacrifice to it. Those who only magnify His life and praise His sacrificial death have no right to eat. Only His own blood without the gate Christ sanctifies the people. "Therefore let us offer the sacrifice of praise continually."

Obedience to spiritual leaders. V. 17.

This verse needs special emphasis for the present hour. Two facts are presented. Let us reverse the order: First, a great responsibility is placed upon spiritual leaders. Elders, pastors, teachers, all who are called as God's ministers here is an overwhelming responsibility. *Called to watch over the souls of the flock.* Your ministry is a guardianship of human souls. Souls saved or lost throughout an eternity. How dare you prepare a lesson or a sermon carelessly? How dare you give out something other than the pure unadulterated Word of God? Remember that you must give an account before God and the

bishop and the shepherd of souls. This account will not be rendered before a human judge but before Him to whom all judgment hath been committed by the Father. Second, many church members today are rebellious and some are absolutely lawless. They will not obey Christ, they will not obey the Bible, they will not listen to the pastor. If corrected for sin or reproved for carelessness or worldliness they will move for a change of pastors and try to find one who will let them do as they please and still call them fine people. "We will not have this man rule over us," is the spirit of the church, too often. Read the text again, "Obey them which have the rule over us," is the spirit of the church, too often. Read the text again, "Obey them which have the rule over you." No, your case is no exception. You are commanded to follow spiritual leadership.

f. The conclusion and benediction. vs. 18-25.

Note the touches of human interest. After all the great apostle was yet a man, "Pray for us." Pray that I may be restored to you the sooner. Timothy has been given his liberty. The whole suggestion is that of imprisonment at Rome. What encouragement, Timothy has been released, perhaps I shall be also and then I will see you. Give my regards to the elders and all the members, saints. We of Italy send our greetings. What human interest. We can find no better way to close our studies of this book than with its own benediction, "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

Note: The last several lessons have been written while the writer was making a tour of the churches in South America. Knowing the interest of the W. M. S. in our missions perhaps it will be of interest to add that the Lord has wonderfully blessed in the reorganization of our work in Argentina and that the following year should see much progress made at all of the points where services are being held.

Philadelphia, Pa.

The Second Mile

A Friend

My way was weary, the day was long,
The night was dreary, without a song;
My feet were bleeding, my limbs were faint,
My soul was mourning its sad complaint;
I bore no beauty, no spot of rest,
My aching head found no comforting breast.

The foes of my soul besieged me sore
With alluring enticements, o'er and o'er;
To my wavering mind they called away,
Through the colorful hues of a dazzling day;
Beset was my heart with a deep desire
For a path and a way free from duty's tire.

Why should I labor and toil the day
While others went on in their gleeful way
So free from burden and tasks so dire;
My shoulders galled as if with fire,
They, living for self and self alone,
The cares of others my burden stone?

Then through the din and heat of the strife
Came a voice to me all athrill with life.
It cried to me of the better road
E'en though 'twas traveled beneath a load
Of burdens of others that taxed me sore,
Crying, "Follow thou Me—I have gone before."

As I looked through the mists 'fore my clouded eyes
A hill and a multitude seemed to rise,
Clad in the beauty of mountain green,
Dressed in the splendor of this world's sheen,
But rising above the show and the dross
Rose the ghastly form of a blood-stained cross.

And on that cross, forbidding and cold,
Hung a face that had been with God, of old;
Those nail-pierced hands, that thorn pierced brow
Called mutely to me as none else could, I trow;
It spoke of the path; rough, stony and cold
Leading onward and up, to the gates of gold.

So now, wherever that path may lead
In the valley of duty by word and deed,
The call of the Master who went before
Still rings in my ears, as in days of yore,
Yet calling me on in the way of love
To lift others up, to the throne above,

I'll follow my Lord though dark the road;
Though heavy and irksome the heartbreaking load
For His loving voice cries, "I say unto thee
Whate'er be the task, son, follow thou Me."
He traveled the way: He marked the pace:
I'll do His will by the gift of God's grace.

The Brethren Churches in Large Cities

Rev. Tom Hammers

A LARGE PERCENTAGE of the American people constitute a constantly "moving population." As industrial and business activities are accelerated or retarded from one community to another, even so does the population fluctuate in these respective localities. Ease and speed of travel has done much to encourage these frequent movements, along with the ever prevailing cause of "necessity." Many Brethren people are numbered among the millions who yearly "move" from place to place.

Our losses in membership due to just such conditions are probably much greater than we realize. Nor can the Brethren church or any other church expect much immediate improvement. With the increasing activity of industrial monarchs toward the consolidation of industry and business, it means that many more Brethren will be forced to move to the larger cities in order to earn a livelihood. Many are the cities into which they will go, in which the name of the "Brethren Church" has little or no significance. These good Brethren will discover themselves "homeless" in so far as a church of their choice is concerned. They will either turn to another denomination and become absorbed within its ranks or drop the church entirely. Will the Brethren church meet this great challenge of caring for her shifting population or will she stand by and be satisfied to simply be a "feeder" for other churches? Is our cry against the menace of Atheism and Modernism in the cities and many churches today just

a campaign cry or do we really fear the dangers turning over the "spiritual children," reared under the care of the Brethren church, to the devouring wolves of the unbelieving world? My reader, this may become your personal problem someday, if it has not already caused you concern.

Our first obligation, therefore, in coming to the city of Cleveland, is toward those Brethren already within her borders. Upon the issuance of the call to all Brethren to join together, there came an enthusiastic response. Not because of its convenience but because it was most central for the majority of the Brethren people in Cleveland, we have gone into the city of East Cleveland for the purpose of establishing our first Brethren center, trusting that in the years ahead we shall see other similar works in the city of one million people. Upon the establishing of a permanent location in this community, we expect to see the distances of two to twenty-two miles greatly reduced as Brethren move closer to their church as occupation will permit. In the erection of a building and the meeting of all other physical needs in the manner of equipment, we plan to proceed with moderation. Just such problems as already mentioned to say nothing of the internal problems of a city like this, as mass movements of various races and religions, give us reason to move cautiously. Let us we shall plan to erect a comfortable and attractive place of worship in order to help us meet our second obligation.

This becomes the evangelization of the unsaved and unchurched. There are thousands of such within reasonable proximity to our work. In order to deal with this group we have organized a fine Bible school with a competent staff of officers and teachers. We have instituted a program of advertising which we expect to contact every man, woman and child within reasonable distance of our church. We spread the message of the gospel through the printed page, we look to the Lord to call out a people for His name. These we shall invite to join the brotherhood of the Brethren Church, among which many of believers they shall have the joy and privilege of obeying the Lord in the observance of those biblical doctrines so precious to the Brethren Church. We are not "ashamed of the Gospel of Jesus

Christ" which has been entrusted to us as our message in this place, nor are we ashamed of the Brethren church of which we are a part.

May the great fires of evangelism which burned within the hearts of the Christians of the first century and in the hearts of those men and women who came to America early in the eighteenth century to found the German Baptist Brethren church, be born anew in the hearts of the Brethren throughout America in this hour. Let us muster our forces under Christ, launch our attack upon the cities, the stronghold of Satan; and see the Brethren Advance from the Atlantic to the Pacific become a spirited movement of the thirty thousand souls who constitute our membership today.

Cleveland, Ohio.

"Has Old-time Evangelism Failed?"

A Symposium

WHAT DO WE MEAN BY OLD-TIME EVANGELISM? We mean that which dates back to the church of the first Century. It originated with Jesus Christ. It was inspired and directed by the Holy Spirit. It was biblical. God blessed it. It produced results. Souls were saved! In this evangelism, the Bible was given prime place. It was preached, taught, and lived. Sermons recorded in the Book of Acts are full of quotations from the Scriptures. Appeal was always made to the Word of God. Moreover, in the old-time evangelism, prayer was prominent. It has been said that every chapter in the Book of Acts either records a prayer or the record of a prayer meeting. In this evangelism, Personal Soul-Winning was employed. Every Christian considered it a privilege to win souls for Jesus Christ. Without being organized into bands, they just won souls. They sought to widen the circle of their influence for Him. They reached out after lost persons. Daily, at every opportunity, they testified and gave witness to the saving power of the Gospel. Then too, in this evangelism, the Holy Spirit was the Director. His leadership was followed, His counsel was sought, the Christian sought to be sensitive to his guidance. This old-time evangelism won in that day. Yes, and we believe it will win today!

Old-Time Evangelism has not failed! It always wins and wins! Whenever clap-trap methods are substituted for prayer and the Holy Spirit, there is sure failure even if there appears to be apparent success. Whenever modern schemes are substituted for personal influence and godly living, the counterfeit noses for results is most deceiving. But, let the Bible be given its rightful place, let prayer be

made in faith, let the saved folks live separate from the world and exert their influence personally, let the people of God be yielded to the Holy Spirit,—there will be triumphant success today as of old.

REV. CHARLES H. ASHMAN

Johnstown, Pa.

That the Christian world has largely departed from the old-time evangelism is best evidenced by the fact that hundreds of the old-time evangelists are not preaching in that field; that no tabernacles are being built in the smaller towns and cities; that most of our large churches have not had a real old-time revival for many years; that there is a moral lapse that has reached high places in our country and that levity, lewdness and baseness are on the increase on every hand.

Crime is overlooked, criminals are pardoned, gambling is licensed in some states, liquor is made cheap and respectable (?) and the common people do not seem to have a conscience awake enough to care or cry against it all. Something has failed but it is not the old-time evangelism: it is the lack of it.

The old-time evangelism can not fail because it has God back of it. His plans never fail. They never change. There is but one method of evangelism and any departure from that method is assured failure. It is because men became so heady and self-confident that the old method was forsaken and the above named results are the evidence of it all.

The old-time evangelism can not fail because it presents the only way of salvation. There is no substitute, no counterfeit. All else is not evangelism

in the true sense. It presents a salvation for the individual through the atonement by the blood of Jesus Christ. If it is less than that, it does not save; it only deceives.

Moreover, this old-time salvation presents the best Book to guide. There is no guide like the Bible for the saved person. It presents the best Teacher. Educators are now ready to admit that the methods of Jesus are best. Again, it presents to the saved, the best friend. One that sticks closer than a brother. One that goes through the valley of the shadow of death with us when we reach it. He is a real friend who can go where the doctor, nurse or parent cannot go. And lastly, (for lack of space) it assures the most satisfying, cleansing, purifying social, family and political life for a people that has ever been found. A one hundred percent Christian community has never been made yet; but the nearest approach to it is the best place to live. Heaven will be that. That is the final salvation of the old-time evangelism. Salvation from the guilt of sin, from the practice of sin and to final complete sinlessness is the only evangelism worth the name—and that is old-time.

DR. CHARLES A. BAME.

Ashland, Ohio.

Evangelism is God appointed, and centers in Jesus Christ. It is the faithful preaching of THE WORD, the church witnessing to the fact that Jesus saves. Evangelism through the church begun on Pentecost. It was a time of faithfulness on the part of believers, and the purpose of God was realized, the redemption of the lost. There have been since then epochs of spiritual revival and soul saving.

God would still save men through the preaching of the Gospel. True, this is the day of Apostasy, but God is faithful who has promised. Time brings changes. But throughout the changing scenes of time, God and His eternal purpose remain unchanged. Man continues unchanged in his need of redemption. No amount of material progress, culture or education carries man beyond his need of salvation in Christ. There is a sense in which evangelism is always the same. It is the same in that the love and grace of God are unchanging as God himself; the same in that the basic needs of the human soul are the same always and everywhere.

Evangelism is not an accident, but God's method of redemptive work. The Old-time Evangelism got results—believers were revived, prodigals returned, the lost were saved. Such evangelism was of the Holy Spirit. He still energizes and directs God's people. The evangelism of the New Testament is not complicated. Christ made the way of life so plain that the simplest among men could understand. There was no intricate program with Jesus.

Old-time Evangelism should be deliberately sought

and worked for. Prayer is the secret. Church must have a clear conception of its mission—must work in accord with God's plan and purpose. The work of leading the unsaved to a personal acceptance of Christ as Saviour and Lord is central in God's program. "The early disciples were not endowed with power from on high, until they were fully imbued with a sense of their commission." New Testament Evangelism must ever be held to the fore in the Brethren Church or we forfeit our right to existence.

Some essentials, A re-interpretation of Christianity. Discipleship. A deeper spiritual sacrifice. There is no substitute for self-sacrifice in the saving of the lost. There must be separation on the part of the believer. Separation not only from the world, but unto God. Not sufficient to be saved and purified but saved for a purpose. Let the believer say, "Here am I, send me."

REV. W. C. BENSHEW

Waynesboro, Pa.

It is told that after the Titanic went down, a returning ocean liner was unloading over a thousand passengers in New York City. A young man who spent most of his time lounging in clubs and cafes approached the old weather beaten pilot at the wheel and with a marvelous drawl asked, "Pilot, you think that steamships are going to be a success after all?" The pilot looked upon the poor young man with pity and answered, "Go ask the Captain." And today when timid souls who never crossed the street to bring a sinner to Christ ask, "Hasn't evangelism failed?" we feel like answering, "Go ask the Captain." Ask Jesus Christ if evangelism has failed. Ask Him if His gospel has lost any of its power. Ask Him if it ever failed to save the sinner who trusted it!

The only failure about evangelism today is what the church is failing to use it. The success of evangelism is not wholly measured by its visible results in conversions any more than the success of the sun is to be measured by the crops that grow. Just because a piece of land brings no crops does not make the sun a failure. If there is germ life in the soil the sun will awaken it. If there is a heart that will receive the grace of God, evangelism will make it manifest. Evangelism does for the souls of men what which the sun does for seed, it creates a condition under which life may spring up. But without the sun, or without evangelism neither seeds nor souls will come to life. The power and success of evangelism is never questioned by those who are engaged in it.

Ask the eight hundred souls who stood out for Christ in our meetings last year if they think evangelism has failed! Ask the wife of one man who was cruel to her, such a drunkard, so vile in his speech for forty years that his fellow workmen

to believe that Christ could change a man like and came to the meetings to hear him testify Christ! Hear his wife tell through her tears of that he is a transformed man and as gentle as a lamb and kind as can be. ASK HER IF SHE THINKS *old-time evangelism has lost any of its power! She'll tell you and quickly!*

Ask the business friends of the broker in Dayton, when he came to Christ, cancelled a law suit worth a thousand dollars he was about to win and asked the defendant to forgive him! ASK THEM *if they think old-time evangelism has lost any of its power!*

Yes, a thousand times no. What the church and the world needs today is more of that old-fashioned evangelism that makes the sinner to feel he is heading for a real Hell, that makes the worldly Christian rep in shame over a wasted life, and that moves careless Christian parents to set up the family altar and teach the children how to pray, and moves timid preacher to fear no man, nor the loss of his position to declare boldly the word of the Lord, no matter where it strikes.

Is that old-time evangelism preached from a pulpit that has the authority of God in its words, that preaches a perfect Savior for its only hope, a real Heaven at the end of life's race, and a burning hearted God who believed that all men out of Christ were hopelessly lost, that is needed today more than ever?

May God grant to the Brethren Church a new era of evangelism in the closing days of this age. If some are ignoring the Bible and chasing the butterflies of social experiments and bloodless religious schemes, let us follow His word, cast out on the right side of the ship and fill the net till it is ready to break!

R. PAUL MILLER

Perre, Ind.

This question has often been asked of evangelists in the field. Perhaps it would be better for us to consider what evangelism is not; and then what is meant by "Old-Time Evangelism."

Evangelism is not merely the holding of meetings under the name of evangelism. I am convinced that for every day there are many so-called evangelistic meetings that are far from what true evangelism is. Hardly a city of any size in this our day, where one can find a tent, tabernacle, hall or a church where some lopsided so-called evangelist is to be heard riding some pet hobby.

Then there are those who under the guise of evangelism hold meetings to tickle the ears of an audience, that desires to be amused only, to gain in a material way their primary purpose. This certainly is not true evangelism.

Evangelism is not, and should not be used to ap-

peal to carnal desires and aesthetic tastes. Nor is it merely to be a display of brilliant oratory, scientific music, sensational topics used as baits to lure people with such devices. Too many I am afraid look upon evangelism and some evangelists as those who accommodate their preaching to the newspaper level.

Paul's clarion cry down through the ages is still Old-Fashioned Evangelism, namely, "PREACH THE WORD." This is what true Old-Fashioned Evangelism is. To preach The Word of God—The Whole Word of God, the promulgation of the gospel in its fulness, is Old-Time Evangelism.

Now to answer our question, Has Old-Time Evangelism Failed? Let us ask a few other questions which no doubt will answer this one for us without any difficulty. Has God failed? Has the Word, His Word failed? Has Jesus Christ failed? You say no! Then I am ready to say that Old-Time, Old-Fashioned Evangelism has not failed.

A story has been told many times about a preacher who seems to be easily discouraged. One evening after a hard day's work, he retired most discouraged. His wife who in other times was able to cheer him was unsuccessful this night. In the morning the wife put on the dress of deep mourning and came down crying. Husband quite alarmed asked her with hurried words, "What's the matter?"

"Oh" replied his wife, "God died last night. He is dead. Oh dear, oh dear, what shall we do?"

"Wife, that's foolish talk. You know that God cannot die."

"But He must be dead, my dear. Last night you acted as though God failed you. If God has failed, then surely He must be dead."

Needless to say, the lesson was learned. And so we dare say, that when God fails, then we can expect true Old-Time Evangelism to fail.

The story of evangelism is the specific history of the cross of Jesus Christ. Throughout these centuries God has carried on His great work of evangelization through men. There is no question in my mind, but that men have failed in evangelism. That is, in the methods used and in the type of work which men have planned under the guise of evangelism. But Old-Fashioned Evangelism, the preaching of Sin—its universality, nature and consequences: Old-Fashioned Evangelism, the preaching of Redemption through the precious Blood of Jesus Christ; Old-Fashioned Evangelism, the preaching of Justification by Jesus Christ; Old-Fashioned Evangelism, the preaching of Regeneration—that the unsaved man is spiritually dead and must be "born again" if he is to be saved. This kind of Old-Fashioned, or Old-Time Evangelism HAS NEVER FAILED. This is the kind of evangelism that gave birth to Christianity. The lure of great audiences, eloquent preaching and soul-stirring music, does not constitute Old-Time successful evangelism. And we believe that all

these can be an asset to evangelism. However, we may have all these and not have Old-Fashioned, real evangelism. For I would remind you that Old-Fashioned evangelism can be successful without all these.

Has Old-Time Evangelism failed? No! For when men preach the Gospel, the Good News according to Divine condition and direction, (and not according to men's ideas) Old-Fashioned Evangelism can be and is just as successful and able to bring men to Christ in this our day as it has been able to do in the days past.

Will we dare preach the Old-Fashioned Faith—The Old-Fashioned Book in an Old-Fashioned Evangelistic way? The Challenge Is Ours! Will we fail? God cannot fail, The Book cannot fail, Jesus Christ cannot fail!

One soul is worth a world of gold. If we are not fishing for men, we are not following Christ.

GIVE ME A HEART LIKE THINE!

Dr. T. C. Horton

Give me a heart like Thine, O Lord—
A heart of love for all the lost;
Help me to use Thy blessed Word,
And follow Thee at any cost.

Give me a love for ruined men,
No matter who or where they are;
Thou gav'st THY life! Why should I then,
Not gladly with Thee have a share?

"Just follow Me," was Thy command;
I must obey, if I am true;
Loyalty to Thee is love's demand,
Should I be only one of few.

'Tis joy supreme for me to do
The work Thou didst commit to me;
And when life's little day is through,
Forevermore with Thee I'll be!

REV. LEO POLMAN.

Ft. Wayne, Indiana.

No doubt the background of thought prompting the question involved in this subject is the rather general failure of evangelistic meetings to attract the crowds and to secure the results which were common some years ago.

Evangelism in its essential operations is ever the same, whether it is Philip, "Preaching unto him Jesus," and he believed and was baptized, or Paul, "Speaking the word of the Lord," to those of the jailer's household, and they believed and were baptized, or Peter, preaching Christ to the thousands, they believed and were baptized. This is Old-Time Evangelism which does not change, has no substitute, which involves both personal and mass evangelism, but the process is ever the same, Christ is preached to one person or many, they who will believe the gospel, confess Christ as their Savior and obey him as their Lord. This is making disciples.

World conditions change and that change has been very marked in the last century. Inventions of man have multiplied. From the simplicity of rural life

the majority of our people find themselves bewildered in the complexity of city life with its many attractions and distractions. Even the farmers generally have the daily paper, radio, automobile, etc., and take in the movies, attend high school about as large a proportion as the city.

Farmers can no longer be called "Country Jake." The church is not the social center it was in my boyhood. Every community had a country church which was the place for social contacts as well as worship. Some will understand what I mean, "See you home," as the young lady left the church and the interested young blood tried to make a catch. "Protracted Meeting" was one of the big events of the year. Not much matter who was the preacher there was the crowd, dozens of people who were Christians, quite a number attended meeting every night every year and never became Christians. The crowd was there, they came to be in the crowd, not doing much else to do.

This is no longer true. Those who have no interest in the church easily find other attractions. Old-Time evangelism has not failed. It has encountered difficult days.

REV. CLAUD STUDEBAKER

Pittsburgh, Pa.



SIGNAL LIGHTS

DEPARTMENT

Program for November, 1935

Mrs. H. L. Briscoe

SONG: "All Hail the Power of Jesus Name."

SCRIPTURE LESSON: Psalm 100.

SENTENCE PRAYERS: The children may mention any Special Blessings as they thank God for all loving gifts to them.

MEMORY VERSE: I Thess. 5:18.

We have told you many times about the boys and girls and all the people of both Africa and South America. At this time we are going to tell you some people in our own land who need missionaries also. There are a great many people, yes boys and girls, right here at home who do not know Jesus. This is the Thanksgiving season and here is a story of "How the Indians say 'Thank You.'"

Thanksgiving Day is the day of all the year, when we like to gather in our churches, to remember the wonderful things we have to thank God for. I wonder if you ever thought that every November finds some new members in our churches even

ere. These new members are so happy because y know Jesus, that they always feel thankful ry day. I thought today I would take you on a t to an Indian church built way out west in a e called Oklahoma.

t is the church to which Smiling Sunset and Big n belong, and their mother and father, too, of rse. The men sit on one side of the church and the en and children on the other. Big Horn felt he quite grown up enough to sit with his father on men's side. Probably you never saw such a con- gation in your life, for a great many of the wom- ore bright colored blankets around their should- and some of the men did, too. One Indian named falo, had pink yarn braided in his hair, wore a shirt, a purple handkerchief around his neck, small silver chains hung from his ears! Several ose cradles were carried right into the church he mother's back, and the babies behaved rather , they looked around all they wanted to, and then went to sleep.

thought you would like to know what kind of stians these Indians made, so here are some of things they said. One of these Indian members he church was asked what Jesus had done for . As an answer, he went out doors and got some leaves, which he laid in a circle. Then he placed rm in the center and set the leaves on fire. The es kept burning up the leaves until they were ly ready to burn up the worm, then this dear ndian Christian reached in and lifted the worm of the fire and said: "That is the way Jesus d me!"

en another fine looking Indian got up and said: ough I knew enough, that no one could tell me hing. But when the white brother talked, no hit me, or hurt me in any way, but tears ran on my face as though some one had struck me. It at the white brother's preaching that made me yl walk in the light on the Jesus-Road now!"

another man stood up and told how his little ighter had led him to love Jesus. Her name was ut Birch. This is the way he told the story. "Lit- eapoose got sick. Little papoose very precious. e cine-man come, he dance, he rattle his rattle, at his drum, but little papoose no better. Sweet n come home from Sunday school. Little papoose e in my arms so white and pale. I say 'Little ose not live long now.' So Sweet Birch kneel e beside me and say to her Friend Jesus: 'Jesus,' ay with her eyes shut, 'little papoose brother ng to stay with you tonight. Please open the of Heaven softly and let him in. Amen.' Pray- ade Jesus very real to me. He has little papoose aven now. So I walk on Jesus-Road to heaven. ry happy."

Then another Indian, named White Arm, stood up aid: "The Great God knows White Arm, knows

he's bad, send missionary to make him good. Now White Arm know the Great God, because missionary tell him about Jesus. Jesus loves White Arm, and White Arm loves Jesus. Jesus wants White Arm to walk in the Jesus-Road; Jesus-Road a straight road, all straight. White Arm walk straight all the day."

Perhaps I have told you enough of what these splendid Indians feel about Jesus, but I think maybe you will like this last one best of all, because it is a real letter from a real Indian out in Oklahoma, tell- ing how thankful he is for the church out there. He says: "How can we keep with Jesus far away here in the mountains if the church not help us? We are like hungry birds in the nest on the mountain side—we die, if the church not feed us. We are like sheep away off on the mountains—we cannot find our way to heavenly home if church not lead us. Our hearts are very thankful."

I hope on Thanksgiving Day you will remember to say one little prayer to tell God how thankful you are that these Indians know Jesus and can walk the Jesus-Road. And do not forget the many other white people in our own dear land who do not know Jesus, let us all pray for them and for the people of Africa and South America also. But thank God that you know and love Jesus and know that He loves you too. Then save your nickels and pennies this month as a special Thanksgiving Offering for Je- sus. You can place it in your "Doing-With-Out-Box" if you have one, if not just bring it to the next Sig- nal Lights' meeting.

SONG: "More About Jesus."

THANKSGIVING

"It is not the feast so richly spread,
And not the words we say,
It's not the greetings nor the song
That makes Thanksgiving Day.

"But here's a little thought for us
To take and keep always—
Two helpful hands and one glad heart
Will make Thanksgiving Day.

"Give of your prayers and blessings;
Give of your store though small;
Give of your time and service;
Give self—best gift of all."

HOME AND FOREIGN FIELDS

ROLL CALL.

SECRETARY'S REPORT.

OFFERING.

BUSINESS.

ANNOUNCEMENTS.

SIGNAL LIGHT'S BENEDICTION.

Claypool, Indiana.

"Help me to know
The inmost hearts of those for whom I care,
Their secret wishes, all the loads they bear,
That I may add my courage to their own,—
May I make lonely folks feel less alone."

—MARY CAROLYN DAVIS.

W. M. S. Conference Minutes, 1935

The Woman's Missionary Society convened for their first session of General Conference in the Auditorium at Winona Lake, Indiana, Tuesday 3:00 P. M., August 27, 1935.

Miss Helen Shively rendered a beautiful selection on the piano.

Mrs. S. M. Whetstone, the Vice President, presided at the afternoon session.

After singing "What a Friend We Have in Jesus" Mrs. J. R. Schutz of North Manchester led the devotions, reading Heb. 10:24; and II Cor. 9:2 with helpful remarks and prayer.

Mrs. U. J. Shively gave the President's message which was greatly appreciated.

August 27, 1935.

Dear Sisters of the W. M. S.:

We are all so happy to meet again in this beautiful spot, in this first session of our 1935 Conference that we pray to our Heavenly Father: "Please accept the gratitude of our hearts and the praise of our lips, for we are come to worship and adore Thee."

Just a year ago we began to travel a new Trail with our Program of Progress, not knowing just where it would lead us, but determined to be more faithful in carrying out our individual part. Today as we come to the end of the Trail we pause to rethink our experiences.

Our Program of Progress was a new venture even though some of the projects were old friends. Several of the goals of "Months" were somewhat obscure, yet you put forth your best efforts to meet the requirements, and the rewards are yours.

Starting on this Trail it is not many days until we come to the first stop, and in September we organize or re-organize our Prayer Bands and stress the need of Family Altars. Communion with the Heavenly Father is so necessary that we must not neglect it. But we must go on.

Both Mission Study Classes and Missionary Instruction for Children are old friends, so in October we organize our Mission Study Class to complete the study of Dr. Gribble's book, "Undaunted Hope," and who was not thrilled with this study?

We should like to tarry here but new duties beckon us. In the fall of the year we begin to put forth special effort for the salvation of souls. All the year the Word has been sown, now the harvest. So in November we study about personal evangelism and pray definitely that men and women will be saved. We not only pray, but we work very earnestly.

December, the next stop on this Trail, is the month of joy and happiness, and because the impressions created by visual Christian Education are more lasting, we stage a sacred pageant or a Cantata, and we study some sacred picture. This was a new goal but it proved very

instructive and entertaining. We would like to stay longer with December but we must hasten.

Our W. M. S. members love their organization, but there are many men and some women of our Brethren Church who know little of our Society, and perhaps it is our own fault. In order that our people may become acquainted with the activities of our W. M. S., a Sunday evening in January was used for a service to inform the public of our aims and achievements. For many years our W. M. S. have had a special interest in our College because of our gifts, so we use this opportunity of lifting an offering for the Seminary. For many years we have helped support a Chair in the Seminary and we must continue to do so.

This is the month to pay our National dues, so we check up to see that this is done.

Our New Women at Work was our February motto and we endeavored to interest new members in our organization, thus increasing our membership. The results of this month will be given by our General Secretary in her report tomorrow morning.

The next stop on our year's Trail was March. Here we learned God's plan of financing His work and our place in this plan. We who are tithers know the blessings which follows tithing so we sought to enlist others and increase our number of tithers.

Spring is coming, trees are budding, grass is green, flowers are blooming and we hear late news from our Foreign Fields at our April meeting. We rejoice that men and women are preaching the Good News to the African and Argentinian and we gladly bring our \$1.00 per member mission support money. We who must remain at home ought to gladly help those who do go, for they are our representatives.

As we journey on, the Trail leads to the month of May, the month for Mothers. Our Women and Self-Denial marks this stopping place, and who represents self-denial more than mothers? But mothers wouldn't be mothers if there were no self-denials and so we bring in our Thank Offerings. What? From 80% of the membership? Yes, 80%, some 100%, and some even 100% plus for where is there one who has not had some blessings during the year for which pennies, nickles, dimes, quarters and even dollars have made their trip to our mite-boxes? Thus we get our offerings ready for the Feast of Ingathering at Conference.

Our trail leads on to the loveliest of months, June the month of brides and roses. Our kind Heavenly Father has given us so many beautiful flowers and we decorate our room for the Fellowship Meeting of All Women and Girls of the Church. This will be a day long to be remembered for every mother has a daughter either her own or a bor-

rowed one and thus they enjoy evening together.

We would tarry with June but must hasten on into July when we th of our Brethren outside our local community, perhaps some less favored th we and we bring our gifts for Breth Benevolences. This month is also a last call for payment of National dues so we hurry to send our money to the Financial Secretary before the books are closed July 31st.

We are nearing the end of our Trail and our last stop is August, the closing month. Perhaps our program could not be carried on month by month as outlined. Now we gather up all our omissions getting everything up to date so we can go to Conference a balanced society.

The gains are not only being a "Pioneer Society," but each individual woman shares the rewards, and August finds us completing the required Bible reading. Shall we say there was too much required? We will never know but many lives have been strengthened, steadied, calmed, blessed by communion with our Heavenly Father.

During the year our ranks have thinned by the going home of some of our members. This is their great gain but our loss. May we pause just a moment and pay our respects to the memory of Dr. J. Allen Miller. A man whom all respected and loved, a man who believed in the work of the Woman's Missionary Society and was always ready to lend a helping hand. For many years he was our representative at Winona Lake College. We rejoice for his upward, but we sympathize with his friends and loved ones.

We have come to the end of our Trail and Conference awaits us.

But what of the future?

For several years we have studied Foreign Missions. This year we will remain in our own United States, learning of conditions and needs of our people and how we can be of service.

During the past year the merger of our Church publications has been effected. This has not been altogether satisfactory, but it is no small task and we must be patient. The coming year many of the problems which face the Publication Board may be worked out nicely, but the Board needs your prayers.

There is a war going on in our world, a fair land and I am calling on every W. M. S. member, yes, every Brethren man to join the army and fight against two deadly foes, foes of health and happiness of especially our youth, and strong drink and the cigarette. We must help wage this war so let us take our stand, a determined stand fighting these evils which seem to be sweeping so many of our youth off their feet.

We want to thank Bro. A. V. Merrill for the splendid studies in the Book of Hebrews which he has given us for the past few months, and we shall continue to have them for the remaining months of this year.

Now I would like to quote a paragraph from Holsinger's History of the Brethren Church, page 45:

The second general Conference of Brethren Church was held at Ashland, Ohio, Sept. 21-23, 1887. "The Brethren's Society was organized at this convention. The object of the society was stated to be the defraying of expenses of an evangelist. A board of elders was appointed, composed of the following sisters: Mary M. Sterling, president; Bessie Perry, secretary; S. Keim, treasurer; and Mary E. Garber, corresponding secretary."

Thus in 1937 we will be fifty years old. I think we ought to have a golden jubilee celebration. To this end I would suggest a two-year numerical program, this program worked out in detail will be presented at another session of our conference. Let us not be satisfied with the easier way but come rejoicing and tackling the harder jobs.

Our National Statistician tells us there are 15834 women and girls in our sisterhood. Suppose there are 5800 of Sisterhood age there would be 10,000 women.

We have less than 2400 women in the W. M. S. organization or less than 10% of the women. Does that mean anything to you? If our W. M. S. means anything to you, you should do it with others and enlist them in our work.

What can we do in two years? I am bringing this question with you.

During the year beside answering letters and carrying on the work assigned to my office, I gave the message for the W. M. S. public service at Elkhart, Indiana and South Bend, and had a part in the service at Nappanee; attended the District Rally in Milford; met with the Indiana District officers to prepare the District program; met with our District Committee preparing the program for National Conference. Making these trips I drove more than 350 miles.

I love this W. M. S. and I thank you for your words of commendation, your support and your prayers.

And now for your new officers for the coming year, I ask your heartiest cooperation and your prayers.

Respectfully submitted,

MRS. U. J. SHIVELY.

Miss Bertha Kuhn played "Nearer My God to Thee," very prayerfully on the accordion.

The following interesting items were reported from our Financial Secretary's report: Money raised through apportionment, \$3456.95; General Fund, \$25; The Seminary Offering, \$593.-; The Feast of Ingathering, \$1338.-; Mission Support, \$1932.90; Superannuated Ministers' Support, \$2.00; Indian Hospital, \$1.00; African School, a total of \$7581.82, this with \$10, released from a liquidated bank, makes the grand total to \$7643.52.

Mrs. Slotter made the treasurer's report which coincided with the above report of Mrs. Kimmel. She also report-

ed on the financial condition of the Outlook as follows: Money received, \$1348.63; Money expended, \$1339.30; Present resources: Building and Loan (restricted), \$255.26; Checking account, \$29.41; Cash \$6.27; Stamps, \$.08; Total \$291.02. Mrs. Slotter gave us two other significant statements: For the past nine years the average subscription list has been 2916. In our twenty-two years of publishing this magazine we have paid into the publishing company for printing the sum of \$22,091.99.

Mrs. D. A. C. Teeter, the Literature Secretary, reported as follows:

Balance on hand August 1,
1934 \$155.62
Money received 105.79
Money expended 78.09
Balance on hands \$183.32

Mrs. F. C. Vanator, Editor of the Outlook, gave her report and expressed her appreciation for the cooperation of all who have made this magazine possible.

The Report of the Sisterhood was given by Mrs. Fred Frank, the National Patroness. There are 115 Sisterhoods this year with a total membership of 1,493 girls. 15 societies were Banned.

Appointment of committees by Mrs. Shively as follows:

Nominating — Mrs. Maude Webb, Mrs. Deitrick, Mrs. Bennett.

Credential—Mrs. Funderburg, Mrs. Rentschler, Mrs. Hall.

Auditing—Mrs. Black, Mrs. Straka.

Resolution—Dr. Mary A. Laughlin, Mrs. Chas. A. Bame, Mrs. Emma Bowman.

The Memorial Service was conducted by Mrs. M. A. Stuckey, assisted by Mrs. L. T. Black, who read the Scripture from John 5, giving beautiful comments and poems. Mrs. Rowsey very fittingly sang "Abide With Me." The names of loved ones who have departed during the year were given and a short memorial to Dr. J. A. Miller. Prayer was given by representatives of each district and the District Presidents, lead by Mrs. Martin Shively.

W. M. S. Benediction used in closing.

Wednesday morning the W. M. S. assembled in the Auditorium at 8:00 o'clock for their first business meeting of the Conference.

The Devotions were conducted by Mrs. J. S. Cook.

Song: "Trust and Obey." After leading in prayer, Mrs. Cook brought helpful remarks from the last five verses of Luke 10:

Mrs. H. L. Briscoe gave the General Secretary's report:—

Dear Sisters:—Our year of 1934-1935 is past and again I extend greetings as I bring this good report of your earnest efforts through the year just closed. This is really the report of a Program of Progress in a Progressive Church. Have we liked this program? I am sure if you were to look over the Statistical Blanks which came to me you would

see the mark of approval upon them.

Do you think it would be possible to follow this year's program closely, earnestly, prayerfully and not find at the close of the year, that your society had grown Spiritually? or, not find that the influence had been felt throughout the church? or could it be, that you would not find individually a larger and deeper meaning of Christian Service, the Prayer-life and joy received from reading God's precious Word? Has not every heart responded with greater faith, hope and love than before? If this has been your experience, we know the Program of Progress has been a real success.

Our National Societies number 109. Southern California has added another new society to her district, that of La Verne, and we welcome them into the National Organization. They have proved that they are in earnest. They have completed the Program of Progress.

We are sorry that it seems impossible for all of our societies to send their Statistical Reports. This year 94 came in. I wonder if it is carelessness or are they ashamed of their work. We are very sorry not to have them. From these 94 reports, we note the membership last year was 2,216, and this year, 1935, it is 2,432, a gain of 216 members this year. 50 societies had an increase in their membership.

There are 66 Sisterhoods in the 94 reports. It encourages us to know the girls will be ready to "carry on" our work when we can do it no longer.

1,676 women are enrolled in the Prayer Bands. Why not 2,432? If we turn to our "Praise and Prayer column" in the Outlook we will find the very things that we are grateful for and that we desire to bring before the Throne of Grace. Let us be faithful in our Prayer-life. It must come first if we would succeed with the rest of the program. Let us not neglect the Prayer life in our homes. The Family Altar will go far toward keeping our home life in tune with the Christian life we so much desire to live.

Did we enjoy the Mission Study? Need we ask? We know the 80 societies which had at least 25% of their members in the class, were brought closer to Jesus as they lived with our own missionaries in their experiences in that dark land.

62 societies conducted a study in Personal Evangelism and 74 had Special Intercessory Prayer for Soul-Winning. If these two things are conducted with the real love of Christ in our hearts, what would happen in your church and community and in mine?

68 societies carried out the December suggestions. Impressions made in this way are deeper and more lasting than we realize.

The Seminary Offering from 70 societies resulted in \$598.87. We also hope that from these services our churches will be more familiar with the projects promoted by our women.

71 societies observed Tithing Instruction. This should not be neglected. The better we understand tithing the more anxious we will be to set aside that which belongs to God for His work. May I urge that we keep tithing literature and instruction before the women of our societies.

48 societies had an increase of tithers. There are 1,081 enrolled as tithers.

59 societies kept May as a month of self-denial.

1,391 women gave Thank-Offerings.

80% of the members in 57 societies brought their Thank-Offerings. This was good. The Feast of Ingathering will reveal the result.

78 societies shared the joys of our W. M. S. with the girls and other women of the church in a fellowship meeting in June. What better way could we find of bringing to the women their need of the W. M. S.

823 women out of 2,432 completed the Bible Readings. Was it hard to do? We should not find it so. It was God's message to us and should be very dear to our hearts.

Our Benevolent work as given on the Statistical Reports speaks plainly of how we love to help the Brotherhood in the Homeland. 69 societies responded with gifts of money and helpful articles. There are quilts and other gifts, also gifts of money for Ashland. The amount of money was not stated on many reports. Tea towels, bath towels, quilt scraps, thread, print for dresses, sheets, pillow cases, muslin and many other articles, boxes and donations for the Brethren Home. There were many gifts of money where the amount was not mentioned. The stated amount was \$82.00 also there was money for curtains and money for fruit trees.

There were several gifts of money for the Superannuated Ministers but only \$21.50 of the amount was mentioned on the reports.

Gifts to Kentucky, bags of clothing, personal gifts to Lyda Carter and handkerchiefs to the students, also money toward buying a truck for Kentucky, gifts of money to Seminary students; to the Educational Day Offering; to the new work at New Kensington, Penna.; to Covington, Va.; to Home Missions and to Shipshewanna. This is indeed a fine report of work done.

78 societies paid their dues in full.

84 societies paid National dues. 78 paid district dues. Some districts do not require dues. The administration expenses are cared for otherwise. The Mission Support of \$1.00 per member was paid in 76 societies. This is a small amount for each of us and when we think of all that our missionaries are giving in service and in life, the size of our dollar seems very small indeed. Surely we would never fail in this.

71 societies were represented at National Conference, 79 at the District Conference.

Just a word about our Children's

Missionary Society. We wish there was a children's missionary organization of some kind in every church. Sisters, we must think seriously. The training of the children is our responsibility. If we neglect this sacred duty, who will be responsible if the church of the future is a failure? Can we not find some woman or Sisterhood girl in every church who would be glad to serve her Lord in this way. Last year our report gave 28 children's societies, not necessarily Signal Lights, this year we have 48, an increase of 20. The children are anxious to help with their offerings. Letters have come asking where to send these offerings and in what fund they would be placed. There is a need in the school work in Africa. School appeals to the children, they understand its meaning. They will delight in helping these African children. Let us encourage this and not deprive the children of their part in bringing Jesus to the African boys and girls.

You have patiently followed these statistics and I know you are anxious to know how many societies have completed this Program of Progress. There are 32 in all. They are:—

South-Eastern District:—Roanoke, Va.; Oak Hill, W. Va.; Washington, D. C.

Pennsylvania:—Berlin; Conemaugh Sr.; Conemaugh Jr.; Johnstown 3rd.; Philadelphia 3rd.; Waynesboro.

Ohio:—Bryan; Clayton; Ellet; Dayton; Louisville; New Lebanon; Rittman.

Indiana:—Clay City; Elkhart; Mexico; Nappanee; Goshen; North Liberty; Roann; Sidney; South Bend; Loree.

Illiokota:—Lanark; Waterloo.

Southern California:—La Verne; Los Angeles 1st.; Los Angeles 2nd.; Whittier.

The Special Mention:—those missing only one point are:—Bethlehem, Va.; Masontown, Penna.; Flora, Muncie, and Peru in Indiana; Leon, Iowa; Ft. Scott, Kans.; South Gate, Calif. These are all to be commended as well as so many others who so nearly carried out every point. We would mention Johnstown 1st in Penna. They completed the Program of Progress, we know they have worked hard and congratulate them upon their good work but the Statistical Report came to us at Conference. It was too late, as our report was made out.

Your interest and your earnestness are plainly seen. It is not the Banner or Recognition Card which counts but there is that satisfaction of knowing we have reached every goal set for us, however it is the efforts which have been put into the work, the prayer, the study, the time, that builds our societies and develops our own lives spiritually.

Let me thank all of you dear sisters for the fine spirit of cooperation shown. To the members of the Executive Board I take this opportunity of expressing my appreciation of all the thoughtfulness and consideration shown

me in the past. It has indeed been a pleasure to work with you.

Let us go forward into this year with hearts full of love and patience, kindness and consideration but with a firm determination to the goals which will be set before us. Remember our labors are for the cause of Christ.

The Credential Committee reported 120 delegates. The report was accepted and the committee continued.

Morning session dismissed with M. S. Benediction.

Wednesday afternoon, the session was given to Home Missions.

Mrs. Laura Prevo of Dayton, O. led the devotions using John 3:16 as a text for her remarks on prayer. Intercessory prayers were requested closed with the Lord's Prayer.

Mrs. C. D. Whitmer was appointed to act on the Auditing Committee in the absence of Mrs. Black.

The three messages of the afternoon were greatly appreciated. Mrs. Shively introduced the speakers.

Dr. Martin Shively of Ashland spoke of the College and its struggle with a memorial for Dr. J. Allen Meigs and an appreciation of the support given by the women to the College Seminary.

Mrs. Ogden of Los Angeles Church brought a lovely message song.

Prof. A. J. McClain's address was given at the Seminary and the work accomplished there.

Mrs. Leo Polman beautifully sang "Somebody Else Needs Him Too."

Prof. C. L. Anspach, President of the Home Mission Board, spoke on the Home Mission Projects.

The W. M. S. Benediction was repeated in closing.

Mrs. T. G. Locke led the devotion for the Thursday morning business meeting. She read Phil. 4:4-10 with very fitting comments and prayer.

The report of the Credential Committee was given, 145 delegates. The report was accepted and committee continued.

The Nominating Committee submitted names for the election of officers.

The business of both Thursday and Friday mornings was the presentation of the Recommendations, the Two Year Jubilee Program and the new Program of Progress which were all discussed and voted on separately and motions accepted each were carried. Following the Recommendations presented by the executive Board:

1. That "Living to Learn, Learning to Live" be our Slogan for this year.

2. That the Home Mission Book,—"Toward a Christian America" by Hermann N. Morse be used as the Study book for this year.

3. That the following books be recommended to be used as reading books for those who desire such:

- (1) "The Beloved Physician of Teheran" by Isaac Malek
- Yonan

"Is He Not Able"—by Edith P. Norton .....	.60
"His Last Thursday"—by James S. Kirtley	1.00
"Far Above Rubies"—by Agnes Sligh Turnbull	1.00
"Romance of Fire"—by Paul Hutchens	1.00
"A Mystery of Jordan Green"—by Margaret Seebach	1.00
"A Budget from Barbary"—by Christine Tinling .....	.25
"Forty Missionary Stories"—by Margaret W. Eggleston..	1.50
"Women Under the Southern Cross"—by Margaret Ross	
Miller .....	.50
That the Bible Reading for the year shall be—"An Average of verses a day. Such verses to be read by the individual."	
That the following Program of less be used for 1935-1936.	

SEPTEMBER

Myself for the Lord
Prayer Band revised using cover Cards.
Nothing Instruction with increase her's League.

OCTOBER

Our Children for the Lord
The need of Family Altars defined.
Regular Missionary Instruction children planned.

NOVEMBER

Others for the Lord
Study in Personal Evangelism.
Special Intercessory Prayer for winning.

DECEMBER

Our Benevolences
Gift to some Brethren work in Ireland.

JANUARY

Presenting Our Work
Public Service and Offering for Seminary.
National Apportionment paid.

FEBRUARY

Our Missions
Mission Study Class of 25% of members.

MARCH

Fruit for the Work
Membership drive with a net in membership.

APRIL

District Obligations
Mission Support of \$1.00 per member to the District Secretary.
District dues paid.

MAY

Our Women and Girls
Fellowship Meeting of all women girls of the church.

JUNE

Our Sacrifice
Month of Self Denial.

JULY

Blessings from the Lord
Thank-Offering from 80% of ship to be sent to National Conference.
National Apportionment paid.

AUGUST

Our Bible

1. The required Bible Reading completed by 40% of membership.

6. That all Feast of Ingathering shall be used only for Home Missions.

7. That we undertake a two-year program, culminating at our Conference in 1937, and to be known as our Jubilee Program.

1,000 new members

\$1,800 Seminary Offering

\$2,700 Feast of Ingathering used for Home Missions

\$4,700 Mission Support

8. That the present manager of the Outlook, Mrs. Ira D. Slotter, be retained.

9. That the editor of the Outlook, Mrs. F. C. Vanator, be retained.

10. That Mrs. D. A. C. Teeeter be retained as Literature Secretary.

11. That the General Secretary, Mrs. H. L. Briscoe, be retained.

Mrs. Slotter as Treasurer, gave the following budget for the year:

Foreign Missions	\$1,934.00
African Hospital	1.00
African School	1.00
Home Missions	1,000.00
Seminary	2,100.00
Seminary Books	100.00
Business Manager	475.00
Editor	265.00
General Secretary	110.00

The motion to accept the Budget as given was carried.

Both business sessions were closed with the W. M. S. Benediction.

The Thursday afternoon service was opened by Mrs. Shively who called for several voluntary prayers.

The election of officers was conducted by the Nominating committee.

The afternoon was then given to Foreign Missions.

Mrs. Shively presented Mrs. Kennedy from Africa who led the devotions. She used John 4:4 with very impressive comments on "He must needs go," and followed with prayer.

Miss Mary Emmert brought an interesting message on Africa.

Catherine Jobson and her two brothers, David and Roger gave a reading of Scripture.

Miss Johanna Nielsen from South America spoke of the life and work in Argentina.

Mrs. C. D. Whitmer, chairman of the Auditing committee reported the W. M. S. books to be correct.

The Nominating committee announced the result of the election.

President: Mrs. U. J. Shively, Napanee, Indiana.

Vice President: Mrs. S. M. Whetstone, Goshen, Indiana.

Financial Secretary: Mrs. N. G. Kimmel, Gratis, Ohio.

Treasurer: Mrs. M. A. Stuckey, Ashland, Ohio.

The afternoon service was dismissed with prayer by Mrs. Maude Webb.

Friday afternoon the devotions were conducted by Mrs. Lindower. Psalms 95:1-3; Psalm 126:3, were used as the text

for most fitting comments upon our Thankfulness, this being followed with prayer.

The Recognition of Banner Societies was presented by Mrs. Shively.

The Feast of Ingathering was beautifully conducted by Mrs. Klingensmith and Mrs. Gingrich who used miniature buildings to represent our W. M. S. projects. The total amount of this offering was—\$987.67.

The final report of the Credential Committee was 164 delegates, \$58.75 credential fees. Report was accepted and the committee discharged with Thanks.

RESOLUTIONS OF 1935

Whereas we have been abundantly blessed during the past year in the preservation of our lives, and of the lives of all our missionaries, and

Whereas we are blessed in living in a land where we are free to worship God in His own way,

Be it resolved:

(1) That we render our humble gratitude and heartfelt thanks to Almighty God for his loving care over us.

(2) That we thank Him for the presence in this Conference of Mr. and Mrs. Sheldon, Mrs. Kennedy, Miss Nielsen and Miss Emmert, and for the messages of inspiration which they have given to us.

(3) That we express our appreciation to our National and District officers and to all other officers and members for their faithfulness in the Lord's work.

(4) That we thank all those who have contributed to the success of this Conference.

(5) That we urge our members in every way to lend their influence in discouraging the use of strong drink; and that we patronize those places of business which do not offer it for sale.

(6) That we are opposed to war and strife, and that in every way we should follow those things which make for peace.

Respectfully submitted,

DR. MARY A. LAUGHLIN,
MRS. CHARLES A. BAME,
MRS. EMMA BOWMAN.

A short time was given to the discussion of W. M. S. problems.

The Installation of the new W. M. S. officers was conducted by the Moderator of the Conference, Rev. Willis Ronk.

The 1935 W. M. S. Conference closed with prayer by Mrs. Mary C. Wenger.

MRS. HERBERT L. BRISCOE

"No clouds—no rainbows.
No battles—no victories.
No joy—no pay.
No temptation—no character."

The moment I make of myself and Christ two, I am all wrong. But when I see we are one, all is rest and peace.

—LUTHER

PRAISE AND PRAYER

NOVEMBER

LET US PRAISE GOD:

1. For his bountiful material blessings.
2. For the visible advance in all activities throughout our Brotherhood.
3. For the new missionaries who are sent to the Foreign field during this year.

LET US PRAY GOD:

1. To give us a vision of our duty to him.
2. To give us a vision of our duty to others.
3. To give us a vision of our duty to ourselves.
4. To make our lives count much for this year.

ADMINISTRATION NEWS

In consideration of our Jubilee Program we submit the following two-year goals:—

1,000 new members, 600 to be gained in 1936, 400 in 1937.

(We now have approximately 2,500 members). This goal would mean that every *four* women in the National work would need to bring into our National organization *one* new member in 1936 and every *six* women would need to bring in *one* new member in 1937.

Our goal for the Seminary Offering for these two years is \$1,800. In 1936 we must raise \$800 of this amount and the remaining \$1,000 in 1937. This would mean that we must increase our offerings taken at our Public Services, \$.12 per member in 1936 and \$.20 per member in 1937.

This increase in offerings being based upon our present membership.

Our goal for Feast of Ingathering is \$2,700. \$1,200 to be gathered in 1936, and \$1,500 in 1937. This would mean that each woman would at least have \$.48 in her Thank-Offering box in 1936, and \$.60 in 1937.

Our goal for Mission Support for this two-year program is \$4,700. \$2,200 of which shall be paid in 1936 and \$2,500 in 1937. This goal will be easily reached if each woman pays her \$1.00.

REPORT OF FINANCIAL SECRETARY FOR JULY 1935

Apportionment Fund

Gratis, Ohio	\$22.50
Whittier, Cal.	14.25
New Lebanon, Ohio	18.75
Roanoke, Va.	17.50
New Paris, Ind.	6.00

Trinity, Va.	7.50
Corinth, Ind.	15.00
Los Angeles 1st B., Cal.	22.50
Kittanning, Pa.	17.00
Sidney, Ind.	12.50
Lanark, Ill.	27.75
Ellet, Ohio	12.50
Peru, Ind.	11.00
St. James, Md.	36.00
Flora, Ind.	21.00
Meyersdale, Pa.	25.00
Clay City, Ind.	20.25
Morrill, Kans.	14.25
Summit Mills, Pa.	15.70
Huntington, Ind.	8.50
Pleasant Hill, Ohio	9.75
Milford, Ind.	19.50
Ft. Wayne, Ind.	8.50
Yellow Creek, Pa.	6.75
Beaver City, Nebr.	9.00
Brush Valley, Pa.	6.00
Liberty, Va.	7.50
Johnstown 2nd B., Pa.	12.00
Los Angeles 2nd B., Cal.	22.50
Carleton, Nebr.	10.50
Dallas Center, Ia.	21.00
Oakville, Ind.	25.50
Altoona, Pa.	13.25
Bethlehem, Va.	9.75
Martinsburg, Pa.	14.25
Canton, Ohio	15.00
Dutchtown, Ind.	12.00
Glendale, Cal.	11.25
Uniontown, Pa.	19.50
Muncie, Ind.	23.25
Conemaugh Jr. No. 1, Pa.	12.00
Roann, Ind.	27.00
Conemaugh Jr. No. 2, Pa.	14.25
Harrah, Wash.	4.00
Philadelphia 1st B., Pa.	33.00
Fremont, Ohio	8.25
Milledgeville, Ill.	22.50
Linwood, Md.	3.75
Falls City, Nebr.	17.25
Elkhart, Ind.	26.25
Fair Haven, Ohio	12.75
Louisville, Ohio	26.25
Nappanee, Ind.	40.50
Waynesboro, Pa.	27.75
North Manchester, Ind.	45.75
Masontown, Pa.	15.00
Washington, D. C.	19.50
Gretna, Ohio	12.75
Goshen, Ind.	55.50
Bryan, Ohio	22.50
South Bend, Ind.	40.50
Smithville, Ohio	19.50
West Alexandria, Ohio	16.50
Loree, Ind.	16.50
Waterloo, Ia.	30.00
Mexico, Ind.	17.25
Ft. Scott, Kans.	2.00
Johnstown 1st B., Pa.	63.75
Warsaw, Ind.	18.75
South Gate, Cal.	10.50
La Verne, Cal.	26.25
College Corner, Ind.	5.25
Allentown, Pa.	7.50
Pittsburgh, Pa.	11.75
Peru, Jr., Ind.	3.00
Mt. Pleasant, Pa.	3.50
Fillmore, Cal.	4.50
Ardmore, Ind.	6.00
Total	\$1371.95

Seminary Fund

Gratis, Ohio	\$ 6.25
Whittier, Cal.	33.17

Middlebranch, Ohio	
New Paris, Ind.	
Gretna, Ohio	
Los Angeles 2nd B., Cal.	
Los Angeles 1st B., Cal.	
Ellet, Ohio	
Morrill, Kans.	
Brush Valley, Pa.	
Spokane, Wash.	
Milledgeville, Ill.	
Linwood, Md.	
Loree, Ind.	

Total

Feast of Ingathering

Middlebranch, Ohio	
Leon, Ia.	
Lanark, Ill.	
St. James, Md.	
Carleton, Nebr.	
Clay City, Ind.	
Morrill, Kans.	
Summit Mills, Pa.	
Beaver City, Nebr.	
Brush Valley, Pa.	
Liberty, Va.	
Los Angeles 2nd B., Cal.	
Dallas Center, Ia.	
Altoona, Pa.	
Bethlehem, Pa.	
Martinsburg, Pa.	
Spokane, Wash.	
Glendale, Cal.	
Conemaugh Jr. No. 1, Pa.	
Conemaugh Jr. No. 2, Pa.	
Harrah, Wash.	
Fremont, Ohio	
Linwood, Md.	
Los Angeles 1st B., Cal.	
Masontown, Pa.	
Mt. View, Va.	
South Bend, Ind.	
Bryan, Ohio	
College Corner, Ind.	
Bethel, Ind.	

Total

Mission Support Fund

Mid-West District W. M. S.	
Ohio District W. M. S. additional	
S. California District W. M. S. additional	
Pennsylvania District W. M. S.	
Sunnyside, Wash.	
Harrah, Wash.	
Illiokota District W. M. S.	

Total

Total of all funds

AUGUST

Apportionment Fund

Harrah, Wash.	
Maurertown, Va.	
Sunnyside, Wash.	
Uniontown, Pa.	
Oak Hill, W. Va.	
North Liberty, Ind.	
Los Angeles 2nd B., Cal.	
College Corner, Ind.	
Ft. Scott, Kans.	
Cumberland, Md.	
Columbus, Ohio	
Whittier, Cal.	
Ashland, Ohio	
Portis, Kans.	
Washington, D. C.	
Lost Creek, Ky.	

ton, Ind.	31.50
tal	\$156.55
<i>General Fund</i>	
erence Credential fees ...	\$ 59.75
M. Administration gift..	300.00
tal	\$359.75
<i>Seminary Fund</i>	
ty, Va.	\$ 2.25
delphia 1st B., Pa.	15.00
tal	\$17.25
<i>Missionary Support</i>	
erstown, Md.	\$ 12.00
a-Eastern District W. M. S.	195.00
tal	\$207.00
<i>Feast of Ingathering</i>	
ertown, Va.	\$ 8.75
side, Wash.	8.72
esboro, Pa.	16.00
Bend, Ind.	2.50
y, Va.	3.28
s, Kans.	2.77
s, Ohio	11.12
ames, Md.	17.52
, Ind.	12.38
town, Pa.	6.00
erence Feast of In-	
athering	531.73
tal	\$620.73
tal of all funds	\$1361.28
Respectfully submitted,	
MRS. N. G. KIMMEL.	

living a consistent Christian life and is now able to read the Bible and is helping to win souls to the Lord. He desires that we give her a baptismal certificate so that she will be a full-fledged member of the church.

Our prayers go with her as she returns to her far distant village. We know she is rejoicing in the Lord and her desire is to serve him and follow him all the way.

dulgence of these societies in this unavoidable delay.

PLEASE NOTE

that our Literature Secretary has moved. She will take care of your orders for literature at her new address which is Mrs. D. A. C. Teeter, Rt. 5, % Donald V. Holloway, Rochester, Indiana.

EDITORIAL ITEMS

Because of the report of the W. M. S. sessions of National Conference it is necessary to omit some very interesting reports which have come to the editor's desk just recently. First of all the report of the District Conference of the W. M. S. of Ohio. We regret withholding this report because it is already belated, but space forbids. This will be given first place in the November Magazine. Also we have reports from Smithville, Ohio; Liberty W. M. S. at Quicksburg, Va.; Summit Mills, Pa.; Oakville and Huntington, Indiana, Cerro Gordo, and Lanark, Ill.; Dayton, Ohio and Leon, Iowa. We beg the in-

ABSENT FROM THE BODY

"Grant us thy peace, Lord, throughout our earthly life,
Our balm in sorrow, and our stay in strife;
Then, when thy voice shall bid our conflict cease,
Call us, O Lord, to thine eternal peace."
In loving memory of:
Lola Long Dinkle, St. James, Md.
Mrs. Anna Brumbaugh, Roanoke, Ind.
Mrs. A. D. Gnagey, Ashland, Ohio.
Mrs. I. D. Ritenour, Washington, D. C.
Mrs. Ola Kurtz, College Corner, Ind.

MISSION FLASHES

ER LOVE FOR THE LORD

Mrs. Orville D. Jobson

Yesterday a woman from the Shoum-
tribe came to Bassai Station have-
walked 180 miles asking that she
be given a baptismal certificate
to be in good standing in the
in which she is now a member.

Congala (is her name) came to Bas-
sai in 1924 with some of the Baya and
people to hear the Gospel story
was then baptized. She had very
teaching from the Word as her
she was quite a distance from the
and she could only remain a
ways at a time, however, she knew
the Lord died for her sins, and she
lived in his name. Since that time
ordered from place to place and
lived in many different villages
the gospel was not known and
they went to a Government Post by
came of Deba and there married a
Christian husband.

Near the Government Post is a Mis-
sion Station where she again heard the
gospel and she with her husband
with the church and are happy
in the Lord's service.

The native Elder from the Mission
sent a letter saying that Congala is

W. M. S. Useful Information

NATIONAL W. M. S. OFFICERS

President—Mrs. U. J. Shively, 301 W. Market St.,
Nappanee, Indiana.
First Vice President—Mrs. S. M. Whetstone, 207
North Second St., Goshen, Indiana.
Second Vice President—Mrs. F. B. Frank, 7434
Rockwell Ave., Philadelphia, Penna.
General Secretary—Mrs. Gertrude Leedy Briscoe, Sid-
ney, Indiana.
Financial Secretary—Mrs. N. G. Kimmel, Gratis, Ohio.
Treasurer—Mrs. M. A. Stuckey, 1111 King Road, Ash-
land, Ohio.
Literature Secretary—Mrs. D. A. C. Teeter, Rt. 5,
care Donald V. Holloway, Rochester, Indiana.
Outlook Editors—Mrs. F. C. Vanator, 12 South Clay
St., Peru, Indiana; Miss Helen Garber, 420 Col-
lege Ave., Ashland, Ohio.
Outlook Business Manager—Mrs. Ira D. Slotter, 44
West Third St., Ashland, Ohio.

DISTRICT ORGANIZATION

Pennsylvania District

President—Mrs. D. C. White, Mt. Pleasant.
Vice President—Mrs. F. J. Seibert, Masontown.
Secretary-Treasurer—Mrs. W. C. Benshoff, 122 West
Second St., Waynesboro.

Ohio District

President—Mrs. A. E. Whitted, 1033 East Main St.,
Louisville.
Vice President—Mrs. Laura Prevo, Rt. 6, Box 125,
Dayton.
Secretary-Treasurer—Mrs. T. R. Henning, Middle-
branch.

Mid-West District

President—Mrs. L. G. Wood, 615 Lowman St., Fort
Scott, Kansas.
Vice-President—Mrs. George E. Cone, Portis, Kansas.
Secretary-Treasurer—Miss Ella Noyes, 1307 Lane St.,
Falls City, Nebraska.

Indiana District

President—Mrs. Clyde Rager, Roann.
Vice President—Mrs. C. H. Bennett, 2016 East Market
St., Warsaw, Indiana.
Secretary-Treasurer—Mrs. F. Emerson Reed, 509 Col-
lege Ave., North Manchester, Indiana.

Southeastern District

President—Mrs. Geo. M. Simpson, Oak Hill, West
Virginia.
Vice President—Mrs. J. R. Laughlin, 143 King
St., Hagerstown, Maryland.
Secretary-Treasurer—Mrs. H. E. Bowman, Harrison-
burg, Virginia.

Northwestern District

President—Mrs. W. Stover, Harrah, Washington.
Vice President—Mrs. A. L. Lantz, N. 2319 Wall St.,
Spokane, Washington.
Secretary-Treasurer—Mrs. George Miller, Sunnyside,
Washington.

Illiokota District

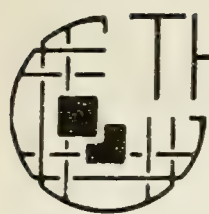
President—Mrs. J. B. Paul, 2112 Walnut St., Cedar
Falls, Iowa.
Vice President—Mrs. George Garber, Lanark, Illinois.
Secretary-Treasurer—Mrs. Dale Campbell, Dallas Cen-
ter, Iowa.

Southern California District

President—Mrs. Charles Mayes, 237 N. Newlin Ave.,
Whittier.
Vice President—Mrs. F. Tabor, Fillmore.
Secretary—Mrs. Ray Runyon, 1427 E. 58th St., Los
Angeles.
Treasurer—Mrs. Lottie R. Gates, 3027 Dolores St.,
Los Angeles.

General Information

Send to Mrs. N. G. Kimmel, Gratis, Ohio
1. National Apportionment of \$1.50 per member,
payable 75 cents in January and 75 cents in
July.
2. Offerings for the Seminary.
3. Thank offerings which are not taken to National
Conference.
Send to Mrs. F. C. Vanator, 12 South Clay St.,
Peru, Indiana
1. All material for publication in the W. M. S.
Department of the church paper.
Send to Mrs. Ira D. Slotter, 44 West Third Street,
Ashland, Ohio
1. All Outlook (W. M. S. Magazine) subscriptions.
Note: Each Society MUST REVISE their sub-
scription list and send in complete revision once
each year.
Send to Mrs. D. A. C. Teeter, Rt. 5, care Donald V.
Holloway, Rochester, Indiana.
1. All orders for books and literature.
Send to your W. M. S. District Secretary
1. Your District Dues.
2. Your District Missionary Support of \$1.00 per
member.



THE SISTERHOOD

Do God's Will



of MARY

and MARTHA

Senior Devotional Topic for November: Pioneers for Christ in America

Toward a Christian America, Chapters 1 and 2

HYMN: Work for the Night is Coming.

SCRIPTURE LESSON: The supremacy of Christ and our need of Him. John 6:66-69.

His command. Matt. 28:18-20; John 20:21.

His program. Acts 1:8.

HYMN: Anywhere with Jesus.

PRAYER: Thanks for our knowledge of Christ as Savior and our churches, for every Christian influence in our land. Pray for the workers in isolated regions, for our home mission churches, for Lyda Carter and Mr. and Mrs. Landrum in Kentucky, for a real vision of the work of home missions, and for Rev. R. Paul Miller, our secretary of home missions.

MISSION STUDY: "Toward a Christian America" by Hermann N. Morse. Chapters 1 and 2.

(A few suggestions—This study will give you a new interest in and understanding of the work of the church in our home land. Follow the suggestions given carefully, and insist that those who take part prepare carefully. Use a map of the United States for your first few studies. Interesting projects will be suggested later. Perhaps you can think of one for yourself).

Topic I—Christian beginnings in America. (Chap. 1 of text).

Tell of the various peoples and pictures included by theme of home missions. Relate Christian beginnings in America and persons. Mention the Revival,

the expansion which followed and the men connected with this change. Emphasize especially the missionary motive."

Topic II—A Missionary Rebel. (Chap. 2, pp. 8-22).

Topic III—Breaking Trail to the Northwest. (Chap. 2, pp. 22-30).

Topic IV—Among the Dakotas. (Chap. 2, pp. 30-33). May be taken by person having topic II, but give them in order.

Think it over—Do you realize how young we are as a Christian nation? What was the interest which sent many of these early pioneers forth? What significance may this fact have in relation to the ideals of the United States? How may we keep the pioneer missionary spirit today? Is it needed? What are the frontiers today which call for pioneers? Let them suggest—the isolated mountain, desert, and forest regions; the cities—foreign peoples and industrial workers; neglected of every town; and others).

HYMN: Hold the Fort.

BUSINESS: Plan for Bible reading goal, your prayer chairman; remind of thank offering boxes; revise your membership roll and send card to Henry Garber of the number for whom you expect to pay dues this year; send pledge to Mission Home Fund if not already made.

SISTERHOOD BENEDICTION: Ps. 145:1, 2.

Junior Devotional Program for November: "Three-Cornered Continent" Chap.

HYMN: "There's a royal banner."

BIBLE LESSON: One whom God sent to a new land and what he did there—Gen. 12:1-9.

The command of Jesus which sends many disciples into all lands—Matt. 28:18-20; John 20:21.

HYMN: "Go and Tell."

PRAYER: Thanks to the Heavenly Father for sending Jesus to tell us of His love, for all those who have obeyed Him and gone forth to tell the gospel story. Pray for missionaries who are journeying to new lands, for the Morrills who are beginning

work with the Kabba people in Africa, for every one who has heard the gospel story.

OUR MISSION STUDY—"Three-Cornered Continent" Chap. 1.

(A few words about our mission study. These stories are very interesting. It may not be good to divide them and have them told by parts. Perhaps your patroness or someone who likes to tell stories could tell you these stories. If some of your members like to read and can tell the stories nicely, maybe they can do it with the patroness' help. The stories

all about South America. For this lesson you ought to have a large map of South America so that each can see it, or else each girl have one for herself. Why did Miss Applegarth call her book "Three-Cornered Continent?"

Columbus, Magellan, Balboa, and I."

LET'S TALK IT OVER—What are some of the things for which people go to other countries? (Let the girls think of exploring, travelling, business, fighting, study, teaching, telling the gospel, and what others?)

How are missionaries like any of these other people? How different?

What is the greatest discovery one can make in a new country? What did Benny mean when he

wrote home, "So no matter how long I live, I shall never, never, never see a map of South America without remembering that Columbus, Magellan, Balboa, and I never discovered anything half so thrilling as this Captain Gardiner?"

Fill in your maps with places mentioned in story and names, or play the game.

HYMN: Spirit of Sisterhood.

BUSINESS: Plan for your Bible reading goal, your prayer chairman; remind of thank offering boxes; check on your membership roll and send card to Helen Garber of the number for whom you expect to pay dues this year; promise some interesting news for next month; and pledge to Mission Home Fund to Mary Merrick if not already made.

SISTERHOOD BENEDICTION: Ps. 145:1, 2.

National Conference Echoes

PRAYER—OUR DEVOTIONS

is the theme of our S. M. M. conference was "Lord, teach us to pray," Rev. Mes discussed prayer each morning during the devotional period. He defined prayer as the attitude of a needy, helpless soul whose only refuge is in God. Helplessness is the birthplace of prayer. Prayer is the spiritual birth of a Christian. It is a sin to neglect prayer. (I Sam. 12:23, 24). This is God's method of doing things. (Matt. 23:11). Col. 4:2, 3 and I Thess. 5:17 teaches us that we should continue in prayer.

The elements of prayer are: adoration, praise, thanksgiving, communion, petition, supplication, intercession, confession, and waiting (Isa. 40:30). Prayer is the privilege of created beings. (Luke 24:52; Luke 2:13, 14; Acts 2:46, 47). You do not have to adore yourself to praise or to love God. You see Him. Thanksgiving takes in all things as temporal blessings, joys, gifts, etc. (Eph. 5:18-20). Rev. Mes advised that we spend twice as much time in praise and twice as much in thanksgiving as in petition during the coming year. The secret of effective prayer is praise and thanksgiving. The child of God should confess sins to the Great High Priest, Jesus Christ. We are then ready for petition. If any man lacks, he is to ask of God. (Jas. 1:5). Intercession is the praying with others in mind and should be definite.

Prayer may be hindered by a selfish motive. (James 4:3) or by sin (Psa. 68:1, Isa. 59:1, 2; Eze. 14:3, 4). Sometimes people ask God for things He has already told us and refuse to do what we do know. (II Cor. 6:14). An unliving spirit also cuts us off from fellowship with God.

A Christian should pray with all his heart (Jer. 29:12, 13). He must "mean business." The ministry of prayer is the greatest thing a Christian can do.

Those who have prayer problems should turn to God's Word for solution. During this year we were asked to try to live by the eighth chapter of Romans.

ROSE SNYDER, Conemaugh, Pa.

OUR MISSIONARIES

Africa—

Mrs. Kennedy and Miss Emmert

The Africans live in huts made of grass and sticks with a dirt floor. In the center, on the floor, is a fire. A few mats and bowls complete the furnishings.

The women are the burden bearers and live in constant dread and fear. They are accused of having an evil spirit if their husband dies. The woman is beaten and stoned, even by her own children, until she is dead. These people are in bondage of Satan and only through Christ and His power are they able to overcome.

There are French schools and schools in the native language. It is thought that only the men can learn. The African is intelligent but does not reason well. There is great need for school teachers in Africa.

God has given grace to some natives to preach the gospel to their own people. There is much work to be done, and a call for fourteen more missionaries has been made.

The natives do not care for our foods. They anxiously trade a chicken for a yard of rats, and mice, snakes, grasshoppers, ants, and caterpillars are rare delicacies.

South America—Miss Johanna Nielsen

South American cities are quite like our own. The wide avenues are kept clean. The buildings are beautiful. One sees many large Catholic churches and few Protestant churches. When meeting and parting, both men and women throw their arms around each other and kiss both cheeks. They will clap their hands instead of knocking at the door.

Religion, there, is mostly for the

women. They worship the Virgin and bring expensive gifts depositing them at the feet of the Virgin at the shrine.

The people of South America do not have fire in their houses. They do have a few oil stoves now. They eat supper at nine or ten o'clock so they won't be bothered with flies, for they have no screens.

The women are not supposed to know much. They go only to the third grade in school. They are not trained mentally but are very intelligent. The boys go to school every morning. They have a notebook two inches thick which they must learn word for word. It is easy for these people to memorize. Once the Scriptures are taught, they will be able to remember.

Why Foreign Missions—

Rev. C. B. Sheldon

The primary purpose of foreign missions is to present Jesus Christ. Other things follow. Foreign missions are the result of following the great commission of obedience to the Lord, and of giving the Light to benighted heathen.

BERTHA KUHN, Sterling, Ohio

ADDRESSES

We Sisterhood girls who attended general conference at Winona Lake this year enjoyed a fine time and listened to many inspirational talks.

At our Tuesday morning session we were privileged to hear Dr. C. L. Anspach, president of Ashland College. Some of the main points of his talk were: I. There is no justification that a college graduate will find better jobs and bigger incomes. However, a college education will help us to understand the universe in which we live. An education can be obtained by other means than at school; for example, travelling and reading. II. A college education helps to develop personality. God can use an ignorant man but cannot use his ignorance. III. A man will be more fit for God's work in His uni-

verse, if educated. IV. Education must be Christian. The answer to our many great problems of our world isn't just education, but *Christian* education.

Rev. Tom Hammers of Cleveland; Ohio, spoke to us Thursday on "Home Missions" and brought to us the real magnitude of home missions. He gave to us the facts that in our great cities we find paganism that almost compares with that of the foreign field. It is soon found that the city people are ready and willing to hear and accept the Lord Jesus Christ. We need to advertise our Brethren Church and to see the need of home missionaries. Boys and girls of America are just as hungry for the Gospel as those in the foreign field. Home missions is the most alive and challenging work we have before us today!

Friday morning Mrs. R. Paul Miller spoke to us on the subject, "A Christian Girl and Her Home." Mrs. Miller gave to us the story of her life which we found most interesting. Although she was not reared in a Christian home, she always had a reverence for God, perhaps because her grandparents were devout Christians. Although she joined several creeds, Mrs. Miller was not satisfied until she joined the Brethren Church and was really saved. Her three favorite books were the recipe book, dictionary, and Bible. She soon realized that all real thrills come from being a Christian. Children should be taught of Christ from babyhood. (Deut. 11:21) Prayer is the greatest source of power. Rejoice in the Lord Jesus, for all good things come through Him.

Rev. R. D. Barnard of Dayton, Ohio, talked to us on Saturday morning about "A Christian Girl and Her Church." I. Who is a Christian girl? She is one who believes on the Lord Jesus Christ, not just a good girl nor one who just attends church. (John 5:24). II. What is the Christian girl's church? It is a church which honors the Bible, which is not formal, but friendly, and where all young people, who so desire, are given opportunity to take active part in church work. III. How can a Christian girl dedicate herself to the church? She must confess Christ before the world and be not ashamed, which means to live a real Christian life. A Christian should tithe to prove all really belongs to the Lord. The talents and the ability we would use for the world should be used for the Lord. A Christian girl is one of the greatest influences for the Lord Jesus Christ.

JUNE E. HARTZLER, Sterling, Ohio

FUN AND FELLOWSHIP

Monday evening after the auditorium service, about seventy-five young men and women enjoyed a short hike and a get-acquainted party around a campfire. Rev. N. V. Leatherman from Pennsylvania was in charge. We felt that we knew each other better after spending an enjoyable hour singing and getting acquainted.

Tuesday afternoon there were swim-

ming, water sports, and contests with Rev. W. C. Benshoff of Pennsylvania in charge. Tuesday evening there was a ship voyage on the "Steward-ship" in the basement of the Winona Church. About one hundred and twenty-five girls and patronesses embarked on this ship. At the end of the voyage a very impressive candle-lighting service was held with Mrs. G. T. Ronk, our honorary patroness in charge.

Wednesday afternoon the young men and women enjoyed a hike and wiener roast.

A large group of girls and patronesses attended the Sisterhood luncheon on Thursday. We were privileged to have four foreign missionaries and one missionary from Kentucky, who were introduced by our toastmistress, Helen Garber. The main speaker at our luncheon was Mrs. Hattie Cope Sheldon. The favors on the table were candy ships in keeping with our five year program,

Minutes of the Sisterhood National Conference 1935

The national conference of the Sisterhood of Mary and Martha opened its sessions on Tuesday morning at 8:15 in the Westminster Presbyterian Church at Winona Lake, Indiana. The group joined in a prayer hymn, then Rev. C. W. Mayes directed our meditation in his first devotional address on prayer.

It was our pleasure to have the president of Ashland College, Dr. C. L. Anspach give us an address. His subject was, "Why a College Education?"

In the business session, greetings were given by the officers. Mrs. G. T. Ronk, our honorary patroness, expressed her appreciation of the growth she saw, since she had not been with us for four years. Mrs. F. B. Frank, our national patroness, mentioned the fine spirit of faithfulness shown by the girls. Dorothy Whitted, our national president, expressed her appreciation for such a fine attendance and brought to our minds the truth that "The Lord is the strength of my life." Mary Merrick, our financial secretary, gave her report from the following items:

General Receipts	
1934-35	
National Dues	\$1,141.57
Sacrifice Offerings	633.26*
District Dues	163.45
Credentials & Miscellaneous	79.40
TOTAL	\$2,017.68

Received as follows:	
August, 1934	\$ 609.87
September	11.82
October	9.89
November	14.00
December	27.88
January, 1935	482.89
February	17.40
March	8.50
April	
May	335.69
June	26.61

this year being Steward-ship. This day afternoon a number enjoyed an auto tour around the different lake In the evening, the Ashland College In- quet was held in the Westminster Hel- Friday afternoon a treasure hunt, enjoyed. There were two groups met in front of the auditorium. For there they searched the entire grounds coming back to their starting point to find the treasure hidden on the form of the auditorium.

On Saturday evening, the young men and women attended the Christian In- deavor banquet. Rev. W. H. Schae of Pennsylvania was toastmaster. Gu- singing, led by Rev. Leo Polman, enjoyed. Rev. R. D. Crees, the national president, presented the goals for the coming year.

We thank our Heavenly Father for the week of fellowship we enjoyed at Winona Lake.

ALICE ADAMS, Pleasant Hill, Ind.

July	473.35
TOTAL	\$2,017.68
*Two sacrifice offerings—	
August 1934, \$303.61	
April 1935, 329.65	

Orders—1934-35	
Order No.	Date
1	8/31/34
2	9/30/34
3	10/31/34
4	11/30/34
5	12/31/34
6	1/31/35
7	2/28/35
8	3/31/35
9	4/30/35
10	5/31/35
11	6/30/35
12	7/31/35

TOTAL	\$1,533.90
Disbursed as Follows	
Administration	\$ 307.00
Salaries	520.00
Traveling Expense	165.00
Gifts	541.90

TOTAL	\$1,533.90
*On Financial Secretary's book included amount of \$100 paid to Margaret Gribble.	

Mission Home Fund—1934-35	
August, 1934	\$ 80.00
September	
October	11.00
November	10.00
December	12.00
January, 1935	40.00
February	10.00
March	
April	
May	60.00
June	
July	36.00
TOTAL	\$541.00
Amount pledged	\$340.00
Amount paid	541.00

the church of Bryan, Ohio, made a
of \$20. to this fund.

(Signed) MARY MERRICK,

Financial Secretary.

otion prevailed that this report be
pted.

ne following report was presented
ur treasurer, Louise Kimmel:

NATIONAL SISTERHOOD OF MARY AND MARTHA FINANCIAL STATEMENT

August 1934-August 1935

eral Fund.

ceipts:

ance on hand Sept. 1, 1934 \$1,164.91

eived from Miss Merrick

8/34 517.85

rest 29.47

total receipts \$1,702.23

bursements:

out during year \$1,612.74

ance August 17, 1935 89.49

eived from Miss Merrick

21/35 1,936.64

total in General fund, Aug.

25, 1935 \$2,026.13

rest on \$5000 Fund.

ceipts:

ferred from Ypsilanti

nk \$ 29.47

ferred from General

nd 120.53

City B. & L. Dividend

17/34 50.52

City B. & L. Dividend

13/35 51.03

City B. & L. Dividend

20/35 50.52

rest on savings in Berne

nk91

mount received \$302.96

bursements:

out to Margaret Gribble.. 150.00

alance in Fund 8/25/35 \$152.46

tion Home Fund.

ount in Fund, 8/27/34 ... \$1,230.55

eived from Miss Merrick,

1/34 194.05

ferred from General

nd 75.40

rest 9/15/34 14.97

rest 1/1/35 13.80

rest 7/1/35 15.28

eived from Miss Merrick.. 545.01

total in Fund 8/25/35 \$2,089.06

APITULATION:

ance in General Fund,

25/35 \$2,026.13

rest on \$5000 Fund 152.46

tion Home Fund, 8/25/35 2,089.06

City Building & Loan.. 5,052.00

and Total \$9,319.65

Respectfully submitted,

LOUISE KIMMEL, Treasurer

otion was made and carried that
report be accepted.

ne general secretary, Helen Garber,
her report as follows:

meetings to the 22nd national con-
ference of the Sisterhood of Mary and

Martha. We are bound always to thank
our God for you, for your prayers, and
for the way in which you show a grow-
ing faithfulness in doing His will. The
life in eighty congregations of our
church is different because of Sister-
hood, the lives of many needy in these
and other communities are touched
because of you, and lives of many peo-
ple who live in lands beyond the seas
are changed because you are what you
are.

We have made no spectacular growth
in our work this year. We are glad for
your fine activity in benevolent work.
We believe, from reports at hand, that
societies have grown in strength this
year. There are many weaknesses yet
which must be corrected, but there has
been growth which means strength.

At the beginning of the year there
were 113 Sisterhoods on our mailing
list which were active, so far as we
could determine. During the year 5 of
these have dropped out, but six new
societies have been formed. Our pres-
ent number of societies, then, is 114.
The new groups this year are: Lime-
stone, Tenn., Berlin, Pa., Jr., Clayton,
Ohio, Lake Odessa, Mich., Lathrop Jr.,
and La Verne Sr., in California. We
have been glad for these new sisters
and wish for them many happy years of
Sisterhood fellowship.

On the whole, the societies have done
splendid work in keeping their goals
this year. There is a commendable in-
crease over last year, for we report 38
honor societies and 16 banner societies,
making a total of 54 completing their
goals. It is for our help to note that 11
societies were kept from being recog-
nized because their payment of dues or
thank offering came in late. In most
cases this should not occur. The so-
cieties receiving recognition are as fol-
lows.

Southeastern district—honor, Lin-
wood Jr., Maurertown, Roanoke Sr., St.
James, Washington Sr.; banner, Roan-
oke Jr.; Penna.—honor, Berlin Sr.;
Conemaugh Sr., Jr., Johnstown 1st Sr.,
Johnstown 3rd Sr., Jr., Summit Mills
Sr., Jr., Vinco Sr.; banner, Vinco Jr.,
Waynesboro Jr., W. Kittanning Sr.;
Ohio—honor, Bryan Sr., Dayton Jr.,
Ellet Sr., Fremont, Louisville, Pleasant
Hill, Rittman, Smithville; banner, Can-
ton Jr., Ellet Jr., Williamstown; In-
diana—honor, Ardmore Sr., Berne, Clay
City, Elkhart Sr., Goshen, Mexico, Nap-
panee Sr., New Paris, Oakville, Peru
Sr., Roann Sr., South Bend Sr.; ban-
ner, Elkhart Jr., Muncie Jr., Nappanee
Jr., North Manchester Sr., Jr., War-
saw Sr.; Illiokota—honor, Milledgeville
Sr., Waterloo Sr., Waterloo Jr.; ban-
ner, Lanark Sr., Jr.; California—hon-
or, Los Angeles 2nd Sr.; banner, Whit-
tier Sr.

At the request of your Sisterhood
Board, the visitation work was done
among the 17 churches of Washington
and California this summer. During the
trip of nearly 8 weeks, we made con-
tact with each of these churches. We
met with 16 groups in the interest of

Sisterhood, and talked with leaders
looking forward to other groups. Dur-
ing the Southern California district
conference we held two discussion
groups and were privileged to give the
address at the special session for the
W. M. S. and Sisterhood. The girls of
the Washington churches had been
meeting but understood little about our
work. With the assistance of Miss
Louise Kimmel, they organized their
district at their conference. We have
confidence in what these girls can ac-
complish this year. Because of their
separation from us by distance, they
have not given such a strong response
to the national work. We believe that
this visitation will bind them more
closely to us and increase the feeling
of Sisterhood. There is opportunity for
growth in the churches of Central Cali-
fornia, but it will be slow. We ask for
your prayers for them. The organiza-
tions in Southern California have been
doing good work, but will find added
strength in this better understanding
of our national plans. We wish to com-
mend the officers who have served this
district so faithfully.

This year has witnessed a change in
our magazine in its union with the oth-
er church papers. It is continually our
purpose to make our Sisterhood section
of greater value to you as societies and
individual girls. We feel that many so-
cieties ought to make a larger use of
what it gives you.

The reports from the districts show
that there has been better cooperation
this year. We commend our district of-
ficers on their efforts in the district
conference and project. All but 14 so-
cieties sent in their reports this year.
This is the second year that we have
had district goals, and we are most
happy to announce that our first ban-
ner district is Illiokota, having reached
all the goals. We express our apprecia-
tion to the district officers for their
faithful work and to each society that
responded so heartily.

The emphasis of our Five Year Pro-
gram for this year has been prayer.
You alone can answer whether you
have learned from the Master Teacher
in the school of prayer. We trust that
this conference, with its theme "Lord,
teach us to pray," may be a step higher
in your prayer experience this year.
Our challenge in this new year will
be toward a more faithful stewardship
of our money, time, and talents in the
Master's service. We ought to grow in
that experience at each one of our meet-
ings during the year.

Living trees of Sisterhood have been
planted in many of our churches and
have given much fruit. Some trees that
have been planted have not grown be-
cause the ground has not been ready,
or perhaps, there have been none to
care for them. Some trees are ugly,
mis-shapen, and bear little fruit, be-
cause the keepers have been careless in
many ways. Let each member as a
branch, determine that this shall be a
very fruitful year. Let us abide in Him

who is the Vine and without Whom we can do nothing. Let us make the prayer of this conference the power for this new year of fruitful Christian living.

Respectfully submitted,
HELEN GARBER, General Secretary

The period for music was under the direction of Helen Garber with Betty Beal at the piano. The group sang the chorus, "I have the joy, joy," and the hymn, "Spirit of Sisterhood." Mrs. Leo Polman favored us with a vocal solo.

The first missionary address was given by Mrs. M. Kennedy, on furlough from Africa. She told of the home life of the people among whom she works, helping us to realize how rich we are compared to them.

The session closed with the Sisterhood benediction.

WEDNESDAY

After a stanza of a prayer hymn, Rev. Mayes brought us another devotional message and had a short session of prayer.

For the next period the girls met in various groups for conferences, those discussing business problems with Dorothy Whitted, devotional meetings with Helen Garber, the junior delegates with Virginia Brumbaugh. The patronesses had their conference with Mrs. Frank and Mrs. Ronk.

The delegates gathered again for the business session. The literature committee reported sales amounting to \$5.57. The credential committee reported 42 credentials turned in and 14 persons registering with receipts amounting to \$24.75. The banner and honor awards were given to delegates from societies having kept their goals.

The summary of the District reports were given as follows:

Southeastern

New societies	Limestone, Tenn.
No. societies	13
No. Reporting	10
Girls in churches	193
Membership	135
Banner and honor	6
Money raised	\$412.97
Project ... \$18 to Marguerite Gribble	
Balance on hand	\$30.24

Pennsylvania

New societies	Berlin Jr.
No. societies	27
No. reporting	25
Girls in churches	819
Membership	475
Banner and honor	12
Money raised	\$861.20
Project	\$10 to Brethren Home
Balance on hand	\$27.96

Ohio

New societies	Clayton
No. societies	20
No. reporting	17
Girls in churches	507
Membership	245
Banner and honor	11
Money raised	\$453.62

Project	\$23 to Morrills for equipment
Balance on hand	\$25.27

Indiana

New societies ..	Lake Odessa, Mich.
No. societies	29
No. reporting	26
Girls in churches	731
Membership	359
Banner and honor	18
Money raised	\$695.41
Project	District rallies
Balance on hand	\$41.12

Illikokota

New societies	
No. societies	8
No. reporting	8
Girls in churches	220
Membership	107
Banner and honor	5
Money raised	\$150.23
Project	Bulletin
Balance on hand	\$5.90

Midwest

No. societies	3
No. reporting	3
Girls in churches	84
Membership	24
Banner and honor	
Money raised	\$1.01
Project	
Balance on hand	\$2.60

California

New societies ..	La Verne, Lathrop Jr.
No. societies	11
No. reporting	7
Girls in churches	246
Membership	147
Banner and honor	2
Money raised	\$201.47
Project ...	Linen for Glendale church
Balance on hand	\$13.55

North West

Three societies, but no report.

TOTALS

New societies	6
No. societies	114
No. reporting	96
Girls in churches	2,800
Membership	1,492
Banner and honor	54
Money raised	\$2,815.91
Balance in districts	\$146.64

Since the board wished to present an amendment to the junior constitution, in accordance with its provision, this amendment was read: That Article VII, Sec. 1, of the Junior Constitution be amended to read—"National dues are 60c per member per year, 50c per year to be sent to the financial secretary of the national organization in semi-annual payments in January and July. The balance is to be kept in the treasury for the work of the local society." The announcements were made, and the business session closed.

The conference joined in singing the hymn, "There's a royal banner." Kathryn Jobson, a junior delegate and daughter of our missionaries in Africa, gave us the Scripture verses which led her parents to be missionaries. She was dressed in the dress worn by the African Christian girls. After the singing

of the hymn, "Spirit of God", a solo composed of Mrs. Leo Polman, John Leinhard, and Ella Kimmell, sang "Teach me to pray."

Miss Mary L. Emmert, a Sisterhood girl, and now a missionary in Africa, gave a very interesting talk on the work in the schools. She showed the great need for teachers on the mission field.

The session closed with the Sisterhood benediction.

THURSDAY

Following a prayer hymn, Rev. Mayes brought another devotional message on prayer. A short time was given for testimony on answered prayer.

The delegates met, for the next period, in groups according to the district from which they came. The district officers or representatives had charge. They were represented as follows: Southeast, 11; Penn. 28; Ohio, 35; Indiana, 58; Illikokota, 10, making a total of 142 present.

At the business session which followed, the credential committee reported 14 new credentials and 1 registration, making a total of 56 delegates and 15 registrations, with receipts of \$32. The literature committee reported a total amount of literature sold amounting to \$33.25. Mary Merrick had charge of the taking of pledges for the Mission Home Fund. The amount pledged at this time was \$240.

Miss Mildred Flatten of Akron, Ohio, was chosen to receive Sisterhood Scholarship. The announcements were made by the secretary. The Sisterhood of Pleasant Hill, Ohio had seven girls present for the conference. The society of Lake Odessa, Michigan, just having its first year in Sisterhood, was represented by six members. After recognizing these various groups, the business meeting closed.

In the music period, the hymns, "Jesus, I come," and "Simply Trust," were sung. Bertha Kuhn of Stearns, Ohio, played the hymn, "My Prayer," on her accordion. The group then learned "Teach me to pray."

The work of home missions was briefly presented by Rev. Thomas Lammers of Cleveland, Ohio. He showed the great need for workers in home missions.

The session closed with the benediction.

FRIDAY

After singing one stanza of the hymn, "Sweet Hour of Prayer," the devotional message was given by Rev. Mayes. A number of persons led during a season of prayer.

Mrs. R. Paul Miller of Berne, Indiana, gave a very helpful message on "A Christian Girl and Her Home. All joined in singing the hymn, "Take me to be Holy."

At the business session, the credential committee reported 5 new delegates, making a total of 61 and 1 registration making 16 registrations. The amount received was \$34.75. The literature committee reported sales amounting to \$34.75.

to \$31.78. The auditing committee reported that they had examined the books of the financial secretary and the treasurer and found them to be correct. Their report was accepted and the committee dismissed. The report of the nominating committee was given, and election held. The officers elected: Patroness, Mrs. F. B. Frank; president, Dorothy Whitted; vice president, Ella Kimmell. The plans for 1935-36 were presented as recommendations to the national board as follows: That the following district officers be elected for 1935-36:

Southeast—Ruth Sensebaugh and H. W. Koontz; Penn.—Ella Kimmell and Mrs. Chas. Provance; Ohio—Lyn Fockler and Mrs. S. J. Adams; Indiana—Allegra Richmond and Mrs. Raymond Schutz; Illiokota—Doro Rahn and Mrs. E. M. Riddle; Middle—Helen Ruth Stump and Mrs. Wagner; California—Bernice Lynn and Mrs. W. E. McNeil; North—Julia Culver and Mrs. B. G. [unclear].

At Article VII, Sec. 1, of the Junior Constitution be amended to read:—Annual dues are 60c per member per year, 50c per year to be sent to the financial secretary of the national organization in semi-annual payments in January and July. The balance is to be kept in the treasury for the work of the local society.

As much as the interest from the \$100 Fund from 1932 to the amount of \$26.51 was used in the general fund and not appropriated for its special purpose, and since all of this amount has been returned except \$102.42, we recommend that the amount of \$102.42 be placed with the savings from the fund, being appropriated from our annual budget.

That the Hillside be the Sisterhood headquarters for 1936 with any changes that may seem advisable.

That Helen Garber be retained as financial secretary for 1935-36.

That Mary Merrick be retained as financial secretary for 1935-36.

That Louise Kimmel be retained as treasurer for 1935-36.

That the local goals stand with the following changes—no. 5 on Bible study be added to the list for Juniors; this be inserted as no. 6—A stewardship-reading course.

That the same district goals be continued.

That the following projects be recommended to the districts: Southeast, Marguerite Gribble; Penn., school at Bascom; Ohio, Morrill fund; Indiana, school at Yaloke; Illiokota, school at Yaloke; California, school at Yaloke; New Mexico, school at Yaloke; North, Marguerite Gribble.

That the \$100 interest from the \$100 fund for education of mission children be given to Marguerite Gribble for this year.

That the gift of \$50 from Miss Ethel

Myers be placed in the Mission Home Fund and the secretary send her a word of appreciation.

That the budget for 1935-36 be as follows:

\$100.00	Scholarship at Ashland College.
520.00	Salary of general secretary.
250.00	Bandage fund.
200.00	Traveling fund.
102.42	Refund on \$5,000 Fund interest.
15.00	Recovering furniture in College dorm.
20.00	Missionary gifts (Mrs. Kennedy, Mrs. Sheldon, Misses Emmert and Nielsen).
300.00	To W. M. S. for Outlook printing.
200.00	Home Mission Board for Roanoke, Va., building fund.
110.94	Transfer to Mission Home Fund.
207.77	Sisterhood administration fund.

\$2,026.13 TOTAL

The general secretary gave the announcements at the close of the business.

The group joined in singing, "Praise Him" and "Teach me to pray." We were then favored with a lovely violin solo by Marjorie Puterbaugh of Lanark, Ill.

The missionary interests of South America were very interestingly presented by Miss Johanna Nielsen, on furlough from Argentina.

The session closed with the Sisterhood benediction.

SATURDAY

After singing our theme prayer chorus, the closing devotional period was under the direction of Rev. Mayes, closing with prayer.

At the business session, the credential committee gave its report as 63 credentials received and 17 registrations, making the receipts \$36. The literature committee reported money received on sales amounting to \$36.82. Motions were carried that both of these committees be dismissed with thanks at the close of conference. Since Ella Kimmell, district secretary-treasurer of Pennsylvania, was elected as vice president, it was recommended and accepted that Grace Spangler of Waynesboro, Pa. serve as secretary-treasurer of that district. A letter of appreciation from Mildred Flatten, recipient of our scholarship this year, was read to the conference. Plans for the Sisterhood handbook were announced. The officers for the new year were installed by Mrs. U. J. Shively, national president of the W. M. S.

The closing missionary challenge was given by Rev. C. B. Sheldon of the Bellevue station in Africa.

The group joined in singing the hymns, "Spirit of Sisterhood," and "Jesus Calls Us."

The closing address of the conference was given by Rev. R. D. Barnard of Dayton, Ohio, on the subject, "The Christian Girl and Her Church." His message was a fitting close to a conference of instruction and inspiration.

The conference closed by repeating the Sisterhood benediction.

Respectfully submitted,

HELEN GARBER, General Secretary

District Conferences

INDIANA DISTRICT CONFERENCE JUNE 19-21

This year our conference was held at our own Brethren retreat at Shipshewana Lake, and the Sisterhood girls had the happy privilege of living together in one of the cottages with our patroness, Mrs. Schutz, as chaperone. Though it was cold and rainy nearly all of the time we were there, we had jolly times of fellowship, toasting marshmallows and, incidentally, our toes, around the fireplace in our Sisterhood headquarters.

Our conference theme this year was "Prayer," and our sessions were highly inspirational and uplifting. On Wednesday morning there were 31 girls present to fellowship in worship. The girls from Berne led the devotions and furnished the special music. Rev. Frank Gehman spoke to us upon the subject "Why and When Sisterhood Girls Should Pray." We learned that we should pray because "Prayer is the office that links us with God. In pray-

er we converse with God, and the soul of man demands that perfect understanding and sympathy. Prayer develops Christian graces." We were told that "A soul *constantly* in the attitude of prayer is calm in any circumstance, is a dependable Christian always. Carelessness to maintain regularity of daily prayer means wasting vast resources of life. Put the Lord first always."

At 6:45, vesper services were held in the tabernacle with Rev. Ray Klingensmith as chorister and Rev. H. H. Rowsey bringing the message.

On Thursday morning, the Goshen Sisterhood had charge of the devotions and special music. Rev. Klingensmith spoke to us upon the subject, "Where and How Sisterhood Girls Should Pray." We were urged to "pray very definitely and from the depths of our hearts." It was recommended that we keep a record of our prayers and date when they were answered.

During the business session, the officers of the past two years were re-elected to serve for the coming year.

They were installed by Mrs. Rager, district W. M. S. president.

We ask your prayers that God's will may be done in Sisterhood work in the Indiana district.

Yours in Sisterhood,
ALLEGRA RICHMOND, Dist. Sec'y.

NORTH WEST DISTRICT ORGANIZED

At the annual northwest district conference of the Brethren church, which was held at Harrah, Washington, we organized a district Sisterhood. We met on June 16 for that purpose. Miss Louise Kimmel, who was with us during the conference, gave us the procedure for organization. She asked that we appoint a temporary chairman to take

charge of election of officers to be that of president, secretary-treasurer and patroness. Martha Parch of Sunnyside, was elected president; Julia Culver from Harrah, secretary-treasurer; and Mrs. B. G. Jones, from Spokane, patroness.

Miss Kimmel spoke to us again and gave us many words of encouragement and explained the duties of each officer and the distribution of bandages.

There were present 7 charter members from Spokane, 8 from Harrah, and 9 from Sunnyside.

After Miss Kimmel spoke, we closed our meeting with prayer by several members of the Sisterhood.

JULIA CULVER, Dist. Sec'y

A Glimpse of Sisterhood in Southern California

In the summer of 1930, the first Sisterhood in Southern California was organized by your general secretary, then in the office of president. Another group was started, but it did not carry through the pioneer days. In the years that followed, other groups were organized by the district officers. At the present time, Sisterhood work is well established in this district. It was a real pleasure to have contact with their leaders and meet with the girls.

FILLMORE

The Sisterhood group of this church is large and shows an active interest. They understood very little about the national work, but had been doing what they could. They were interested in the history of Sisterhood and its purpose. We helped them with special problems, and they expressed a desire to join in the national work. We had an informal social time after the meeting in which we were able to get better acquainted with the girls.

There are fine possibilities among the girls of this church. It is possible that they may be able to start a Junior group. They will be happy to have your prayers for their work.

LOS ANGELES, SECOND CHURCH

In the afternoon, we met a splendid group of Junior Sisterhood girls at the church with their patroness and the district patroness. They were greatly interested in learning more about Sisterhood. A number were soon to be promoted to the Senior society, but some new members were starting in. They seemed to be meeting their problems very well.

In the evening after the Bible study at prayer meeting, we met with the senior girls at one of their homes. This Sisterhood was just five years old that meeting and had some of the charter members still present. They had a splendid membership and have been doing commendable work. After our talk with them, they shared some of the plans they had used. Seeing their enthusiasm, we understand why Sister-

hood had grown as it has. It was an inspiration to be with such a fine group of girls.

LOS ANGELES, FIRST CHURCH

The larger part of the membership of the Junior Sisterhood here had been promoted, so the work with the juniors must start new again. There is a difficult problem of getting the girls together. Adding to that, the summer vacation, the plan for the junior meeting did not prove successful. We had a little talk with the patroness and one girl who did come. We hope it may be possible to start their work anew when fall comes.

That evening the senior girls met at the parsonage for a pot-luck supper. A good number of girls gathered, and we had a happy time about the table. We then changed our menu and talked of the history, goals, and plans of Sisterhood. We were favored with some special music by members of the group. We believe that they will make definite progress in the new year.

LONG BEACH

The district Bible conference held in the Long Beach church was a busy but blessed time for us all. We arranged two discussion groups during the conference. The first one was with the girls, representatives from nearly all the Sisterhoods being present. Our discussion was given to two important problems: finances and programs. We appreciated the contribution of Miss Mabel Donaldson of Washington, D. C. in telling of the plans of their Sisterhood. Some helpful points were contributed. The other discussion group was for the patronesses and women interested. The two problems considered were: how can our groups learn the meaning of Sisterhood? and how can the girls learn to carry responsibility? A number of very fine suggestions were given. The splendid interest of these women and their consecration to their task indicate that the girls of this district will press on to higher ground this year.

On the afternoon of the conference to the Women's Missionary Society and Sisterhood, your secretary was asked to give the address. After review of the work of the Sisterhood we presented the needs of youth to showing that they may be answered. Our girls in the work of Sisterhood, after the meeting, the girls and patronesses had a pot-luck supper at the Park. The Long Beach girls, as hostesses, had prepared very clever orations for the table and had spent no effort to make the meeting happy.

In addition to these activities, we have the privilege of teaching a Bible School class in the North Long Beach Church on one Sunday, and one in the Long Beach church another Sunday. We had a happy time with the Junior Christian Endeavor of the Long Beach church, telling them a story. These conference associations will long be remembered.

Immediately following the close of the conference, we met with the Sisterhood of the Long Beach church at the home of Miss Connie Sisco who was our gracious hostess while there. Not all the girls present were members. They had a short business meeting, talked over plans and problems. We were happy to learn about the work of the girls. They have a larger opportunity in the church than any other society. We shall wait to hear their report of the year, for we believe that they will do big things this year.

NORTH LONG BEACH

There has been no Sisterhood in the Long Beach church, and the Lord opened the way for us to have a very happy fellowship with some of the girls and their mothers. The people of this church are very busy in the Master's service, but we kindly arranged a dinner with the girls in the church. We explained the history and purpose of the Sisterhood and the girls expressed their desire to join in the work. With this understanding, they can go ahead in organization whenever it seems wise. Remember them as you pray for Sisterhood.

SOUTH GATE

The meeting here was still of the same kind—being a picnic supper under the arbor in the back lawn of the parsonage. A good group of girls met and we got acquainted while we enjoyed the picnic. Then we centered our thoughts on better plans for Sisterhood work. These girls have interest and plenty of enthusiasm. We expect to make real progress in the new year.

After our meeting, we went together to the prayer meeting of the church. The pastor asked us to give a joint message at the meeting. We announced this meeting to be a real power for the church.

GLENDALE

This is a new church of the district and received some help through our national work last year. At the district

ference, we had discussed with the pastor and his wife, Rev. and Mrs. Don Carter, the possibility for introducing Sisterhood to the girls of the church. We made the trip to Glendale, and found that a meeting could not be arranged. We explained the principles to Mrs. Carter so that she will understand how to go ahead when it seems right. They have a nice group of girls in the junior age, and she suggested that it might be possible to start something when school began. Let us pray for the girls of this church and for Mrs. Carter as she works with them.

WHITTIER

The next afternoon we met with the Whittier Sisterhoods in a joint meeting at the church. There was a very large group gathered with their patronesses. The dedication of their leaders is shown in the fine interest of the girls. They have been truly seeking to know and to do God's will. Had not Time played thief with us, we could surely have learned much from these groups. We regretted that we could not attend our regular Senior meeting the following evening and see them as they carry on their meeting.

LA VERNE

Our last meeting with a Sisterhood group was as a picnic supper in a park in Pomona. A small group of girls met there, but we had a happy time though the crowd was small. We presented the work to them and tried to advise them how they might meet the problems of their church group. Many married girls are members of this society, and they find it hard to interest the young girls. We made several suggestions and advised the organization of a Junior Sisterhood as soon as possible. These girls are sincere in their purpose and ready to do what is best. Remember them in prayer that they may understand what is best to plan. We were with them in the Sunday morning services, but were not in Whittier in the evening where we assisted in the installation of the new officers of Sisterhood and the Missionary Society.

CAMP BETHEL

At the request of the leaders of Camp Bethel, the young people's camp of that district, we remained a week longer and taught a class in Christian Endeavor methods. This spot in San Dimas Canyon is a most delightful place for campers. With the privilege of fellowship among Brethren young people and leaders and the camp program, we had much experience. Three Sisterhoods of the district made splendid contributions by presenting missionary plays in the evenings. We were glad for the opportunity to learn to know many of the girls better, and give them what help we could in their service for Christ and the church.

HOMEWARD BOUND

When camp was over, we made our final farewells to sunny California and started homeward. We enjoyed the

beauties of the homeward trip, made a few short stops, but were glad when we came on familiar road and finally saw the College tower and home. Thus ended nearly eight weeks of travel.

WHERE WORDS FAIL

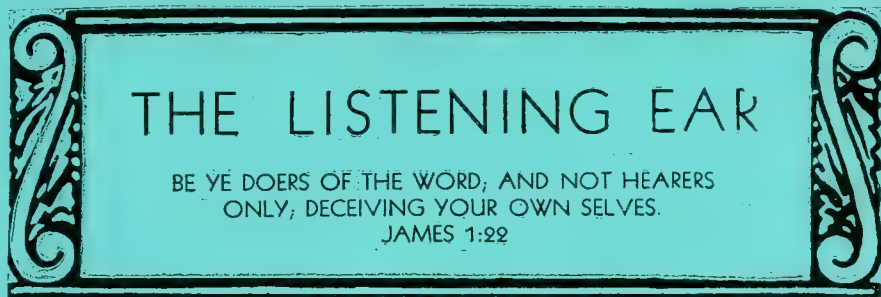
How can we thank our host of friends whose planning and thoughtfulness gave us joy and made it possible to realize the purpose of our visit. We want to mention especially the fine cooperation of the district officers, Miss Ruth Culp, the president, Mary Catherine Zuck, the secretary-treasurer, and Mrs. W. E. McNeil, the patroness, who was our kind hostess many days. In spite of her struggle to regain her strength, Mary Catherine gave her willing assistance. We ask you to pray that

she may be speedily restored to health and strength.

We consider this trip to have been a real blessing for its contacts with these Sisterhood girls and their leaders. It has given a deeper realization of the possibilities of Sisterhood in Christian service. We trust that the Lord may reward those who shared so freely with us, and our humble service among the girls may lead them to delight to "Do God's Will."

With gratitude for every prayer,
HELEN GARBER, General Sec'y.

Sharing puts the value in giving. For the Christian it must be triple sharing. The parties to the transaction are "Christ, my hungry neighbor, and me."



SENIOR STUDY—GENESIS

In our Sisterhood Bible study so far, we have read the New Testament in two years. We now turn to the Old Testament, and plan to read it through in three years. In order to divide it rather evenly, we shall plan to read the books, Genesis through Ruth, and Job, this year. This is longer reading than before, but you will enjoy it. Follow our suggestions carefully and watch for a few big points: Genesis 1-11—Find the creation 1, 2; first family 3, 4; genealogy 5;

Noah 6-9; genealogy 10, 11.

Genesis 12-25—The life of Abraham, a "friend of God."

Genesis 26-36—The life of Isaac and Jacob.

Genesis 37-50—The life of Joseph.

Genesis means "beginnings." How many beginnings can you find in the book, for example: creation, sin, judgment, promise, etc.

If you wish to study dispensations, you have four in this book. They are: dispensation of innocence, 2, 3; conscience, 4-8; human government, 9-11:9; promise, 12:1-19:8. Check on these and note the special relation of the people to God in each one, their failure to meet the test, and the following judgment.

As you read, watch for suggestions of the way God deals with people and His relationship with individuals. How is God especially revealed in this book? What kind of God is He?

JUNIOR STUDY—MARK 1-7

There are many Juniors who want to read their Bibles like the Senior girls. Maybe they remember their junior covenant which says "try to read the Bible." We want to help all of you learn to read the Bible, so this year you will find these special helps here for you. You may read some each day, or a few chapters each week, but be sure not to get behind.

Chap. 1. Early happenings in Jesus' life.

Chap. 2, 3 How Jesus spent some days.

Chap. 4, 5 Great parables and great miracles.

Chap. 6, 7 Friends and enemies.

Tell the story you liked best to your mother or father.

Find all the different kinds of people Jesus helped; those that He met.

Notice the places Jesus went.

Watch for the word "touch" and notice what happens.

Perhaps you would like to learn these verses: 1:17 and 3:35.

ON BENDED KNEE

Thank God for His rich blessings in our Sisterhood work.

Pray for the president of your local society.

Remember the Sisterhoods in Washington which recently organized as a district.

Remember the two Sisterhoods in South America.

Pray for the Sheldons who are returning to their work in Africa.

Pray for the new churches in Cleveland, Ohio and Bremerton, Washington.

DEVOTIONAL TOPICS FOR

1935-36

Senior

November to April — "Toward a Christian America," Hermann N. Morse.

May—The Christian Home (meeting with mothers).

June—Days, Weeks, Years—What For?

July—Ten Dimes in a Dollar.

August—Talents Multiplied.

September—"Good Stewards."

October—Fellowship.

Junior

November to April—"Three-Cornered Continent," Margaret Applegarth.

May—The Christian Home (meeting with mothers).

June—Clocks and Calendars.

July—What Goes Out of our Pocket-books?

August—What can I do?

September—"Good Stewards."

October—"I am with You."

Make your program booklets early.

BY THE WAY

KEEP THIS NUMBER of our "Outlook" so that you may refer to it often. There are many important things here.

Send in YOUR MISSION HOME PLEDGE to Mary Merrick as soon as possible.

Notice the NEW GOALS. Plan now to keep each one. Suggestions for stewardship reading will be given in the next number.

Don't GET BEHIND ON YOUR BIBLE READING! The books are longer this year. Let someone be responsible for this goal.

YOUR MEMBERSHIP—what is it? Unless you write the general secretary, she will count the number on your statistical blank as your membership for this year. You will be expected to pay dues for that many. If dues is not turned in for that amount, your goal will not be counted. Let your membership committee make a canvas at once and report.

MISSION STUDY! The senior book is "Toward a Christian America," by Hermann N. Morse, sold for 60c. The junior study is "Three-Cornered Continent" by Margaret Applegarth, costing 50c. Get your copies *at once*. Seniors may be able to borrow those of

W. M. S. and share their own in turn. If your society is mostly junior members, or most of the members of your senior society are of the young age—14-16 or 17, you ought to follow the junior study book—and the junior devotional programs. This will cost for the goal just the same.

CHANGES IN ADDRESS

The new address of your General Secretary, Miss Helen Garber, is 5 East 49th St., New York City and the new address of your Literary Secretary, Mrs. D. A. C. Teeter, is Rt. 5, % Donald V. Holloway, Rochester, Indiana.

Sisterhood Goals for 1935-36

LOCAL GOALS

1. Twelve devotional meetings.
2. One public program.
3. Mission study with the use of approved text.
4. A prayer chairman to carry through a plan for prayer.
5. $\frac{1}{2}$ members cover the assigned Bible Reading for the year—Genesis through Ruth and Job for Seniors; Mark, Luke, and Acts for Juniors.
6. A stewardship reading course.
7. Membership project.
8. Annual cabinet meeting.
9. Benevolent work other than bandages.
10. Bandages sent to District Secretary.
11. Statistical report sent to District Secretary by August 10.
11. National dues sent in January and July.

13. Thank offering received in April and sent to the financial secretary by May 15.
14. Gift to Mission Home Fund sent by financial secretary by July 1.
15. District dues of 15c per member sent to the district secretary by July 31.

JUNIOR GOALS

- 1, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14.

HONOR GOALS

1. A delegate to either District or National Conference.
2. Thank offering boxes turned in by $\frac{3}{4}$ of members.
3. Outlook in the homes of $\frac{1}{2}$ of members.

DISTRICT GOALS

1. One District meeting.
2. All societies sending statistical reports.
3. Two-thirds of societies banner.
4. Missionary project completed.

S. M. M. Useful Information

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Send all monies for Sisterhood national dues Thank offering Mission Home Fund gift to Miss Mary Merrick, 1523 25th St., S. E., Washington, D. C.

Send your district dues and bandages to your district secretary as given above.

Send all materials for the Sisterhood department of the church paper to Miss Helen Garber, 235 E. 49th St., New York, N. Y.

The BRETHREN EVANGELIST

HOME MISSIONARY NUMBER



DR. & MRS. SHIVELY
Celebrate Their Golden Wedding Anniversary

(See Editorial, Page 3)

Signs of the Times

By Alva J. McClain

BORN All Over Again.

Sightless since the age of five, a man who struggled through life with this terrible handicap can today at the age of 46 see once more, for the first time see his wife and children, for the first time walk without someone to guide him. A remarkable discovery developed by Dr. Feinbloom of Columbia University, called "micro-vision spectacles," opened this man's eyes.

What would it feel like, after walking in darkness for forty years, to have your eyes suddenly opened to the beauties of the world in which we live? "It feels," says the healed man, "like being born all over again. I feel as if I had never really lived before. It is wonderful—I never dreamed what life really could be. My conception of living was entirely different."

So also it seems to the man who has been walking through life **spiritually blind**, and whose eyes are opened by the New Birth to see God and His wonderful world of spiritual realities. We may try to describe this spiritual world to men who are blind, but they can never really know it until they see it for themselves.

NOTHING Perfect Here.

In a popular weekly magazine recently I saw a comic picture in which the artist inadvertently preached a powerful sermon. Some new army recruits were lined up receiving uniforms from a hard-boiled sergeant who was saying to each one, "How do you want your uniform—too large or too small?"

It occurred to me, as I smiled at the humor of it, that here was something not so funny as it first seemed. There is something wrong with the world in which we live. We seek for perfection and never find it here below. There is a worm in every apple. Over every feast hangs a sword. We are compelled to make decisions, to choose between the various alternatives which present themselves. And the choice is never between the perfect and the imperfect, but between things all of which are cursed with mark of imperfection. In this present evil world you must be satisfied with a compromise. What you get will be either "too large" or "too small." We may know the measurement called for by our ideals, but what we get is never more than an approximation.

Thank God, it will not always be so. Some day the 'crooked things shall be made straight.' "When that which is perfect is come, than that which is in part shall be done away." Then at last things will fit. The Christian believer already has the earnest of the coming day in his heart. In our Lord Jesus

Christ and His righteousness, we have discovered that which is perfect, and this perfection is the only hope of a world in which the bed is always too short or else the covering is too narrow.

THE Limitations of Man.

In the face of the catastrophes of drought, flood and storm, it is sometimes boasted that some day man by his scientific achievements will be able even to control the weather. But Dr. Humphreys, distinguished meteorologist of the United States Weather Bureau, says,

"I am convinced that man will never be able to make rain. I have studied this question from every conceivable angle, scientific, hocus-pocus, and otherwise, and I feel that rain-making is one of those things that, as the world is at present formed, is definitely outside of man's ken. I do not think he will ever be able to make rain any more than he will be able to pick up the Washington Monument and walk off with it."

Dr. Humphrey thinks that by certain stop-gap measures man will be able to stave off the slow encroachment of drought, but at last much of the present inhabited earth will become unliveable and man will crowd into the tropics and polar regions.

If Dr. Humphreys is right in his opinion, it gives new point to the statements of Biblical prophecy which predict that at the second coming of Christ He will by divine power bring about great climatic changes. "In the wilderness waters shall break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water....with reeds and rushes" (Isa. 35:4-7).

When man has done all that is scientifically possible, he will still need God in the Person of Christ.

DOESN'T Like The Ending.

According to an item in the New York World-Telegram, one of the Hollywood movie magnates was asked whether he had ever read H. G. Wells' Outline of History. His reply was: "Nope, I thought it might make a picture. But I looked at the ending and I don't like the way the story comes out."

We may smile at the dumbness of the movie magnate, but if we are wise we will not laugh too loudly, for his complaint voices the bitter dissatisfaction of the human heart with the outcome of history as forecast by the worldly philosophers who can see nothing beyond what is "under the sun." Read their dismal predictions and you will say, if you are truthful, "I don't like the way the story comes out."

And even those who see great and glorious achievements in the future for mankind here on earth can not get rid of a certain skeleton which sits at the feast. It is the figure of death. No matter how wonderful the conditions on

earth may be a thousand years hence as the result of man's work, it y mean nothing to me if I have perished and have no share in that wonderful ture. If there be no resurrection of dead, if there be no life beyond grave, then I am frank to say that don't like the way the story comes out.

Man may smother the complaint his heart and cover it with a smile exterior, but the ancient question remains: "If a man die, shall he again?" And until it is answered, of man's joy and optimism has a spious quality.

For the Christian that question is swered forever: "But now is Christ en from the dead.. the first fruits them that slept" (I Cor. 15:20).

WHY Do Men Fight?

Dr. McElroy, professor of American history in Oxford University, gives an interesting and thoughtful answer to this question in Current History, September. He writes:

"The searcher after peace, justice and security may cross the seas, scale the mountains and traverse the deserts, but always he will find what has left behind—confusion, triumph, injustice and greed and fear, which is stronger than the love of peace. **Do not fight because they prefer conflict to peace, but because they want something more than they have peace, or fear something more than they fear war.** Therefore, the road to peace lies not in the signing of agreements to abstain from conflict, but in the discovery of better methods of securing the things for which men would otherwise fight."

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EDITORIAL

Separate From the Crowd

Separation from the world is a vital Christian principle, but most of us don't like it and won't practice it. We prefer to go with the crowd. It's the popular way, and the easy way. It's the way to avoid ridicule and sneers. It's the way to escape being pointed out as peculiar and different. If we just mix in with them, the world will never know that we do not belong to them. Of course, by so doing we will disappoint our Lord and violate his plan for our lives, but it is hard to endure the taunts of the crowd, even though we know we have been called to be unto him a separate and a peculiar people.

The voice of Scripture is plain along this line. The word came to the children of Israel of old, "For thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth" (Dt. 14:2). Peter takes over the thought and embodies it in his epistle, saying, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light" (I Peter 2:9). Paul says our Lord's sacrificial death was for the purpose of securing for himself such a people. Hear him in his letter to Titus (2:14), speaking of Jesus Christ, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Then in very definite words the great apostle issues the call to a separated life: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (Cor. 6:17).

That is a very definite call away from the crowd, and to a higher walk than that to which the world is given. It is a challenge to the Christian to let his light shine in the midst of the darkness of sin that surrounds him, to bear witness of his devotion to the Lord among those who are scoffing and critical, and to refuse to be linked up with those who are unbelieving and godless. This is a very great need on the part of Christian people today—it has been in every day. The Christian life needs to show itself different from the non-Christian; it needs to demonstrate the possession of something new and distinct and finer and higher than is found in the common run of the worldly man and woman. And the pity of it is that this something new is all too often absent from the Christian. His ideals are no higher, his

standards are no more exalted, his habits are no cleaner and his words no purer than are those of his fellows who make no profession of Christianity. He goes with the current, rather than against it as Jesus did. He follows the multitude in its easy-going, care-free ways, instead of walking the high road of sacrifice and service alone. He shows himself a slave to style and custom and the low ways of the crowd, rather than lifting heart and hands to the things above the carnal and temporal. That is the way of men everywhere. It is the chief fault of the ordinary Christian and the outstanding weakness of the average church.

Seneca once said, "There is nothing against which we ought to be more on our guard than, like a flock of sheep, following the crowd of those who have preceded us, going, as we do, not where we ought to go, but where men have walked before. We live not according to reason but according to mere fashion and tradition. We shall recover our sound health if only we shall separate ourselves from the herd, for the crowd of mankind stands opposed to right reason—the defender of its own evils and miseries."

"Human history is not so well conducted that the better way is pleasing to the masses. The very fact of the approbation of the multitude is a proof of the badness of the opinion of practice. Let us ask what is best, not what is more customary."

Follow not slavishly the common crowd, without aspiration or ambition. Go not blindly with the world, as a sheep follows the herd, without regard to objective or motive. Be in the world, but be not a part of its spirit and life. Assert your individuality as a member of the body of Christ; be independent of and above the rabble and greed of the world; exercise your freedom in Christ Jesus. Come out from among them. Be different; be separate; be Christian.

Golden Wedding of Dr. and Mrs. Shively

It was fifty years ago on October 14th that Martin Shively, a young man of twenty-two, took Katie Ehresman, seventeen, to be his wife; and it was the same number of years ago that Dr. Shively was ordained to the Christian ministry. A half century of happy life and service together, and now they pause to celebrate their golden wedding and to rejoice in the blessing of God upon them through the years. We doubt if that young couple that began life together on a farm out in Rossville, Indiana, could have been happier than were Dr. and Mrs. Shively as they entertained their hosts of friends in their home adjoining the College campus on last Monday. And they couldn't have been more interesting and attractive, nor more strongly attached to each other than now.

Soon after marriage the young farmer-preacher took his bride and set out for Ashland College to get an education. After spending a year and a half in college finances compelled him to leave and he accepted his first pastorate at West Independence, Ohio, where he received the munificent salary of \$150 a year. Needless to say, a man and a wife and child could not live on that amount, so he was compelled to supplement it by teaching and farming. He continued his service to this church 3 years and 5 months, after which he went to Bryan, Ohio, where for 2 years he served a circuit of churches, namely Bryan, Prattville, North West Center, Hickory Grove, Kunkel and Auwardan. From there he went to the Gratis-Farmersville-West Alexandria charge where he remained for 3 years and 9 months. Next he went to California where he served the Lathrop, East Union, Ripon, Turlock and Atwater churches for 6 years. Then back to Ohio, he spent 6 years at Dayton, during which time he organized the churches at Clayton and New Lebanon. He was then called to return to California where he served the Second Church of Los Angeles for 2 years. From there he came back to Ohio again and took charge for 2 years of the Miami Valley circuit, including Bear Creek, Miamisburg, Clayton and

New Lebanon. His next pastorate was Masontown, Pennsylvania, where he stayed for 6 years. He was called from Masontown to the position of Bursar of Ashland College on April 9, 1920, continuing to serve in that capacity to the present. Along with his work for the college, he preached for the congregation at Middlebranch for 9 years and for two years he has been preaching for the church at Mansfield.

During Brother Shively's fifty years in the ministry he has preached 7000 sermons, officiated at 853 baptisms, 421 funerals and 165 weddings. He served once as moderator of National Conference and possibly two dozen times as moderator of district conferences. For years he has been a leader in the work of the Brethren's Home Board and helped to bring about the merger of that Board with the Superannuated Ministers' Board. He served for a period of years as secretary-treasurer of the National Ministerial Association and for another period of years as president of that Association. He has served on other prominent Boards and committees at various times. But above all he has been a preacher and has taken delight, and still does, in preaching the Word. He was ordained at the Edna Mills Church, Indiana, in November, 1885, with Elder J. H. Swihart officiating.

Two people could not have gotten around so widely and served so well and so long as have Brother and Sister Shively without having many friends. This they have done, and those friends were well represented either in person or by message at the golden wedding celebration. Invitations were sent out to all churches which he had served and many sent greetings and gifts of money and other articles besides many beautiful golden floral offerings, though the invitation definitely stated: "No gifts." There were many former parishioners present from near and far. Besides their two sons, Earl of Dayton and Loyal of Grand Rapids, Mich., and their families and two grandchildren, were present to help celebrate. We join with the entire Evangelist family in bespeaking hearty congratulations to Dr. and Mrs. Shively on this happy occasion.

EDITORIAL REVIEW

CONTINUE to send in your church news. Write frequently and briefly and maintain your contacts with the brotherhood.

SUNDAY SCHOOL PAGE has a message this week both from the editor of the month, Brother N. V. Leatherman, and from Brother G. L. Maus, writing from the pastor's viewpoint.

DALLAS CENTER, IOWA is pressing forward under the leadership of Brother W. R. Deeter, according to word from the church correspondent this week. The report is that "every department of the church is showing new life."

BROTHER L. G. WOOD writes that he is improving in health and will soon be able to resume his work in the pulpit at Fort Scott, Kansas. Pray that the Lord may bless him with further increase of strength.

BROTHER W. R. DEETER and wife are on a ten day Bible Teaching tour into Kansas and on October 20th they will be in Portis where Brother Deeter will unite in marriage his son Vail to Miss Helen Kissel of that place.

THE MOODY BIBLE INSTITUTE announces its proposal to celebrate the fiftieth anniversary of its founding during the week of February 3 to 7, 1936, and the year following will be observed as the centenary of D. L.

Moody's birth. Moody was born at Northfield, Mass., February 5, 1837.

TWELFTH WORLD'S CONVENTION of Sunday School leaders will be held at Oslo, Norway, July 6 to 12, 1936, and because of the limited facilities and the fact that attendance will be confined to approved and credentialed delegates, it is not too early for those who may be fortunate enough to be in on this event to be making plans for it.

MANY SCHEMES ARE being devised for bringing the Sunday school into the church and the church into the Sunday school, and it is all a hopeful sign. No cut-and-dried method will work everywhere. Each locality is a separate problem and requires its own approach. But something ought to be done in every case. It is encouraging that so many pastors are attacking the problem, and with splendid results in many places.

DR. W. H. BEACHLER reports a successful Homecoming special program at New Lebanon, Ohio, with Dr. and M. Martin Shively, organizers of the church, present as the special guests of the day, Dr. Shively being the special speaker. The occasion marked the close of the first year of Dr. Beachler as resident pastor, and a good year it proved to be both for the spiritual welfare of the church and the upkeep and improvement of the church property. On this occasion also pledges to the amount of over a thousand dollars were taken to apply on the church debt.

A CORRECTION—Last week we incorrectly announced communion service for Ardmore, Indiana, and published a request for prayer for a revival meeting to be held the October 20 to November 3. The prayer request and the communion announcement really came from Vinco, Pennsylvania. There was no address given in connection with the prayer request or announcement and we got the two Gehmans mixed. The writer was Brother Ord Gehman, who is to conduct a revival at Vinco, at the dates above mentioned and wishes prayer for his meetings, and his communion is to be held the evening of November 3rd. We are sorry for the mistake.

ALLENTOWN CHRISTIAN Endeavor, according to a note received from the publicity superintendent of that society, will be sending in a news letter soon, and offers this note in the meantime: "Just a few words about the C. E. growth of our church. We have a Junior, an Intermediate and a Senior Christian Endeavor Society now working for the Lord. Monday evening, October 7th the older members of an Intermediate society gathered at the home of Miss Joe Yucker and organized a Young People's Society which will convene regularly. We elected our officers and made plans for our programs." Undoubtedly this correspondent will have something worthwhile to report with the young people so busy in the work of the Lord.

125,711,688,759 cigarettes were produced during 1935—more than 1000 for every man, woman and child in the United States. That was said to have been the peak of 15 years in cigarette production, and the cheaper the brand the greater the gain. Cigar production is also on the increase—4,579,196,548 having been made during 1934. Wonder how many mouths which sing the praises of Jehovah helped in the consumption of this enormous amount of tobacco! Wonder also how many church nickels and dimes and quarters went for the purchase of cigars and cigarettes! Wonder again how many church women and girls contaminated their lips with the foul cigarette, for an ever-increasing number of the gentler sex are thus defiling themselves.

Is the Day of Home Missions Past?

By Dr. Kenneth M. Monroe
of Ashland Theological Seminary

Without a doubt the most truly Oriental chapter in the Bible is the twenty-fourth of Genesis. It contains a beautiful love story and prefigures a far more beautiful story, some of the incidents of which long to our very day.

Abraham, desiring a bride for his son, sends his servant, Eleazer, into a distant country, to seek for one who will willingly cross the desert sands and become the bride of Isaac. The Lord led him to Rebekah, and when she learned of his mission and heard his personal invitation, responded, "I will go." One evening, when Isaac was thinking and praying while walking in the field, he saw camels coming and shortly there was a meeting of the bridegroom and his bride, "and she became his wife, and he loved her."

God the Father, desiring a bride for His Son (sends the Holy Spirit, the servant of the Godhead, into the world to seek a bride for the Lord Jesus Christ. Gently He knocks at the heart, tells of His mission and presses the invitation. In the event of this church age the Bridegroom, Jesus Christ, will come out from heaven to meet His bride which will be caught up in the air and He will then take his bride to the prepared home. (I Thess. 4:16, 1 John 14:1-3) which we call "Heaven."

The message of the Holy Spirit to successful men is the Gospel—the good news of Salvation. In God's wisdom He calls on those who have heard and accepted the Gospel, those who call Christ, Saviour and Lord—to cooperate in extending the "whosoever will" to the ends of the earth.

The apostle Paul makes a statement and raises several questions (Romans 10:14, 15) which are proper at this point. His statement is, "whosoever shall call upon the name of the Lord shall be saved." Then is to be noted four questions:

"How then shall they call on Him in whom they have not believed?"

2. "How shall they believe in Him of whom they have not heard?"

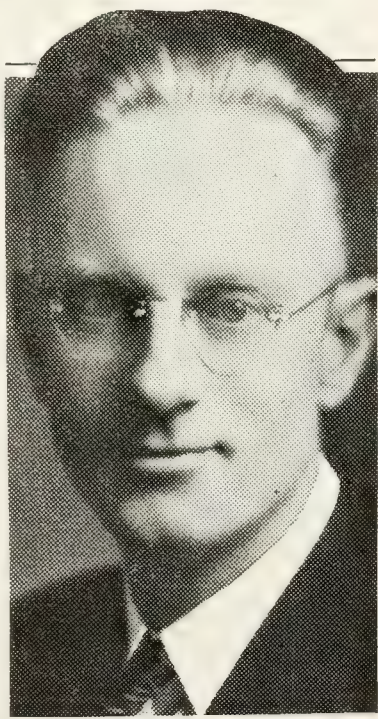
3. "How shall they hear without a preacher?"

4. "How shall they preach, except they be sent?"

But, not every Christian is able to visit new fields and work in a church that is engaged in frontier evangelism. There must be order and system if we would advance against the domains of the evil one. Foreign Missions in foreign lands, Home Missions in the home land.

Emphatically, "No!" is my answer to the question, "Is the Day of Home Missions Past?" In our own brotherhood a new Home Mission vision has dawned upon us within the last five years. The pulse of the National Home Mission Board has quickened in its beat, and most ministers and laymen, sensing the new opportunities are endeavoring to synchronize their plans to our ever larger Home Mission program. We witness today a renewed life in the District Boards which is gratifying. There is a wide spread recognition of present day need to enlarge our borders, and our responsibility.

The day of Home Missions is not past but it will be as soon as Christ takes the church out of the world and, as far as we are able to learn from Scripture, this may take place any day.



DR. MONROE

Dear reader, what have you done for your Lord "in Jerusalem, and in all Judaea, and in Samaria?" (Acts 1:8). Thanksgiving time means an opportunity for your Home Mission dollars to be set working for the Lord from Pennsylvania to California. The fields are challenging and the workers are busy. Are you calling the workers back by imperfect stewardship or sending them forth with the Gospel of Good News by a real stewardship of God's gifts to you?

"Nobody ever has told me before."
Till none can say of the children of men,
Tell it again! Tell it again!
Salvation's story repeat o'er and o'er,

HOME MISSIONS

Are Vitally Related to All Permanent Progress in the Brethren Church

By Rev. Grant McDonald
Pastor, Canton, Ohio

The secret to all Permanent Progress in the Brethren Church is nothing more or less than HOME MISSIONS. . . It holds the KEY that will unlock the highways to "Advance in all Directions."

At the crisis of the battle of the Marne, General Foch sent these words to General Joffre: My right wing has been driven back; my left has been turned; my center has been smashed. I have ordered an advance in all directions." There spoke a man of faith and initiative. The result was what we all know to have been really the turning point of the war.

Let the friends of Home Missions take heed of the warning issued by our Home Mission Secretary. *With doors being opened and calls urgently coming from all parts of our country, with forces diminished by the call to service in other parts of the field, with the treasury almost depleted, and heavy burdens to be met, the Leader and Commander of the Christian Army orders an "Advance in all directions."* We are at the crisis of the Home Mission Endeavor, and if the church obeys the orders to "Advance in all directions," we have no fear nor doubt of the final outcome.

It is folly to think that the Brethren Church could build a Program of Permanent Progress without strong Home Missions.

In the first place, the College and Seminary could not grow without a church expansion program to insure its growth.

A program of progress in our Church litera-

ture must mean a larger circulation and this can only be accomplished through a larger membership.

Our home base must be expanded if we are to carry the Gospel to the "uttermost parts of the earth." There must be those who "do Foreign Mission work at home." **To have sufficient funds forthcoming, Missionary needs supplied, new missionaries sent forth, and above all a great bulwark of Prayer, it is very vital to have a strong Home Mission Board.**

The Benevolent Boards, and auxiliaries of the Brethren Church can only be made bigger, better and stronger through an enlarged Program of Home Mission Expansion.

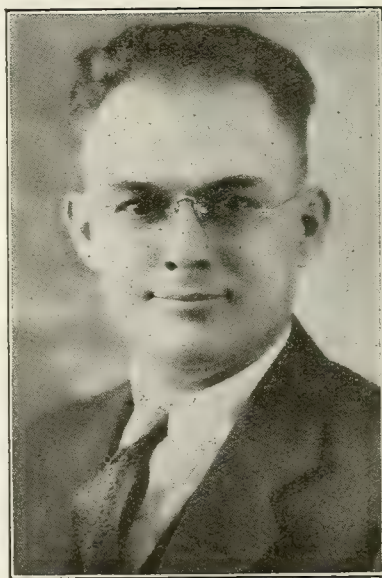
Home Missions are vitally related to every man, woman and child connected with the church and Sunday school. Countless numbers of Brethren have been lost to the church through their moving into larger cities because of economic and industrial conditions. It is therefore necessary to the permanent progress of the Church that these members find a

Brethren church in each of these districts.

Then, in conclusion, we may say, that every member, organization and auxiliary of the Church is vitally related to *Home Missions* for Progress and Permanent Growth. And if we are truly to "Advance in all directions" for our Lord, we must build a greater Home Base.

Every Dollar given at this Thanksgiving time for Home Missions is a dollar given to build a foundation for permanency under every institution we have.

Canton, Ohio.



REV. McDONALD

A Young Man's Interest in Home Missions

By Rev. Miles Taber, Pastor at Fillmore, Calif.

I expect to go right on living in the United States for the next fifty years. No, I have not forgotten the many dangers to life and limb in this modern toxicated age, nor the many promises of the return of the Lord. **But I am not deliberately planning to die, and the Second Coming of Christ is not so certain to take place in any given half-century that should change our plans of giving a full life of service to Him.** It was over eighteen hundred years ago that Jesus said, "Surely I come quickly." To be sure, we should be ready to die at any time, and we should be longing for Christ's return. But these truths should not rush us into Christian work half-prepared, nor should they prevent our looking into the future and solemnly preparing for the events and conditions that we are bound to see if we remain here. Let's not become so much interested in the coming that we fail to "occupy" or "do business" until He comes. A successful business man looks ahead.

When I try to imagine the conditions that will prevail in America fifty years hence, I shudder. This is already a crazy world—crazy economically, politically, socially, morally and spiritually. America is sending millions of dollars to pay farmers to leave their land idle. At the same time, other millions are being spent through farm organizations to teach the farmer how to raise more, and vast sections of western desert land are being brought under cultivation

through Boulder Dam and other federal projects. Men work hard to invent machines that will relieve mankind of much of the drudgery of life, and then these machines are cast aside so that men can be brought to bear upon the children that I have brought into this world. **I want them to find a strong, vigorous church that will challenge the best that is in them, and give them the inner spiritual strength that they will need in order to overcome the evil forces of the last days.**

Only a mighty spiritual revival can stem the tide. The gospel of Jesus Christ proclaimed and lived in the power of the Spirit is the only force that can hope to cope with the evil in this unregenerate world. Mere reform is doomed before it begins. I believe the Brethren church possesses that gospel in a purer form than any other. **Home Missions is the only avenue of extending this pure gospel throughout America.** As a young man, I believe that Brethren Home Missions is the need of the hour.

You laymen should not depend upon the preacher to do all the evangelizing.

That is the church I belong to, the church impregnable, unconquerable, marching out in perpetual triumph into the ages beyond. That is Christ's estimate of the church.—G. Campbell Morgan.

TWO MORE PRIZE WINNERS

Sister Grover Snider is the Secretary of the Foundation Builders down at Conemaugh, Pennsylvania, and William H. Schaffer is the Pastor. A team like this cannot fail to produce prize winners, for they work together to accomplish things for God. **The prize winner from the Conemaugh Church this year is Ida Mae Wright,** and she is one of the best winners of the year. She is a fine young lady and we are mighty glad to send her the prize for Conemaugh for the year of 1935.

Now we have a record to give. Down in Mar-
tsburg, Pennsylvania, Miss Sannie Klepser is

NOTE:

The rule for receiving prizes for full Foundation Builders banks is thus:—The first person in each church who fills a bank and sends in the amount to the office of the Home Mission Board will receive a prize. **Only the first to fill a bank in each church may receive one.** Any one filling a bank to receive a prize, must send the amount in before November fifteenth. This is repeated each year.

the Foundation Builders Secretary. **She has the distinction to date of having sent in the largest sum found in a prize bank!** This bank containing nine dollars, was turned in by little Wayne

Snider, young son of Dr. and Mrs. Snider of Roaring Springs, Pa. We have been in the Snider home many times and enjoyed their fine christian spirit and hospitality. We know this little man. He is a bright and promising lad whom we hope will be a great preacher if the Lord tarries. His prize has already been sent to him, and we know he will use it faithfully.

The National Day of Prayer For Home Missions

Wednesday, November twentieth, has been set aside this year for the day of prayer through all Brethren Churches. **ON THAT DAY IN EACH CHURCH THE PASTOR WILL LEAD HIS PEOPLE IN EARNEST INTERCESSION ON BEHALF OF OUR HOME MISSIONS.** On that day all hearts will be joined before God in prayer for our common cause. We will then remember every one of our devoted and hard-working mission pastors, and the souls they are seeking to win to the Lord. We will thank Our Father God for honoring us with such great opportunities to take for Him, and plead for Grace and provision for the task of accomplishing the work.

Next month we will publish a suggested program for the day.

REMEMBER THE DAY OF PRAYER

WEDNESDAY, THE TWENTIETH OF NOVEMBER

A Note of Appreciation

Being unable to reply personally to each one who so kindly remembered us with messages of sympathy in the recent loss of our laddie, Howard, we wish to in this public way express our appreciation, and to assure you all that each one contributed some distinct comfort to us all.

REV. and MRS. R. PAUL MILLER AND FAMILY.



YESTERDAY National Conference was a hectic and tragic period for the Secretary and Mrs. Miller this year. Aside from the many duties that crowd into the few days of meetings of the National Home Mission Board, and other committees and boards, this year there came the heavy shock of the loss of our laddie, Howard, through an accident. But the Lord gave us grace to bear the heaviness of heart and carry on in the Master's work just the same. "We may not know the way we go, but—we know our Guide." He knows, and makes no mistakes, and we are content.

LEADING The closing of the annual sessions of the Home Mission Board do not mark the end of a task, but the beginning of a greater task for the office of the Board. Just five days were allowed for setting in motion all the decisions and arrangements for the seventeen fields under the Board's care, to get out the Home Mission number of the Brethren Evangelist for September, and to prepare to be away from the office for four months. We of course, had to leave some things undone that should have been done. But a three thousand mile jaunt ahead of us to make in five days beside several stops along the way, we could not linger. Our first stop was made at Fort Scott, Kansas, to see our Brother L. G. Wood, pastor of the church at this place. He had been ill and unable to attend National Conference, or to his pastoral duties for several weeks. We found him much improved in health and expecting to return to his pulpit shortly.

A From Fort Scott we drove due west to **WORTHY** Wichita, Kansas, to look after the interests of several of our Denominational **SEWARD** Boards that had been granted bequests in the will of Mrs. Fannie Millheisler who passed away in June. Since her husband's death she has been a regular supporter of the various denominational interests of the Brethren Church. She has been one of the isolated members of the Brethren Church visited now and then by the secretary when in that section. While she could not attend her own church, she could help provide a church for others

through her missionary gifts, and this she did regularly. In her will, she again remembered the church of the faith she loved by willing a 320 acre farm near Wichita to its work. In this she has shown a fine example to many other members of the Brethren Church who, while they are unable to go forth themselves, can make it possible for others to spread the gospel. After conferring with the attorneys for the estate, and making such investigations as we could, we took up our westward trip.

HOTELS IN THE DESERT Having gone several hundred miles out of our way, we turned south toward our prescribed route once more. The weather was pretty warm after coming from Indiana where it was already getting chilly and tingling on frost. The farther west we drove, the hotter it got, till we began to shed coat and vest. We missed a heavy storm that did much damage to roads and property. The road was covered with water at one point on the western side of El Paso, Texas, but that was all. The storm evidently laid the winds that usually blow continuously in this section, and we had perfect weather conditions. Not a drop of rain fell on us after we left Indiana. We left that State in a rainstorm. We have never taken such a long trip without meeting all kinds of weather in Jupiter's pocket before. But we were thankful for this one. One outstanding thing of journeying across this country is the unusual sight of seeing the hotels rise like monuments in a desert. You can see them for twenty or thirty miles before you reach them. You wonder what reckless investor would build a fifteen story hotel out on those sands. But finally you cross a ridge and behold a busy little city clustered around the high building like ants running around the base of an ant hill. You wonder what a community like that subsists on. Well, the hotel lives off of the thousands of tourists that use the highways all year 'round, and the town is supported by the cotton fields, the cattle ranches that are away back of the hills out of sight. The extraordinary large stock yards in these small towns tell the story of what is going on for a livelihood. This is a great and progressive country, snappy and up-to-date. Splendid church buildings reveal the place these folks have felt for religious things in the past. The secretary deplored the fact that in all this great

state there is not one Brethren Church! If we had not let the large number of churches we once had in Kansas to die, we would have likely had a number of churches in Texas long ago. But we cannot dwell in regrets for the past. If we are sharp enough to care for all the opportunities of the present we will likely make up some of our losses.

CHEERIO After having passed through inspection at the Arizona State line, and the California state line, we felt sort of 'picked over.' Not being exactly used to having strangers pulling out all our personal effects and dangling them before the eyes of other prospective victims to see if we had anything that had certain kinds of bugs in it, we can't say we enjoyed these "goings over." After messing everything up, we were told that now we could have the extreme pleasure of packing them all back again! We are glad that grandfather wasn't a horse thief or we were sure that we would have been in trouble. If California State would inspect some of these wild eyed radicals and communists of which she has so many, instead of paying so much attention to an apple or a peach that a law abiding tourist may have in his car, she wouldn't have to hang her head in shame at the fact that eight hundred thousand of her citizens voted for what was practically a communistic ticket in 1932. The spectacle of an alien communist roaring up and down the state with the avowed purpose of destroying our form of Government and bringing Atheistic Communism in, while the State allows him to all but wreck the great shipping interests that have made her great in a kind of thing new to western Americans. We thought of all these things while we were getting our ruffled feathers back in place again on our way to Indio, California. Got to this place at dark. Thermometer read, ONE HUNDRED AND FIFTEEN IN THE SHADE. But find the shade! We rolled into an auto camp. The only thing that looked cool was the name of the place. We remarked about the heat to the proprietor as he stood in the office in nothing but a pair of pants and a pair of slippers, but he said, "This is not bad, it is quite cool this evening." We wondered if he was in his right mind. We cooled off in the shower as best we could and tried to sleep. Not much of this. At daybreak we struck out for Los Angeles, one hundred and fifty miles away. Our destination was welcome, and much cooler!

ANOTHER Our first assignment on this trip was a **NEW** three week's campaign at Bellflower, **CHURCH** California. There is a group of nearly sixty members of the Brethren Church now living in this swiftly growing community. They got together a few months ago and planned a new Brethren Church here. After consulting with the District Mission Board and receiving approval of their project in general, they laid their plans for

establishing this congregation without asking for any aid whatsoever from the District or National Boards. Such news is mighty good news for a Mission Board. While there has been some question as to the exact location of the church building, this will likely be ironed out soon.

A tent was obtained, and the first Sunday school and church meeting was held on the last Sunday in June. Just two and one half months of services have been held before the tent meeting began. During the meeting, many other Brethren living in this section have been found, as usually is the case. They will all unite with the new work. The faith that the preach has drawn the attention of the city. This is being written before the meetings have closed and no report as to decisions can now be made. We will try to give that next month.

Brother Ernest Pine, one of Brother L. S. Bowman's young men, who has for the last year been pastor of the Oak Hill, West Virginia, church, was called to take this new work in his home district. Under his leadership the work has become well organized. The Sunday school has grown to well over a hundred. It was recorded at 105 last Sunday. They are working for 125 for next Sunday. His people love him and are supporting him in a fine way. His wife is proving a fine helper in the work. From all indications this work will grow into a strong church in a few short years. It is a community made up of home owners. Folks who have moved here, come for the very purpose of establishing a permanent home. The ground that they are now on has been given to them by a local man who has large holdings in the section. Scores of houses have gone up during the last year near the present location and a new project of forty houses is now beginning. Southern California is simply dotted with opportunities like this, and if the Lord tarries, this spirit of progress will see a large number of new Brethren Churches established.

PRAYER FOR MISSIONS PRODUCES RESULTS

Things happen when a righteous man prays. Things happen not only within himself but also within others. Paul was a changed man after he had prayed, and the world a changed world. Luther prayed, and the thesis went to his church door, and the arrival of faith began which swept around the world. Miller prayed and the orphanages were built. Cady prayed with the globe before him and soon missionaries were going to the places of need. Young men prayed under the shelter of a friendly haystack and missionary organizations came into existence, missionary monies were poured into the Lord's treasury, and missionaries went forth to the ends of the earth. Men pray today and things happen in America, and Africa, and the uttermost parts of the earth. If there is earnest, passionate prayer, things will take place in our Home Mission Program.

We Must Not Hesitate in Our Growing Home Mission Program

First Church of Los Angeles
By Rev. W. A. Ogden, Pastor

The old adage, "he who hesitates is lost," might very properly be applied to our beloved church in relation to its missionary program. **It must be apparent to all who have been following our Home Mission work that we do have a program,** and that it is a growing one. Perhaps there are few of us, including the writer, who really know of the tremendous amount of work that has been done to set this excellent program in motion, and to carry it to the present place where we are beginning to see the results in the organization of new churches. We can now realize that it is through the functioning of this program that many of our weaker churches have been saved from closing during the difficult years through which we have been passing. The Home Mission Field, from the Atlantic to the Pacific, has benefitted greatly by the splendid council and financial aid of the National Home Mission Board. This aid has been the source of great blessings to the many churches that have received help, as well as to the several districts. The fact that there have been gains cannot be denied.

Now, what of the future? **Is the Brethren Church ready to conserve these gains and go forward? A GO-ING movement is the most attractive and dynamic kind of a movement.** We have a slogan in our church that "people like to go to church where people like to go to church." We like to be associated with that which is alive and winning. Our church, then, must be eager to follow and support this growing Mission Program in a really enthusiastic manner. **We must throw off the temptation to take a rest just because we can point to some things accomplished. WE MUST GO FORWARD.**

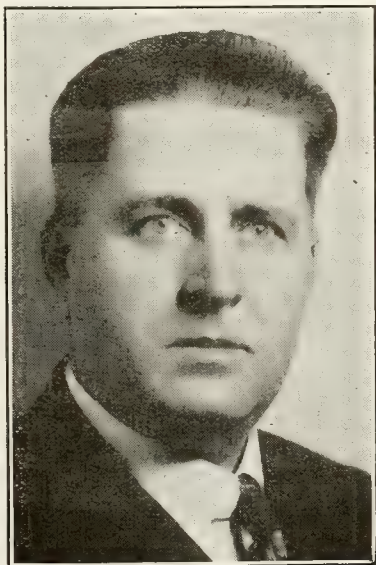
To HESITATE is to be satisfied with the work already done, and to feel that there are no other worlds to conquer. To HESITATE is to believe that the work done needs no more assistance, but is able to care for itself. To HESITATE is to give a smaller offering at Thanksgiving than we gave last year. To HESITATE is to cease to pray earnestly for the

Mission Churches, for the Mission Board and for the many places that are waiting for a Brethren Church.

If we HESITATE we lose the gains already made. Remember King Ahab who had captured Benhadad, the King of Syria. Doubtless this battle had cost Ahab heavily in men as well as in money. However he released King Benhadad and let him go, and in so doing lost the benefits of the victory he had won. The folly of his act was shown him by a prophet of God in a parable, as follows, "Thy servant went out into the midst of the battle; and behold a man turned aside, and brought a man unto me, and said, keep this man: if by any means he be missing, then

shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone." (I Kings 20:39, 40). Our gains must be carefully guarded and preserved, lest, while we busy ourselves here and there, "they are gone." To do less would be to commit folly as great as that of King Ahab. God must require the lost at our hands.

Finally, if we HESITATE, we **imperil our own existence as a church.** The mere continuance of our denomination as such, for sentimental reasons, is hardly worth while. **But believing that God has called us into being to give a whole Bible testimony in these darkening days, IT IS NOT ENOUGH THAT WE LIVE, we must go forward.** Remember the words of Jesus: "For whosoever will save his life shall lose it: and whosoever will lost his life for my sake shall find it." (Matt. 16:25). Well might we ponder the words of Max Muller when he said, "that of all the religions, only the missionary religions are living. That church is dead which is not anxious to preach the gospel to every creature." **WE MUST NOT HESITATE IN OUR GROWING MISSION PROGRAM.**



REV. OGDEN

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The church with a nursery for new-born souls is always the radiant church.

The Making of the English Bible

Second Article Written in Celebration of 400 Years of the Printed English Bible

By Dr. W. D. Shermerhorn

The reign of Elizabeth was from 1558 to 1603, almost fifty years. Eventful years they were. The Peace of Augsburg (1555) had just given Protestantism its right to be on the continent. Scandinavia was turning Lutheran. The Council of Trent moved its weary lengths. Brilliant stars sparkled in the literary and theological skies—Shakespeare, Jonson, Bacon, Hooker, Calvin Melancthon, John Knox, Loyola, Xavier, Socinus, Arminius. The Massacre of St. Bartholomew (1572), and the Edict of Nantes (1598). The defeat of the Spanish Armada (1588), the rise of the East India Company (1601), the plans for colonizing in America. Again in the midst of a world in motion, religion has its influential part.

During Elizabeth's reign the race was on between the Bishop's Bible and the Genevan Version. The former held the churches, the latter won popular esteem, four to one. When James I came to the throne there was an attempt to secure uniformity about the church—to reconcile the Establishment and the Puritans to one common service. The one point from which the Puritans could not be dislodged was that there were many faults in the Bishop's Bible. The king disliked the Genevan edition, it is said, because it had notes disrespectful to royalty. So a new edition of Holy Writ, prepared by a commission having representatives from all parties, was planned, being furthered by the king himself. Having been brought up a Scotsman he had an interest in matters of religion. In July 1604, James announced commissioners and the plans for work. There were to be six groups, two each at Oxford, at Cambridge and at Westminster. The list of translators included those of the Establishment and of the Puritans, both clergy and lay. The only qualification seemed to be that they should have efficiency as Biblical scholars. To each group was assigned its own particular portions of the whole task. Each group reviewed the work of every other group. At the end two persons from the groups at Oxford, Cambridge, and Westminster respectively were chosen to see it through the press. Free use had been made of previous translations, of the Vulgate and of such Greek and Hebrew texts as were available. No notes were appended, save such as were needful to explain Hebrew or Greek words. The sessions of the commissions actually began 1607, and the printed Bible appeared in 1611.

Such a book, authorized by the king, not the hurried product of one or two; but prepared by so large a company of recognized scholars of all schools, passing through so competent editorial hands, could it produce a translation at once accurate, even and idiomatic in style, and set to win well-nigh universal favor. It met hostility as all new editions do but was soon adopted by the church and for private use. The Bishop's Bible ceased to be published when the Authorized appeared. The Genevan text held out for half a century longer but sheer worth finally won for the King James, or "Authorized" Bible.

This Bible of 1611 has been a most influential element in English culture. Its language was of the most elemental and pure type, for it went back to Tyndale and Anglo-Saxon origins. Its place in popular use influenced British character. Its figures of speech, biographical sketches, poems, psalms and proverbs became the materials of the English-speaking world. The English Bible was nearly a century in growing, but it is probably the most influential single volume ever printed. The Authorized Version held the field for nearly three hundred years. The important factors aroused the desire for a revision. In the first place there was increasing revolt at the clumsy and misleading versification which often divided sentences and made a paragraph of each verse. Again many English expressions of 1611 were becoming awkward, obscure and even obsolete to nineteenth century students. In the third place manuscripts of the New Testament which are now considered of greatest importance had come to light since 1611; to name a few: the Alexandrian (3rd century), Sinaiticus, and Vaticanus (4th century). Greek Testaments prepared through use of the earlier manuscripts prompted Westcott and Hort to say of their labors that "if comparative trivialities . . . are omitted, the words in our opinion still subject to doubt can hardly amount to more than a thousandth part of the New Testament." A fourth fact was that the intervening centuries of Greek and Hebrew study had given a knowledge and facility in those original languages of the Bible far surpassing the ability of the scholars of the early seventeenth century.

So the demands of accuracy (shall we not say of truth?), of utility, of literary criticism all pressed for the revision. A commission appointed in 1870

Anglican Church was later broadened in 1871 to include "any persons eminent for scholarship, to whatever nation or religious body they might belong." Old and New Testament committees of 27 members each were formed in England. In 1870 a representative of the British committee visited America and made a plan for cooperation. Thus the revision was on an international as well as inter-professional basis.

Great interest was aroused in the work and when, May 17, 1881, the first completed copy of the Revised New Testament was presented and copy given to the press in England, the sales mounted to 4,000,-- Testaments in five days. On May 20, it was "re-revised" in the United States. On May 22 the *Chicago Tribune* and the *Chicago Times* published the book in their issues. The four gospels, the Acts and the Epistle to the Romans, 118,090 words in all, were to be telegraphed from New York. The remainder was set from printed copy in hand. Certainly no such reception ever awaited any other publication. The Old Testament was not completed until 1884, at which time the British section, which had been greatly reduced in numbers by death and resignations, disbanded. A voluminous literature arose around the merits and demerits of the revision and today after twenty years, it has by no means completely displaced the Authorized in popular use.

The American Commission were not fully satisfied with the use which had been made of their suggestions. They were eager, however, that the revision, on which the British had in every case the final judgment, should be given every opportunity to succeed. Therefore they had agreed to publish a copy of their own for at least fourteen years.

But the group held together and continued their work. In 1901, twenty years after the first appearance of the revised New Testament in England, there appeared in the United States the "American Standard Revised Version." In many respects it is a more thorough-going revision in the direction of the original text than the British revision. Representing as it does somewhat greater courage in departing from traditional renderings, and twenty added years of scholarly study, it is perhaps the most nearly perfect of any English version published by the authority of a group of scholars. It has met with wide use and will doubtless keep its place for many years.

The excellence of standard versions has not closed the field to "modern speech" and private versions. Indeed, the publication of the great revisions seemed to invite further effort. So there are many independent translations, each having its own constituency. Among the most important may be named: that of Moffatt, most individual and likely most widely used; the Centenary Translation, prepared especially by a mother who read it with her family; and the "American Translation" by Professor Goodspeed, rugged, accurate, and vigorous—possibly the best of all.

Thus, "the Word of God is not bound." In every generation men have sought to discover its truest text and to present it in a language and form most adapted to understanding, appreciation and use. The persistent motive inspiring this labor has not been mere love of a book. It has been the conviction that in these pages we have a progressive showing of God's dealing with men, and a revelation of the divine plan and provision for man's salvation.

HOME-MADE HELLS

By Dr. Robert F. Porte

"Home-made hells are the door-ways into the one great and awful eternal hell."

Some of the greatest tragedies of life are self-made. Heaven is the end of a soul redeemed and set free by the power of God. The alternative is that the soul sold unto sin becomes embroiled in the toils of eternal doom. In the account of the rich farmer (Luke 12) we hear that man say, "Soul, thou hast many goods, . . . take thine ease." The answer to this declaration makes any thoughtful person cringe and shudder. "This night thy soul shall be required of thee." The reality of an eternal Hell is as true as the reality of a Heaven where God dwells. The life in which the Divine Presence dwells is blessed with peace and hope and full assurance of eternal bliss. The life, on the other hand, which ignores the presence of the Divine is dark and hopeless. "If we walk

in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7). Hell is a place where there is no light and no fellowship. Heaven is a place of light and fellowship because God is the light of it and, through His Son, has made possible the fellowship.

The Problem is Living, not Dying

The problem of human life is living, not dying. Death is only the garnering of the ripened harvest of life, or the clearing away of the dross and failure of life. We are to live in the plan of God for us, or to be cast out because we love and seek the temporal. "Set your affections on things above." The real

meaning of salvation is expressed in the words, "Create in me a clean heart," rather than in the words, "Lord save me, or I perish." God's program for His people is in the bringing forth of good fruit. "Every branch in me that beareth fruit he purgeth it that it may bring forth more fruit." The blessing God bestows is for an eternal fruitfulness. The condemnation God places upon a soul is for eternal sorrow and defeat. God sees the motives and purposes of people in the light of their eternal meaning. Dross is always to be separated from the good and the worth-while. "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Romans 6:13). The rich farmer ordered his own life, he did not yield it unto God.

Need of Spiritual Vision.

It is true that the sorrows and disappointments of life are the result of our inadequate sense of moral proportion. There are few who become caught in their sin who do so because they wanted the dire result of sin. A driver of an automobile wishes to pass another vehicle, he fails to properly judge the speed of the other vehicles on the road and an accident takes place. The question often arises as to whether those who moderately drink liquor or play cards or dance can still be good Christians if they are faithful to the Lord's house on Sunday. At the outset the sense of sin is evident because of a desire to off-set the gratification by a good deed done to the Lord. Without discussing this at any length, it is well to notice the serious lack of the sense of moral proportion. Why do people take risks that can never bring them any lasting good but endanger their eternal security? Is it not that same selfish spirit characterized by the example of the rich farmer who lived only for himself? All kinds of indulgence is contrary to the way of Christ Who "pleased not himself." The perfect sense of moral proportion is that which seeks only the way of Christ and eschews the ways of the world.

Without question the great perplexity among the people of this modern world is due to the lack of a spiritual vision. The machine age has overtaxed the spiritual capacity of the people. The rich farmer came to that point in his life when he could no longer see beyond the vast material stores he had accumulated. His life became smothered under a mass of material. The modern problem is not an economic depression so much as it is a lack of spiritual vision. Thousands of people are destitute of proper food while others are perplexed about the abundance of things. Just how near America may be to that point where God shall say, "This night thy soul shall be required of thee," we do not know. America was founded upon the principle that every man might worship God according to the dictates of his own

conscience. God blessed this nation in its desire to make possible a larger acquaintance with Him. If greed takes the place of recognition of God in America, this country may easily lose itself in the midst of plenty. Spiritual vision made America great, but materialism and selfish nationalism will bring America's doom.

Need of Daily Renewal

The souls that survive are the souls that feed on eternal realities. The historic tragedies of men who betrayed trusts and bartered away spiritual birthrights have been men who lived to the flesh. It takes faith to understand the value of spiritual things. Mortal eyes may place values on material things according to the desires of life but the power to appreciate and hold to spiritual values lies in a soul unsullied by the lust for things. "Live each day as though it were a little life to be lived nobly, graciously and well." The physical body continues to renew because it renews itself. The soul must be renewed day by day. "Though our outward man perish, yet the inward man is renewed day by day."

In our modern world we come daily in contact with men and women plunged into despair because they have failed to have a daily refreshing of the soul with God. Daily attention to the needs of the soul is often considered out-worn and antiquated, yet these modern people think they must eat at least three times a day to sustain vitality in their mortal bodies. Thousands of people live but they know not why. Life to many is one great struggle with no particular objective before it. A head of a great corporation left a note to his family, "I can't go on." This is but the echo of every life that leaves God out. It is a self-inflicted torment because it is an unnatural existence.

Need of Spiritual Resources

The Word of God advises all people to lay up treasure in Heaven. On every hand we are being advised to save the fruits of our work in property banks, or life insurance. Some day we may not be able to work and so to have a pleasant old age we need material resources to get along with this material world. The need for the spiritual resources is much greater. Perhaps today there may come a temptation that could ruin your life forever. There are temptations to violate property rights, or to violate the sacredness of somebody's person, or to blaspheme the Holy Name of God. There is but one source to meet these temptations and that is to have a spiritual bank account in Heaven.

We have all seen the descriptive picture of the life insurance advertisement. The comfortable old man enjoying the sunshine of Florida or California and in contrast, the old man selling papers or pencils on the cold streets of a city. The purpose of the advertisement is to tell us that by saving a little we can have a comfortable old age. The real fact is we can all have the peace that passeth understanding

the joy that no man can take from us, if we see Christ as our Friend and Advocate. The rich man of Luke 12 was alone with his riches that night God called for his soul. The Scripture does not attempt to describe the agony of that night. Whose fault was it? Perhaps like Dives, the conscience of this rich farmer had been appealed to human need right at his door. Nothing can so much as the moral sense of any one who still has moral feeling and make them reach out more earnestly after God as to see the evidences of sin on the streets of our cities. If it were not for the saving grace of Christ in Christ some more of us might be just where the sin-bound people are that we see daily in our great cities. Will we still withhold from God the stewardship of our lives? What a tragedy to see professing Christians who live for self. They do not see the importance of sending the Gospel to some other. Spreading the Gospel is the work of ministers and missionaries, they believe. No, it is the duty of every saved man to tell the story of Redeeming love and grace.

Need an Experienced Pilot

The rich farmer rested in his own opinions. It is too presuming to say that this man with overflowing barns was contented until God called him to account. There are professed Christians in our churches perfectly sure they are all God wants them to be and yet they go on without any part in the work of preaching the Gospel. How complacent some Christians are in the summer when they go on vacation! They send God on a vacation, too, and forget to pay their vows unto God." No ocean liner attempts to sail the seas without an experienced and expert pilot. There are a lot of people in the church in need of it who have the audacity to think they can sail into the Heavenly harbor without that One who knows where the deep channel is. People want an experienced engineer to pilot the train they are on, they want an experienced captain on the ship they sail with, they want an experienced pilot if they ride in an air plane, but they dare to sail life's journey without knowing the Pilot and the Book that show the safe way is. Some-made hells are the door-ways into the one true and awful eternal Hell. The danger call has been made, and is still being made, to the lost world, "Repent and believe the Gospel." Amid the clang and noise of industry and commerce the thousands go on unheeding the call to salvation. "There is a way that seemeth right unto a man but the end thereof are the ways of death."

South Bend, Indiana.

There is no substitute for the intelligence of men. Men may be invented, but they will never be able to meet a crisis. Only God could make a man with living brains that function.

THE ONLY LADDER

By Rev. C. D. Whitmer

Ladders are built to reach heights that could not be reached without them. They are sometimes disappointing—when they are set up expectantly and it is found that they do not reach far enough. Or they may be worse than disappointing, if they break under the load put upon them. A ladder is a simple, homely affair, but indispensable; and it is significant that the Lord of Glory, Son of God and Saviour of men, is willing to be linked to a ladder.

Bishop Taylor Smith, a much loved Church of England clergyman and formerly Chaplain General to the British Army, made an address at the English Keswick last summer which has been reprinted in the Evangelical Christian, on the "Meaning of the Keswick." He says: "To more than the shepherds of Bethlehem have the angels been sent, telling once again the good News, "Unto us is born a Savior," and we have realized that unto us a child was born in his humanity, and unto us a son was given in His Divinity. The ladder Jacob saw in his dream, and Nathaniel meditated upon under the fig tree, has been set up on earth, namely, the Son of man, our Lord Jesus Christ, resting on the earth in his humanity, and reaching unto Heaven in His Divinity; the only ladder without broken rungs, and which, unlike all other human ladders, does not come short of Heaven's gate.

"I am the way, the truth, and the life; no man cometh unto the Father, but by me."

South Bend, Indiana.

Many a man who has used his tongue to slander another has ended his life in bitterness because of slander that has destroyed his own good name. Birds have a way of returning home to roost.

"If you know these things, happy are ye if ye do them." The world is getting knowledge very fast, but the happiness of life is not in knowledge, but in righteousness. We are not saved by knowledge but by doing the will of the Father.

It is a fearful thing to confuse the soul that is trying to make its way over the tangled highways of life. The Master has seen to it that we can know enough for our salvation. About the rest we need not worry.

"Thus has Christ changed the whole aspect of death. On this side, it is dark; that bright. This side departure; that, an arrival. This side, a going out; that side, a coming in. Here it is a hooded horror; there an angel of light; here a separation; there, a reunion; here, a graveyard; there, a gateway; here, a goodbye; there, a good morning."

—John McNeil.

W. I. DUKER
President
Goshen, Ind.

NATIONAL SUNDAY SCHOOL ASSOCIATION

N. V. LEATHERMAN
General Secretary
Berlin, Pa.

E. L. MILLER
Vice President
Maurertown, Va.

N. V. LEATHERMAN
Editor for October

K. M. MONROE
Treasurer
Ashland, Ohio

What a Brethren Pastor Expects from His National Sunday School Association

Rev. G. L. Maus

From a pastor's viewpoint of the National Sunday School Association, I shall endeavor to point out, or suggest, a few things we expect of them. We are mindful of their struggles, also of their victories, of their attainments and of their failures. We realize they have given their time and efforts to make our work what it is and appreciate all they have done. But on the other hand there are things which we as pastors have a right to expect of them as our National leaders. We do not mean this to be critical or fault finding, just merely suggestions of some things which might make our work more effective and helpful to our churches whom we serve.

It should be the purpose of the Association to keep before the church at large some definite aims and goals to work toward during the year, and to stress such goals and aims through the columns of this paper and personal letters to the pastors. A challenge should be given to the pastors of the churches. Whatever this may be, whether for better and more equipment, or the deepening of the spiritual life, they should be held constantly before the pastors and of course they in turn should see they are kept before the school. Co-operation is needful on the part of the pastors. The National Sunday School Association can do nothing unless there is a willingness on the part of the pastors to put their program across. Unless the Association presents to them a helpful program and a workable one, it will not create much enthusiasm on the part of the pastor.

We need a program of instruction and worship and service planned with reference to the needs of the various groups that made up the school. Sound Christian principles are coming to be recognized more than ever, as necessary to carry on our work successfully.

Our Sunday School superintendents are ever alert for some workable plan

as a guide for them to carry on the work of the Sunday school successfully and they look to their pastor for help and he in turn looks to the National Sunday School Association for their plans. Prayer, as a factor in the schools problems, is worth consideration. We see at once what might be accomplished if every member of our Sunday school were more deeply concerned in the spiritual life of its members. We are impressed with marvelous answers to prayer, both in the Old and New Testaments, and we still see how prayer changes things. Nothing has ever taken its place in the development of spirituality in the individual or the school as a whole.

A wisely managed organization always has very definite plans and programs. In other words, it has a goal and a well defined path to the achievement of that goal. Jesus was an organizer. He organized the twelve and the seventy. He organized the multitude by seating them in companies. The last supper was well planned. He planned for the care of his loved ones. His sufferings and crucifixion were planned, and out of them grew a mighty organization called the church. He planned his work wisely and well, then he called the twelve to carry on his work. They co-operated with Jesus and the work grew, so much so, that the seventy were called upon to help; so by wise planning and co-operation on the part of the rest the work grew. God does not expect a perfect performance from his children, but he does expect a high and loving "purpose to perform."

May our National Sunday School Association and pastors be workers together with God that great things may be accomplished during the coming year. May we make this our cardinal rule in all our work, "Not by might nor by power, but my Spirit, said the Lord of Hosts."

Nappanee, Indiana.

to their appeal should be made, the board not being together for concerted action, as secretary of the board we assume the privilege of making the following suggestions and recommendations.

For the local Sunday school we suggest that each superintendent and pastor see that at least one conference meeting or workers conference program has as a speaker some member of a District or National Sunday School Board with whom they can discuss all things concerning their Sunday school work. The expense to the local school need not be great since one or the other of these boards have representatives reasonably near.

For the District Sunday School Boards we suggest a program of activity toward the local Sunday school, similar to that of the Pennsylvania District Sunday School Board as presented on this page two weeks ago by Rev. Floyd Seibert. The Pennsylvania Sunday School Board is trying a new project this year of particular interest to local Sunday Schools, which if successful will be recommended as a project to our National Sunday School Association next year.

For the National Sunday School Association we suggest that we use the organization we already have, and definitely to touch and help all local Sunday schools, by each member yielding himself to conference calls from local Sunday schools or District Boards.

Let pastors and superintendents discover what representatives of these Boards are nearest them by referring to our Brethren Annual. Let us, we a better working together, "with Christ," this year in our Sunday schools.

N. V. LEATHERMAN,
General Secretary

NOTES ON THE SUNDAY SCHOOL LESSON BY GEORGE S. BAER

BELSHAZZAR'S FEAST

International Temperance Lesson

(Lesson for October 27)

Scripture Lesson—Daniel 5:17-28

Additional Scriptures—Daniel 5:16, 29-31.

Golden Text—"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1).

The Lesson Story—The fall of Babylon in 538 B. C. was the surprise of the world, as well as of King Belshazzar himself. It was a mighty city, one of the most strongly fortified of all. Its walls were broad and strong, its armies invincible; its resources inexhaustible. Belshazzar had no fear of the armies of Cyrus, the Persian, surrounding his city, and, possibly, a

Response from the S. S. Association's Secretary

We appreciate very much both the article last week on this page by Brother Tritch and the one this week by Brother Maus, setting forth, first, what the superintendent and then what the pastor expects from the National Sunday School Association. For some time

we have felt the need of a closer contact of the Association with the work of the local Sunday schools a necessity. The appeal, which both these men of our church make, reveals this interest on the part of local representatives.

It seems fitting that some response

pression of his false sense of safety gave a great feast to a thousand of war lords. Eating and drinking, too, oblivious to the danger without, let the wine flow freely and had the red vessels of the Jerusalem temple brought into use, thus adding sacrilege to debauchery. When revelry was at its highest a strange hand appeared on the wall, writing a message that brought consternation into the drunken king. No one, not even the astrologers, could read the writing, but Daniel was called upon to give the reading and interpretation, which he did without fear or favor, and without any acceptance of reward. He told Belshazzar the doom of the divine pronouncement, and that very night the king was slain and Babylon was taken by the Medians.

The Unheeding King — Belshazzar would have known better, and he did; he simply refused to take heed. He was the victim of the humiliating retribution that came upon his illustrious grandfather, Nebuchadnezzar, for his pride, arrogance and godlessness. He knew that he had received the scepter of power from God, yet he refused to recognize him as God. He knew the vessel and the religion of Jehovah were

sacred and to be revered, yet he treated those emblems with sacrilege and the God of the Jews with contempt. He knew that sin brought terrible destruction, yet he went on sinking deeper and deeper into idolatry, vice and intemperance. And many men in high and low station today are following in his steps of folly and intemperance.

Caught in the Snare—He thought he could forever get away with it, but there came a time when the cup of iniquity was full and overflowing, and he who had been a law unto himself was made to realize that there was a law far above his own selfish desires. And he was responsible not merely for his own wickedness but for the way he led his subjects into sin also. He had played with the snares of the evil one until he himself had been caught. Judgment was come upon him. "Mene, mene, tekel, upharsin" — **numbered, weighed, divided.** His days were at an end, he had been weighed and found wanting, and his kingdom was divided. It is always so; vice and intemperance and godlessness lead to ruin sooner or later. And we shall find it so individually and collectively, if we continue to ignore the warning voices that the God of mercy and patience is sending unto us.

not soon be forgotten by the people of the New Lebanon congregation.

A wealth of beautiful flowers, and a suggestive display of fruit, vegetables, and field products, all arranged with excellent art and taste, and all reminding us again of the year's bounties and the faithfulness of God—this with songs and anthems suitable to the occasion, made everybody, young and old, happy to be in the Lord's house.

With an attendance of 376 in the Church School, the attendance was likewise splendid at the other two services. The fellowship hour, and dinner at the church also contributed much to the success and pleasure of the occasion.

Brother and Sister Shively were with us. The day could not have seemed quite right in their absence. It made Home Coming more real to many of our people to know that Brother Shively would do the preaching of the day. Brother Shively was the father and founder of the New Lebanon congregation. On October 6th he had a perfect right to feel that, under God, he had done a great piece of work in getting this church started. It was a joyous day for both Brother and Sister Shively, just as it was a great joy to their many friends here to have them with us.

The sermon of the morning was sobering, on the text, "Will ye also go away?" It was a message with a much needed challenge, and the preacher was at his best. In the afternoon Brother Shively was delightfully informal, and his treatment of the text, "Hitherto hath the Lord helped us," represented at once a most striking and convincing testimony of God's great goodness and faithfulness. Two fine, helpful messages.

We had Dayton folks present during the day, and Clayton folks, and Gratis and West Alexandria folks, and we were glad to see them. All of these guests were at some time members in congregations Brother Shively has served here in Miami Valley.

In the afternoon Brother Frank Weaver read a historical sketch of the rise and growth of the congregation. It was a concise and well prepared paper, and added much to the worthwhileness of the day.

Naturally Oct. 6th being the first Sunday of our fiscal year, we recounted a few things relative to the year which had just closed—our first year as resident pastor. For example, a fine revival meeting held at last Easter time. A very commendable Sunday school attendance throughout the year. Good church attendance especially at the morning services. The parsonage painted (thanks to the W. M. S.). The outside wood-work of the church painted (thanks again to the W. M. S.). Our baptismal pool very substantially improved during the year. And the basement of the church splendidly and economically partitioned off for the different groups in the Children's work of the Sunday School. This was an improvement greatly needed, and much credit belongs to Brother John Eck who



NEWS FROM THE FIELD



DALLAS CENTER, IOWA

the name of our Lord, we send greetings to all the Brethren Churches, far and near. We have been reading with much interest the glowing reports from other churches, and are much encouraged. By His Grace, we feel that the Lord has answered prayers for us

every department of our church is showing new life as we strive to do the Master's will. The future looks very challenging and encouraging.

The interest and attendance at all church services have been gratifying. The use of special messages in song, by individuals and the choir, have been very helpful.

We are now planning one of the Big Events of the year—Rally Day and Home Coming, for October 13, 1935. We have set our goal for 175 for the church school. Our record attendance was 169 last June.

Bro. W. M. S. and Sr. S. M. M. are doing commendable work, and are regular. A Jr. S. M. M. was organized in August, and new members are being added at each meeting, and under the able leadership of Mrs. Deeter, our pastor's wife.

We have a live group of young people working in our Christian Endeavor. We are going to install a new light

in their assembly room, and are planning a trip to the County Home to conduct a service soon. We have had as high as 32 at some of our summer and fall meetings.

Fourteen of our church folks attended the District Conference held at Garwin, Iowa, the last week in September. Every service was a source of spiritual uplift. We greatly appreciated the fellowship of new and old friends and Brethren people. Miss Emmert, our own Missionary attended, and her messages were truly inspiring as she told of the needs of the African people.

Our fall revival is scheduled for Nov. 24 to Dec. 8. We shall appreciate the prayers of the Brethren for the blessings of the Lord to be upon this revival effort. May the Lord abundantly bless His work and His church during these days.

MRS. DALE CAMPBELL,
Correspondent

HOME COMING AT NEW LEBANON

It seemed to serve the best interests of the day to combine with Home Coming, our Church School Rally, and Harvest Festival. With perfect weather, and the very finest spirit of fellowship pervading all of the services of the day, Sunday, October 6th of this year will

donated very generously of his time and skill and work in making it possible. Oh yes, and practically all bills paid with the closing of the year. So it was not such a bad year after all.

And on Oct. 6th by public appeal we received in pledges and cash something over a thousand to be paid during the year on the building debt. I have a right to think that I have raised considerable money in the past by public appeal, but I never raised any that came easier and in better faith than that we raised at our Home Coming. So all in all we are off to a good start. And our historic Home Coming, and the big part Brother Shively had in it, has done much to give us that start. May God give us the courage and loyalty and resolve to continue what we have so well begun.

FORT SCOTT, KANSAS

Early in July I had a heart attack, and since that time have not been very active, in fact have not been out but very little. Had a little relapse in August and had to get quiet again. Now I am up and around in the home part of the time. The doctor says I am doing fine and I expect to be at my regular work soon. This was the first conference I have missed for about 25 years, and also I missed our district conference this year. I sincerely appreciate the prayers of the brotherhood and ask for a continued interest in the same for a complete recovery.

My people here have done splendidly in keeping the regular services well attended and moving forward.

I will now supply the preaching for a few Sundays until I am stronger. The Lord is good to us and blessing us in a wonderful way.

L. G. WOOD

A NEW SUNDAY SCHOOL IN KENTUCKY

This letter from Sewell Landrum, our pastor at Riverside Mission, Lost Creek, Kentucky, enclosing the article accompanying, was received just too late for the last Home Mission number. We are glad to publish it now. Clyde Landrum is a brother of Sewell and Lucinda Landrum. His wife, Ruby, is a sister of Laura Larson who is now one of our missionaries to South America. Clyde has charge of a school at Spring Fork and has organized a Brethren Sunday school there.—R. P. M.

Lost Creek, Kentucky,

Dear Brother Miller:

I am enclosing an article. I received from Clyde and Ruby on Spring Fork. They organized their Sunday School three weeks ago. The first Sunday there were only 12 present. Now they have around thirty. They seem to think the work will continue to grow. Their place is 18 miles from the highway. It is very hard to get over there. I am sending in a small order to The Brethren Publishing Company for them.

SEWELL S. LANDRUM

Spring Fork, Kentucky

Dear Friends:

We are glad to say that our Sunday school at Spring Fork is progressing favorably. We have had Sunday school for three Sundays and more interest has been shown each Sunday. Especially noticeable is the increase in interest shown by the members of the Adult Bible Class.

Considering the fact that this is one of the most remote districts of the county and that this community had never had a Sunday school until we came here, the attendance is encouraging. This is a sparsely settled community with no roads except the creek. We started with an attendance of twelve which increased to thirty-two the second Sunday. On the third Sunday our attendance would have been higher, but a memorial "meetin'" in an adjoining community reduced it to twenty-three.

Not only on Sunday is there opportunity to teach the Word. During the week at school we take advantage of the state law requiring Bible reading in the school. The children also memorize scripture verses and learn gospel choruses.

Our prayer is that we may be faithful in carrying on the work so that at the end of our seven months stay here much seed may have been sown and much accomplished for the Lord. Pray for us that we may be faithful, and obedient to his leading.

MR. & MRS. CLYDE K. LANDRUM

THE DISCIPLINE OF LIFE

We reach our own opinions: but it is God who gives us convictions. And, men and women, beware of living in this world without convictions. For a man without convictions is like a ship without a rudder, or rather without a captain; his life is without direction; he will inevitably be a wobbler: that is, in the end he will be nothing at all. All his days he will be the sport of every wind of fashion that blows; he will shout the catchword of the moment; he will go with every current that goes his way. He has no point of reference for his behavior, no principle of selection for his interests; he is all the time, as we say, at sea, and his life cancels out. Those of you who know your Dante will remember that as he was approaching the purlieus of hell his ears were assailed by a battery of despairing howls and hopeless wailing. When he inquired about the unfortunates from whom the clamor came, he was told that they were the people who had never made up their minds, who had been neither for God nor against him, and whom hell would not receive. There is apparently no room in hell for colorless nobodies. Kipling, in his poem, "Tomlinson," describes a man of that sort from another angle, a man who had committed no sins of his own but had been a feeble imitator of other men's sins. There is a sin which is not worth damning, the sin of being next

to nothing at all; the sin of being a man without convictions, a man who has never taken a side on the great issues of life.

I can tell you of no way out of this appalling prospect except that you try to keep in touch with God. Give God some room in your mind; keep on praying, however ineffectual it may seem to you. Don't neglect to worship. Fix a thought now and again of the unseen, even though you don't know much about it. Don't, as the Lord likes, let yourself be fooled by the inner idea that this world we see is all the world there is. If this were all the world there is, why, then, make Ecclesiastes your gospel; you could find no better. But if you keep on knocking at the doors of that Supreme Reality, of which the best that is in this fall world is but a faint and unclean image, you will realize that Ecclesiastes won't do. And you will get what this writer did not have: you will find yourself gaining convictions.—Dr. Edward Roberts, in The New Outlook (United Church of Canada).

Five principles in personal evangelism have been stated in five words thus; Confidence, confession, conviction, conversion, continuance.

Confidence is the outcome of friendly acquaintance.

Confession is the mutual result of more intimate friendship, when our eyes are lowered and hearts bared.

Conviction of sin ensues when a person realizes there is a quality of life superior to his own,—a life well pleasing to God,—the lack of which he recognizes to be his own fault.

Conversion is the radical change of values brought about by the Holy Spirit in the heart.

Continuance is the lifelong process of growth in grace.—Selected.

THE RELIGIOUS CONFLICT IN MEXICO

Come hither; I will shew unto thee the judgment of the great whore who sitteth upon many waters.—Rev. 18:21.

The above passage has reference to all false systems of worship that are found in the world today. "The great Whore" is a striking term to show the destructive character of false religion, regardless of its form. In a lesser way it refers to the system known in the world as "Roman Catholicism." This system is found upon many waters, in plain speech, in many nations. This system is 3,000,000,000 strong. In Italy today it rides on the political chariot of Mussolini, who for his own advancement flirts with the Vatican. The present pope and the Dictator of the Fascist State have made peace for mutual interests. The Bible calls this illegal relationship between State and Church FORNICATION. Our readers know that this word means an illicit relationship. In other words an abomination in the eyes of God. History abounds with proof of this from the beginnings of time and

ions. Blood has flown, corruption increased, and the inhabitants of the world have been made drunk by this kind of fornication. This is exactly what is wrong in Mexico.

When we read American newspapers we largely read that Mexico is opposed to God, the Bible, the Church, Christians and Christians. This may be true of some Mexican rulers, and some of its citizens. But over all, this is not the case. Mexico is seeking to free itself from the stranglehold of Roman Catholicism (a worse form of it than we know in the United States and Canada). The United States and Canada Romanism has been tempered by contacts with a powerful Protestant majority. Perhaps, we had better say, they have been driven under cover, waiting for a better day. That day is when they have a larger political hold, an increased membership, and more opportunity to change the laws of the nation. Many already feel, and for good reasons, that there is too much Romanism in Washington, D. C., at many of the state capitols and municipal halls of large American cities. Quebec recently gave us a fresh illustration by passing of a law which put the first Protestant minister behind the bars. In Quebec Romanism is in the saddle.

Our southern neighbor, Mexico, has a Catholic domination all too many places. This has sickened many men in these places. It is true that there is Socialism and Communism and these are adding fuel to the situation, but over all Mexico is trying to free itself of the **Roman Octopus**. Our next-door neighbor has a right to freedom, a right to stop the church from robbing the state of its legitimate resources. Our Lord never asked the Roman government in His day for money to send out His disciples. He urged His followers to get state money to push the Gospel over the seven seas. He never gave instructions to ask the state to finance the church.

Listen to General Obregon's appeal, which fell on deaf ears. He saw the opposition of the Papal Church: "Exhort you for the good of our people that you neither calumniate nor retard the progress of that essentially Christian humanitarian program which the Government seeks to develop in this country. Its oppressed classes have suffered many long and bitter years experienced sundry injustices and have needed the spirit of brotherhood and peace which should have prevailed in directing upper classes, who have neglected the noble part of man's mission on earth and instead exerted all efforts to pile up their material riches. I assure you with all sincerity that not only will you not encounter an obstacle in carrying out the tenets of our religion in this country, but that you will have the sympathy of every Mexican."

It is true, the government is now determined to educate youth. But all this is the reaction from the ignorance and poverty into which the Roman Ca-

tholic Church led Mexico. Mexico in aiming at the most complete system of universal education ever planned by any nation. The largest item in the national budget is not for war but for education. (**Other civilized and so-called Christian nations, please notice.**) All this Rome opposes, while protestant missionaries have conformed to the laws regulating institutional work. Listen to Dr. Victoriana Baez, in charge of a boy's school, and a translator of the New Testament:

While we regret curbs on free speech and on religious liberty, we believe that true religion alone can promote and support those moral standards, both individual and social, upon which an enduring nation can be built. To this end, real liberty and social enlightenment must ever include freedom of conscience in the worship of God. We are convinced, however, that the type of action now being urged in Congress not only endangers friendly relations with our neighbors to the South, but also serves no good purpose for the furtherance of essential religious liberty in Mexico.

A writer has well put the situation as follows:

Both Catholic and Protestant churches are open generally in Mexico, with the exception of two or three states which happen to be its least populated. Schools and churches were closed in Sonora, but they are gradually being reopened. Recently the Presbyterian Mission in Yucatan was requested to reopen its school without signing any kind of document limiting its activities. Numerous other Evangelical schools are open, as is the American school in Mexico City and many other private institutions. Daily Vacation Bible schools were held last summer with great enthusiasm in various parts of the Republic. Conferences on religious education, with a faculty composed of Professor G. Baez Camargo and various visitors, were held in San Luis, in the rural district of San Miguel, Aguascalientes, and in Rio Verde. Young people's camps have also been developed in various parts of the country under the auspices of the Committee on Religious Education.

As a matter of fact, while institutional religious work is more difficult in Mexico, and some forms of propaganda are prohibited, there is almost unlimited opportunity for truly Christian work, if it is carried on by those who have spiritual aims and use spiritual methods. The Presbyterian missionaries in Mexico, after a survey of the situation last December, said:

"It is true that the recently approved amendment to the Federal Constitution proposed to root out 'fanaticism' throughout the country, and that a group within the official circle wishes to wipe out all religion, but another powerful group within that same circle is definitely aiming to exterminate the fanaticism engendered by the Roman Catholic system, while leaving the people free to find true religion."

"We are convinced that, in spite of the apparent difficulties in the way of Christian work, Mexico is in reality more open than ever before to the message of the Gospel when presented in a direct, personal way, apart from ecclesiasticalism and other non-essentials. The opportunities for personal work are unlimited. From all sides comes the testimony that it is easier to interest people in the Bible than it ever has been. We believe that if the various missions and churches take due advantage of the present opportunities, we shall see astounding results in the next few years. Our present difficulties have mostly to do with the impossibility of continuing certain old methods of work in some parts of the field, rather than with the essential matter of the propagation of the Gospel itself...."

—Christian Monitor.

OUR LITTLE READERS

HUMBLE PIE

By Emma G. Wallace

Once there was a little boy by the name of Jimmy who had no brothers and only one sister who was younger than himself. Jimmy liked to tell what game they would play, and how they would play it, and often he would direct Louise to run and do this and that, and wait on him.

Sometimes when they played a game like "Croquet," or "Tiddlywinks," or "Pigs in Clover," Jimmy would take an unfair advantage just because Louise wasn't quick enough to see what had been done, or he would argue with her and so gain for himself some special advantage to which he was not entitled.

Louise didn't know just how to take her own part, but she was often indignant because she felt that she wasn't getting a square deal.

One day she threw down her mallet when she was playing croquet and announced firmly, "Now, Jimmy Burns, you know as well as I do that your ball didn't go through that wicket, and I'm not going to play with you any more," and at that Louise walked into the house with her head in the air.

"Who cares!" taunted Jimmy. "If you don't want to play, I'll get the new kids who have moved into the next house to come over, and we'll have lots of fun. Then you'll be sorry!"

In a few minutes Louise looked out of the window, and sure enough, Jimmy was in high feather, for he was having a great game with Polly and Raymond Quirk, and the shouts of the three children told how much they were enjoying their fun.

But after awhile there seemed to be an argument. Soon the game was finished and Jimmy loudly declared himself the winner.

"But you didn't play fair," accused Raymond, "and my daddy says that any

one who doesn't play fair isn't a good sport and isn't honest."

Jimmy looked a little bewildered.

"Who says I'm not honest?" he blustered. "Come on over after lunch and we'll have another game of croquet, and I bet I can beat you again!"

"You didn't really beat us this time," muttered Polly. "You say you did, but you didn't!"

Just the same, the children came back after the noon meal. Louise went out to watch the game, but she would not take part, for she was still thinking of how hard she had tried to please Jimmy in the morning, and how unfairly he had treated her.

The game proceeded gaily. Jimmy made a grand stroke to hit the last stake. He did not take quite careful aim enough, and even at that he came so near to hitting the stake that he only missed it by about the width of a dinner knife. The blades of grass between the ball and the base waved with the motion of the air as the ball went past.

"I hit it! I hit it! I'm out! I won the game! I told you I would!" shouted Jimmy.

Polly and Raymond looked at him in amazement and disgust but neither of them spoke. Raymond went calmly on, took his turn and hit the stake fairly and squarely with a resounding sound.

"I won this game, Jimmy Burns, and you know I did," he declared, indignantly. "And if that's the kind of a fellow you are, Polly and I are not going to play with you. Come on over to our house, Louise. Mother is making ice cream and daddy said he would be home in a little while, and take Polly and me for a ride in his new car. I'm sure he'll let you go along, too."

Louise ran into the house to ask her mother, and Mrs. Burns readily gave her consent.

Jimmy remained at home alone. He knocked the croquet balls angrily about for a while, and then he wandered over on the Quirk lawn to see what was doing. Possibly they would invite him after all to go riding. But no one took any notice of him, not even Louise!

For two whole days Louise and Polly and Raymond had nice times together. They never quarrelled with Jimmy or said anything unkind to him; but whenever he came around, they just went somewhere else to play.

He began to think that perhaps taking advantage of some one else when he had a chance, was not such a smart trick as he had thought it was, and it made him uncomfortable to feel that the others despised that way of doing.

Mrs. Burns got the whole story from Louise, and so Jimmy's father heard about it too. One evening Mr. Burns had a little chat with Jimmy about the matter.

"I see," said he, "that your sister, and Polly and Raymond Quirk are not having much to do with you, my son. When I was a lad, they used to call such treatment, 'Sending a boy to Cov-

entry,' and it was a great disgrace to be the one who was pointed out as a chap who couldn't be depended upon either in work or play, to be honest, for we always knew that a fellow who would take advantage once would do it again.

"Perhaps if you decide to try to be reliable and fair, Louise and Polly and Raymond will overlook what you have done this time and give you another chance.

It was a hard thing for Jimmy to eat humble pie, but he could see it now. The rest was right. It wasn't honest.

Jimmy's feet were very heavy as he went across the lawn next morning to where the others were at play and about all he could think of was to say, "I'm sorry, and I'll play fair next time!"

"That's fine, Jimmy!" Raymond exclaimed generously. "We were sure you'd see it our way when you had time to think about it! Come on and let's have a game of ball."

"Sure thing!" grinned Jimmy.

IN THE SHADOW

INBODEN—Mary Elizabeth, eldest child of J. L. and Amelia Blosser, was born in Green Township, Hocking County, Ohio, July 16, 1866. Her promotion to her heavenly home September 27, 1935, came after a lingering illness of several months. March 13, 1887 she was married to Isaac Inboden. She was the mother of nine children: Mrs. H. L. Coffey, of Orville, Ohio; Mary, of Chillicothe, Ohio; Herbert, of Youngstown, Ohio; Mrs. Floyd Sibert, Masontown, Pa.; Ernest of Marion Township, Hocking County, Ohio; and Miriam, of Evansville, Indiana. Ruby, Wilbus and Lillian preceded her through the gates of pearl. Beside the husband and children she leaves two granddaughters, five grandsons, two brothers and four sisters.

She united with the Mt. Zion Brethren Church near Logan, Ohio, in February, 1890 under the leadership of Elder P. J. Brown. She was a member of the Foreign Missionary Society of the Brethren Church, with dues paid

until 1940. She was also a member of the Masontown, Pa., W. C. T. U.

Many of the young men from the college and seminary will remember Sister Inboden for the home she made for them while they visited and served at the Mt. Zion Church. A group of them attended the service.

It was our Lord himself who said, "By their fruits ye shall know them." Surely the holy life of Sister Inboden spoke more eloquently than can we her devotion to her Lord and Savior. The church she served tirelessly for many years would mourn her passing were it not for the assurance that she departed and be with the Lord is "better."

Hosts of friends joined with the relatives at the home near Logan, Ohio, for the funeral service, which was conducted by the writer.

J. GARBOR DRUSH

ANNOUNCEMENTS

GRATIS, OHIO

The First Brethren Church of Gratis will observe Communion Service Sunday evening, October 27, 1935, commencing at 7:30. An invitation is extended to all believing Christians.

FREEMAN ANKRUM, Pastor

SMITHVILLE, OHIO

The Fall Love Feast of the Smithville Brethren Church will be observed on Lord's Day evening, Oct. 20, beginning at 7:00 o'clock. All of like precious faith are invited to share all the blessings of such a service with us.

C. C. GRISSO, Pastor

TIME OFF FOR REVIVALS

The undersigned has been granted some time from our regular pastoral work to conduct several evangelistic meetings among the Brethren. A record of more than one-hundred campaigns in which the Lord was pleased to give us many souls is all that needs to be said. Your correspondence will be given immediate attention. Write at Smithville, Ohio.

C. C. GRISSO

THE MOST STRIKING BOOK OF THE YEAR

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"CRUCIFYING CHRIST IN OUR COLLEGES"

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You have been wondering why young people lose their faith on going to College. This book gives the answer. You find here, too, why it is so necessary that our own Ashland College be carefully guarded that the faith of Brethren young people be preserved.

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The BRETHREN EVANGELIST



Paul Preaching at the

"PLACE OF PRAYER"

Announcement of Plans and Policies

During the Conference of 1933, in response to a growing sentiment for the consolidation of the Church's Publications, and with the feeling that some such step was necessary for the solution of financial problems; a plan of merger was arranged. In making the announcement which this article contains, the Publication Board desires to review the various actions which have led to the present situation and proposals:

1. Upon several occasions, prior to and including the 1933 Conference, representatives of the original Publication Board approached other church Boards to urge the formation of a merger of their respective magazines with the Evangelist. The main plea for such a merger was that of financial necessity.

2. Impressed by this plea of financial necessity, the Home Mission Board and the Foreign Mission Board and the Woman's Missionary Board agreed to merge their own publications with the Evangelist with the understanding, proposed by the original Publication Board, that a new Board be formed, giving proper representation to the cooperating Boards, and that this new Board be given freedom in effecting an organization of the Business to meet the needs of financial economy. We were also informed that proper notification had been given, vacating all offices, held under the jurisdiction of the old Board, on date of May 1, 1934, when affairs were to be turned over to the new Board.

3. With these understandings, the cooperating Boards agreed to the merger, and the formation of the new board was duly approved by the General Conference of 1933 (See the Conference minutes, page 17).

4. It should be clearly understood here that each of the three cooperating boards entered the merger with hesitation and with some misgivings because (1) each board had its own successful magazine in operation; (2) any failure of the merger would undoubtedly affect the work of these Boards unfavorably; (3) the merger of four magazines presented difficult technical problems of distribution; and (4) available information concerning the financial situation was not encouraging. These cooperating Boards did not in any sense initiate the merger proposal, and consented to enter it only because of the urgent pleas of the original Publication Board and in response to the apparent desire of the Church as indicated by the vote of General Conference.

5. Although the new Board was not to assume its responsibilities until May 1, 1934, it began to hold meetings shortly after the 1933 General Conference for the purpose of working out plans. As a first step toward balancing the budget, it was decided to reduce the three main offices (Business manager

and two Editors) to two offices, and two men were called. However, while plans were being carried forward several protests were received questioning the right of the Board to proceed. Naturally, the new Board hesitated to continue under the shadow of any possible misunderstanding. Therefore, the entire matter was referred back to the General Conference of 1934 for discussion and settlement (See announcement in the Evangelist February 24, 1934).

6. The matter was brought before the General Conference and discussed at length, and by an impressive majority, the Conference voted confidence in the new Board and instructed it to go ahead with its plan. (See 1934 minutes of General Conference, page 13).

7. Since this delay had upset temporarily the original plan of re-organization, the Board decided to try one more year under the current plan of three main offices. Both Editors were recalled for a period of one year, and a Secretary of Publications was called to undertake the Business management on January 1, 1935, for the regular period of three years which has been customary in the cases of those newly called to these main offices. All salaries were reduced.

8. It should be said at this point that when, following the vote of confidence from the 1934 General Conference, the new Board actually assumed its responsibilities, the following conditions were faced: (1) a plant and equipment worth approximately half its previously reported value; (2) existing obligations which made it impossible to secure any further loans on the property; (3) many accounts receivable, formerly reported as assets, proved to be without any value, of which approximately \$1000.00 had to be written off as loss; (4) the two floors of apartments, the income of which had in the past poured thousands of dollars into the business as a subsidy, were found in an unbelievably run-down condition, and consequently filled with a class of tenants, who for the most part were paying little or no rent. And this summary gives only a part of the picture.

9. The new Publication Board, after observing the situation from January to August, 1935, and after hearing reports at General Conference, felt it imperative to take immediate steps to correct the financial situation. The policy adopted included two major points; (1) the discontinuance of certain publications which had been published at an estimated annual loss of \$1,200.00 to \$1,500.00; (2) to put into effect the original plan of the new Board in reducing the main offices from three to two at an estimated saving of \$1,500.00 annually. Some such measures of economy should have been inaugurated long before this time, and cannot be delayed longer without imperiling the business.

10. The financial problem is not a

new one. For a considerable time, overhead expenditure has been out of balance, thus making the present crisis inevitable. As an evidence of this fact the church should know that one of the last acts of the former administration was to borrow \$1,000 in addition to the \$9500.00 already owed on the property, increasing the entire mortgaged indebtedness to \$10,500.00 which is the financial limit on a property with an estimated value of only \$20,000.00, instead of \$40,000.00 as formerly reported. In dealing with this financial problem the present Publication Board sees no other way than to discontinue those publications which have been losing heavily, and reduce the number of executives from three men to two men. These two men will have to accept decidedly heavier responsibilities with an increase of salary until the business will justify it.

11. As will be recalled by those who attended the 1934 General Conference, the present Board indicated entire willingness to surrender its difficult task to any others the Conference might wish to designate, but the Conference insisted that the Board continue with the responsibility. As long as this responsibility is ours, we propose to follow a conservative financial policy, declining to continue expenditures beyond what the business will justify. And we desire to say that, after all possible has been done in the interest of economy, the final outcome will depend on the cooperation of the churches. Moreover, there is no longer time to delay for the sake of further discussion. Referring the matter back to General Conference in 1934 delayed for more than a year the application of measures of economy which might have saved approximately \$3,000.00. With this amount some of the obligations incurred in the past might have been paid off, and the

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The Brethren Evangelist

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Home Missionary Editor, R. Paul Miller
W. M. S. Editor, Mrs. F. C. Vanator
Sisterhood Editor, Helen Garber
Send all matter for publication to the Editor, except that articles intended for any one of the merged papers should be sent to the proper editor above named.

EDITORIAL

When Did the World Ever Know God?

My fellow editor asks, "Is God Forgotten?" The question is an echo of some private correspondence, which, he says, "weighted down with anguished sentences and observations about the present plight of mankind." One of his letters contained this lament: "Doesn't the news carried in the newspapers almost break one's heart? It seems almost the world has forgotten God."

There can be little disagreement as to the present disordered condition of mankind. The daily report of wickedness, crime and godlessness is indeed lamentable and discouraging, and the world is hastening on in its sinful course at an alarming rate. Lawlessness, violence, greed and brutality are riding roughshod over every other consideration or principle, both in international relations and in policies within nations. These are facts that cannot be denied and they are the correspondent referred to above says, "almost break one's heart," especially if he is at all conscientious and concerned about the outcome of the affairs of life.

But when he says, "It seems almost the world has forgotten God," we want to ask, When did the world ever know God? To say that the world has forgotten God, would indicate that it had once known him, that it had once walked in godly ways. But when and where has there been such knowledge and such righteousness? The world knows many things and is able to do many things. But where is its knowledge of God? And where is its walking in godly ways? It has made rapid progress along many lines. It has developed remarkably in civilization. It has gained much wisdom. But where has it shown any real knowledge of God? Paul says, "The world by wisdom knew not God" (I Cor. 1:21). It knows neither God the Father, nor God the Son, whom the Father sent into the world to save it from sin, for John writes: "He was in the world, and the world was made by him and the world knew him not" (John 1:10). Nor does the world know the Spirit of God. Jesus comforts his disciples when saddened at the announcement of his approaching departure by promising them another Comforter, "Even the Spirit of truth; whom the world cannot receive, because it hath not him not, neither knoweth him" (John 14:17).

It is folly to speak of the world as forgetting God, in the sense of intimating that it has ever known him. It does not and cannot know him, because "the whole world lieth in wickedness" (I John 5:19). And that is just the opposite of any knowledge. Besides, that wickedness is of the world it-

self. All the crime and vice and greed and hatred and conflict that are causing the hearts of men to be filled with fear come from the essential wickedness of the world itself. The aged apostle writes: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I John 2:16). That makes it impossible, if there were no other consideration, to even suspect that the world knows God, or ever did know him.

But it is further evidenced that the world does not know God by its attitude toward God's people. That attitude is set forth clearly by our Lord himself in his prayer to the Father: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world" (John 17:14). Again we read Christ's warning to his disciples that they may not be surprised and overcome by the bitter attitude of the world: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18, 19).

If, therefore, the world does not know God, God's children should guard themselves against seeking after the world and developing a love for it. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 11:15). "Set your affection on things above, not on things on the earth" (Col. 3:2). "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul" (Matt. 16:26). It is a serious thing to cultivate the friendship of the world, so serious that James declares those who do it are like those who violate their marriage vows. Hear his strong words: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

It is important therefore in these troublous times, when the world and its ways are so much in our minds, to beware lest we become used to its wickedness, then come to admire it and to cherish it. For while it is impossible for the world to forget a God it has not known, it is quite possible for those who have known the Lord Jesus to leave their first love and to wander away into sin again. That, after all, is about what it amounts to when earnest souls talk so distressingly about the world forgetting God. It is the Lord's own people who have forgotten him—they who are the salt of the earth and the light of the world have lost their saltiness and their light.

The Spirit of Sacrifice

Two spirits are eternally set against one another—the spirit of sacrifice and the spirit of selfishness. Each is seeking the right-of-way in the hearts of people. It might be supposed that the spirit of sacrifice had gotten the victory in the heart that the Lord had opened, but it does not always work out that way. Not all Christian people have the sacrificial spirit abiding in their hearts. Otherwise the work of the kingdom would not be going forward with such a lag, and the spirit of compromise would not be so much in evidence. To promote that spirit is worthwhile effort, for its presence in every church and in all our hearts is a most vital concern. It would make a vast difference in very practical ways.

It would cause Christian people to give up a lot of their worldliness. Worldly amusements and pleasures that do not seem quite to square themselves with a heart wholly given over to Christ would no longer remain to give any trouble, if self were really placed on the altar never to be taken off. It would make a lot of difference in one's witness before the world. No one can lift others higher than himself, and the

higher he rises in spiritual devotion the greater will be his influence.

The spirit of sacrifice will cause people to give of their time, and that is badly needed in large quantities in the work of things, and time is guarded with jealous care, that is, it is guarded when spiritual activity is required. We usually find time for the gratification of our selfish desires, because we want to satisfy self. The things we want to do most we will get done somehow. It depends on whether self or Christ is given the preeminence, as to how we spend our time.

The spirit of sacrifice will make Christian people ready with the giving of effort for the advancement of the cause of Christ. It takes effort and a lot of it, and that is what the church doesn't have any too much of. There are usually a plenty of folks around when some special program is to be enjoyed, and some one can usually be found to "pull the ribbons" on such an occasion, but there are not many who are willing to pull the tugs in preparation. People generally shy of hard work, especially when "there is nothing in it for them." Selfishness is really at the bottom of the dearth of workers in the church. And it is only by putting self far in the background and giving Christ the place of preeminence that the situation will be changed.

And finally the spirit of sacrifice will encourage the giving of money, and in generous amounts for the building up of the church and the extension of the gospel. Giving of money is really a hard thing to do so long as self rides in the saddle. That is why so many of our churches are having a struggle with their finances—the place given to selfish desires and interests is out of all proportion to that given to the church and benevolences. It is in a very true sense a revelation of the prevailing spirituality to see how people give. For giving of money measures interest, proves earnestness and gives effectiveness to testimony. Liberal giving is a good sign, a token of deep spirituality and of the denial of self. There may be occasional deceptions at this point, but as a rule liberal giving is a hard thing for one to persist in playing the hypocrite in. It costs too much to enjoy it, if one's heart isn't in it. He who is willing to give generously and give persistently does so because self has been swallowed up in love for Christ. That was the kind of people Paul had in mind when he said: "Their deep poverty abounded unto the riches of their liberality" (II Cor. 8:2). That is the kind that is needed in our churches today. God give us the spirit of sacrifice.

EDITORIAL REVIEW

ALL CREDIT for copy and features relative to Brethren Publishing Company interests this week go to the Publication Board and the Secretary of Publications.

BROTHER WILLIAM GRAY writes from the Brethren church near Garwin, Iowa, where he recently took charge as pastor and has found good fellowship and co-operation. Before going to Iowa he helped out at Masontown and Uniontown with supply preaching while the pastors were away.

LA VERNE, CALIFORNIA, church is going steadily forward under the pastoral care of Brother A. L. Lynn. Nine members have been added to the church since last report. The Sunday school attendance on Rally Day was 298 and the average attendance for the quarter was 211. The church building has recently been repaired at a cost of \$1800.

BROTHER N. V. LEATHERMAN gives us his general secretary's report of the National Sunday School Association on his page this week, showing among other things, the ten largest schools from the standpoint of attendance. He also supplies the Bible study for the Brotherhood's organization for the November meeting.

CANTON, OHIO, gives us some interesting news, telling of the closing of the pastorate of Dr. J. C. Beal and the taking up of the work by Brother Grant McDonald. The church grew remarkably under Brother Beal's leadership and much emphasis was given to Bible teaching. Brother McDonald stepped right into his place and went ahead with the Bible classes as well as the preaching services. Several confessions were received during the summer.

THE BENEVOLENCE BOARD reports its financial receipts for the months of August and September, over the signature of its treasurer, Brother L. V. King, of Mexico, Indiana. This Board combines the work of the Superannuated ministers' Fund and the Brethren's Home, as most of our readers know. It is a very important part of the church's financial responsibility and it should have the cooperation and prayers of the brotherhood.

YOU DON'T CARE? Or, is it that you don't know what is going on? If you don't know, ignorance is no excuse when knowledge is possible, and if you are informed, you have no right to be indifferent. If you could live your life in your own way, if you could think, move and have your being without regard to your fellowmen, if there were no sin of selfishness, so that you could worship God as did the Pharisees, then you would have no concern about the deplorable conditions that prevail everywhere today, due to the apparently unlimited power of the liquor traffic. But as one who believes in Jesus Christ as your Savior and Lord, and accepts his Word as your rule of faith and practice, you cannot help knowing that you have a responsibility for the young lives that are being ruined by the enticements of greedy liquor dealers and a conscienceless government. It may not be clear to you what you can do as in the days before the flood of liquor propaganda swept all effective temperance legislation from our statute books, but you surely cannot be satisfied to let things go without doing anything. You cannot least encourage temperance instruction in your community, church, and you can participate in organized movements for the building up of a live public sentiment against the alcohol traffic. Many things will open up to you, if you are really interested, if you care.

INAUGURATION DAY for President C. L. Anspach of Ashland College is set for Nov. 8th, when he will be formally inducted into office in the presence of what promises to be one of the largest and most colorful assemblies ever to be gathered in the interest of education on College Hill. The clergy and alumni of the college are to have a very definite part in the affair. All clergy are to march in a body in a procession in addition to the many representatives of colleges, learned societies and college faculty and trustees. At 12:30 on the 8th, a luncheon at 50 cents a plate will be served to the clergy and friends of the college in the Brethren Church on Park street. Reservations must be in the hands of Mrs. Marie Lichty Shaver of the Publicity Department of the College, by Nov. 6th. This is important. Any who wish to attend that luncheon, be sure to notify Mrs. Shaver so that she gets the word by the 6th. On Saturday, the 9th, the Ashland College football team will play Otterbein in the annual Home Coming game at Redwood stadium. Sunday, the 10th, will be Home Coming Convocation Day when President Anspach will preach the sermon in the Park Street church, with the pastor, Rev. Willis E. Ronk, in charge of the services. The college Board and faculty have sent out over 1000 invitations to colleges, educators and learned societies, and over 1500 invitations were sent to the clergy, churches and alumni. This is an important program covering three days. Inauguration and luncheon on the 8th, Home Coming game on the 9th and Home Coming Convocation on the 10th. It is hoped that a large representation from the churches will be present.

Remembering Our Lord Jesus Christ

A COMMUNION SERMON

By Rev. C. C. Grisso



REV. C. C. GRISSE
SMITHVILLE, OHIO

ext, I Cor. 11:24. "This do in remembrance of Me." It would be interesting were we to assemble all the scriptures together that have to do with our remembering our Lord and all that he has accomplished for us. We are indeed a race of forgetters. Christ knew this, and it has pleased Him to place in His church those memorial institutions that men might always keep well in mind His wonderful life and His Matchless death. To Timothy Paul writes and admonishes him to "Remember Jesus Christ." and Peter writing to the gentile church wants to stir up their pure minds by way of remembrance," lest the sin of forgetfulness be their undoing. In all the Divine program of the church there is no place where we are reminded of Him and of what His death has wrought for us, as when we surround the table of the Lord. It is here that we remember the cross. It is here that we anticipate the "Marriage Supper of the Lamb." When hope shall become fruition and the eternal abiding love of God shall be an eternal feast, and He, Himself, shall serve us. When we go down into the baptismal waters we remember that it is commemorative of the death, burial and resurrection of our Lord. Now, with this brief bit of introduction let us suggest as many things as time will permit that we should ever remember, and that very definitely, because they are vital, concerning Our Lord Jesus Christ.

First, REMEMBER HIS DIVINE PERSONALITY. We usually remember persons because of who they are. Who was Jesus? The Word of God declares Him to be "God manifest in the flesh." "Thou art the Christ, the Son of the Living God." Many today are seeking to destroy the Bible teaching concerning his virgin birth, for to do this is to destroy the doctrine of his Deity. He was and is eternal. He is the same yesterday, today and forever." He is Almighty. "All things were made by Him." He was and is superior to every other human being. The search light of twenty centuries have been turned upon Him, and a whole world acclaims Him without fault. He is indeed the "Resurrection and the life." "the way the truth and the life," and obeying Him brings peace to the heart and implants immortal

hope in the soul. Our spiritual fellowship with Him forever proves that he is Deity. He is forever the Son of God, and forever God the Son. For this, let us remember Him.

Second, REMEMBER HIS SINLESS HUMANITY. He was the only sinless being that ever walked through this world of sin. He met the Devil in three of his fiercest onslaughts, and came out victorious every time. He walked through this world of corruption and kept his soul as pure as the lily, and went back to God as clean as when he left heavens fair abode. It seems that the world with all its boasted learning and culture would have produced many others like him. But not so. He stands alone in His sinless humanity. He is the Lamb "without blemish." He is white in His spotless innocence. He is the "Rose of Sharon and the Lily of the Valley" the one "Altogether lovely," the "bright and morning star." No part of his life could be improved upon. Who could improve the beauty of a lily? So in Him each virtue is absolutely perfect. He is the world's ideal man. He is the summit of all mankind. This life has "left us an example that we should follow in his steps. He is our inspiration to noble living. When we shall see Him we shall be satisfied. Young folks, one and all, remember Jesus, because of His sinless life.

Third, REMEMBER, HE WAS THE ANOINTED OF HIS FATHER. He is the Christ, the Messiah, the anointed of Jehovah. In Old Testament times there were three classes of offices that received a special anointing, namely, prophets, priests and kings. Our Lord was all of these. He was a great prophet. Indeed, he was the world's greatest teacher. Possibly the greatest compliment ever paid him was that of Nicodemus who said: "We know that thou art a teacher come from God." The multitudes at the sermon on the mount were "astonished at his doctrine, for he taught them as one having authority." Yes, he was the world's greatest teacher, living perfectly that that he taught. If he is then such, why should we think it strange that we should be guided by his teaching and yield complete obedience thereto? He is our Great High Priest. In this he excels all others who ever went before Him. Others only

offered the blood of animals, but he offered his own life's blood. When others offered their sacrifices there was no forgiveness; their sins were only rolled back, to the next day of atonement. But when Jesus, "OUR GREAT HIGH PRIEST," shed His blood, there was actual forgiveness. The fountain for the cleansing of sin was opened up in his own heart. It is this precious blood that now cleanses from all sin; they are blotted out; there is no remembrance of them. He is destined to be the worlds king. For this he was born. Not yet have we seen all things put under His feet. No, but He will reign. He reigns in the hearts of millions now, and his kingdom shall cover the earth. His will will yet be done on earth as it is now done in heaven, "for the kingdoms of this world must become the kingdom of God's dear Son." Yes, He was a prophet, he is now our High-Priest, and one day we shall "See the King in His beauty."

Fourth, REMEMBER HIS ABSOLUTE AUTHORITY IN ALL THINGS. Christ is not only as has already been suggested, but HE IS LORD. He is MASTER. The church will never come to her own until all who name his name will yield unto Him complete authority. The place of headship in the church belongs to Him. Every other item is subordinate to this. He must be made first. Before he left the world he told his disciples that he had all power on earth and in Heaven, and proceeded at once to give his orders. The setting aside of this authority and the substituting of another has brought about the deplored mutilated condition in which the church finds itself today, and certainly there is no way out of the muddle but to restore to Jesus Christ the authority that belongs to Him and refuse to take our marching orders from any other source. He has authority in all matters pertaining to the program and work of his church, beginning with the terms of admission and continuing through its fellowship. And until it shall be presented to him at last as a glorious church, he must be heard and he alone obeyed. This being true, he has the full right of command. To declare faith in Him and loyalty to him and then forthwith recognize human substitutes for his unmistakable commandments, is, to say the least, disloyal, confusing and contradictory. Thus the observance of the ordinance is at once lifted from the level of a controversy to that of obedience to a divine command. The Brethren Church, I believe, is called of God in these last days to restore again the teachings of Christ, and to do this, and the "faith once delivered to the saints," we are duty bound to make His word our rule and conformity to it in all things the terms. It is true that those who are true to these teachings and this faith are not being listened to with a great deal of sympathy, nevertheless it is a return to it that is needed, "ALL THINGS WHATSOEVER I HAVE COMMANDED YOU" is his word to us, and

if the church would have the blessings of God upon her she will experience it by a return to this divine command. "Why call ye me Lord, Lord, and do not the things I command you." It is not enough to preach THE AUTHORITY OF JESUS. We must live it. God's word to us today is the same as that that echoed from the skies at that baptismal scene, when a voice from heaven was heard, "This is my Son Hear Him." All the creeds and confessions and commandments of men that have been written for the conduct of the church are worthless when our Lord speaks for he alone speaks with authority. Remember this, "If ye know these things happy are ye if ye do them."

Fifth. REMEMBER THE EFFICACY OF HIS ATONING DEATH. At the table of the Lord we recall Calvary, where his precious blood was shed. Where it pleased God to "lay on Him the iniquity of us all." That blood reaches to the utmost depths of human guilt and depravity. Through that shed blood the greatest sinner may be saved, for He is "able to save to the uttermost, all that come unto God by him."

"There is a fountain filled with blood
Drawn from Immanuel's veins
And sinners plunged beneath that flood
Lose all their guilty stains.

Dear dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Are saved to sin no more."

Here is the hope of this old world. For "there is none other name under heaven given among men whereby we must be saved. It is a waste of time to preach any other way of salvation, or to look for any other remedy for the ills of mankind. The substitutionary death of Christ is the very center and core of the gospel, and to forget it is to forget the only means of bringing men to God. "For, I, if I be lifted up from the earth will draw all men unto me." "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." A gospel stripped of the cross may be a gospel of culture, or of morality, but it is not the gospel of Christ, it is not the Good-news of salvation. There is nothing that can wash away our sin, save the blood of Jesus. How the world needs to know this. It is our solemn task to go from the Lord's table as heralds of this cross. We are to proclaim his death to the ends of the earth, until his appearing. We are to bear his cross. Let us remember that this is our task.

"What the world needs is Jesus,
Lifted up was he to die,
Between the earth and sky,
What the world needs is Jesus."

Sixth. REMEMBER THE CERTAINTY AND VALUE OF HIS RESURRECTION. "Blessed be God the Father of our Lord Jesus Christ who according to his mercy, begat us again unto a living hope by the resurrection of Jesus Christ from the dead

Christ the first-fruits; afterward they that are Christ's." With this hope planted in our hearts we can meet death triumphantly. The light of the resurrection morning reaches down to us and dispels all fear of death. Beyond the tide of life we shall live again. Our faith grasps the mighty truth of the resurrection of our Lord, and in full confidence of it we come to our grave believing that on that great morning of mornings that all who sleep in Jesus shall be brought forth. Let us tell men of this risen Saviour, that there too might be kindled in their hearts a faith that makes for salvation and victory. Remember what he said to us in the days of his flesh, "I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live. Because I live, ye shall live also." Such remembrance and such an appreciation of the certainty and power of His resurrection help us to set our affections on things above. Those things that were once counted loss will ever be as our greatest gain. It will exert a purifying power upon our souls, and lead us into paths of service for him. His resurrection does have a practical value for all of us. "If we then be risen with Christ, seek those things which are above—set your affections on things above,—when Christ who is our life shall appear then shall we also appear with him in glory."

Seventh—REMEMBER WHERE JESUS IS NOW, AND WHAT HE IS DOING. Thank God, "He ever liveth to make intercession for us." We have a friend in the court of heaven interceding for us. This ought to help us in the time of temptation, for John says, "We have an advocate with the Father," "one who was tempted in all points as we are," and he knows how to help us overcome. He was human and therefore understands us completely.

Is there any one can help us, one who understands our hearts
When the thorns of life have pierced them till they bleed.
One who sympathizes with us, who in tender love imparts
Just the very very blessings that we need?

Is there's one, only one, the blessed, blessed Jesus He's the one.

When afflictions press the soul, and waves of trouble roll,
And you need a friend to help you, He's the one.

Yes, He is now "seated at the right hand of God." He has finished His work except that of intercession for His people. By reason of the sacrifice He has offered, "He is able to save to the uttermost all who come unto God through Him." Herein is the whole doctrine of intercession. We are challenged to "lay aside every weight—looking unto Jesus, the author and perfecter of our faith," "for we are come unto Mount Zion—and to God the Judge of all—and to Jesus the Mediator. How wonderful to know that He is our Advocate, our Mediator and that He pleads our case for us. Is He your Mediator today, my friend, he wants to be, and let me warn you if He is not He will some day be your judge, and your case will be hopeless.

Eight. REMEMBER OUR LORD'S PRAYER FOR

HIS CHURCH. There is no better time or more opportune moment than this to search our hearts as to their relation to one another. It grieved the heart of the apostle when he learned of the division existing among the brethren, and he admonishes them they should be united in everything that pertained to the Lord's work, that they "should covet earnestly the best gifts—and follow after charity." This is indeed "the more excellent way" for all of God's people. But what was that last desire of our Lord for His church? Let us hear it again. "Neither pray I for thee alone, but for them also that shall believe on me through their word; THAT THEY ALL MAY BE ONE—THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME." Division among God's people is wrong. Oh! what a sad spectacle on every hand of the bickerings and jealousies existing those who call themselves followers of Christ. Christ's mind for His church was that they might be "of one heart and one soul," and remember, "if any have not the mind of Christ, he is none of his." I am not pleading for a union of sects, but for a oneness of Christians. That we be brethren in every sense and meaning of the term. No church can claim to be a whole gospel church and be right before God that is not continually seeking to be "at peace among themselves," and "endeavoring to keep the unity of the spirit in the bond of peace." A united front in the part of God's people would go a long way in creating a more favorable impression upon the world. Remember this was our Lord's desire for his church. "That they may be one even as we are one."

Nine. REMEMBER THAT HE IS COMING AGAIN. "As oft as ye eat this bread and drink this cup, ye do show forth the Lord's death, TILL HE COME." Remember he said that he was coming back to this earth again. Again and again He spoke of His return. No seeker after the truth needs to be ignorant of this great fact, for in the two-hundred and sixty chapters of the New Testament the Lord's coming in one aspect or another is mentioned some three hundred times. This being true why should you think it incredible that we should admonish you concerning it, and to be among those who would anxiously await it? The Sacred Scriptures are all aglow with this sacred doctrine. It is a teaching that our Lord would have us especially remember. Hence the ordinance, "do this till I come." I know of nothing that will keep us all so true to Him, as when our lives have rightly been charged with this doctrine. "He that hath this hope purifieth himself." As a church, heaven knows we have seemingly tried everything to awaken an indifferent world and a careless church. Let us try this remedy again, "Behold the bridegroom cometh." When the fulness of the time was come, God sent forth His Son, and when the proper time arrives He will send Him again. Are we ready to meet Him, or are we too busy with other

(Continued on page 11)

Self-Supporting Christian Institutions

By Dr. R. R. Teeter, Business Manager of the Brethren Publishing Company for 19 Years

(Reprinted from Evangelist of Jan. 20, 1934 by request of Publication Board. Last two brief paragraphs dealing merely with instructions about sending offering were crowded out for lack of space).

Sometime during the past year one of our brethren representing one of the general interests of the Brethren church, in making the appeal for an offering to support the work he represented, made the statement in a small folder he mailed out to Brethren pastors and churches, "There is no institution in the Brethren Church, except The Brethren Publishing Company, that can ever hope to become self-supporting."

Had the good brother left out the "exception" we would say Amen! to everything he said. But any one who is at all familiar with the problem of denominational publishing should understand it is one of the most trying problems the denominations have to face, especially is this true of the medium-sized denominations, and more especially is it true of the smaller denominations. And when a church with no larger constituency to draw from than the Brethren church has undertaken to provide its membership with the literature needed to justify its existence as a denomination it should realize it is a field of missionary endeavor, and should be considered as one of the church institutions that must constantly draw upon the resources of the membership in the church that feels there is a message to give to the world that will not be given unless they back it up with their financial support.

A Possible Way Out

After eighteen years' experience as business manager of such an institution the writer will frankly state that in his opinion the only possible way to make the publishing house of a small denomination self-supporting would be for the friends of the institution to furnish in the neighborhood of a quarter of a million dollars to equip it as an up-to-date commercial printing plant so that it might be able to enter the field of commercial printing to the extent that its profits would make up for the losses occurring in the making of its denominational church literature. And, I would add further, there is no other industry with which I have any acquaintance in which there is keener competition than the printing industry. For the past several months the various graphic arts or various features of the printing industry have been trying to formulate a code of fair competition under the provisions of the NRA, and some two hundred codes have been suggested and

formulated, but none have been adopted by the National Administrator as yet.

Few fields of industry have suffered more from the past four years in financial depression than the field of printing. Many quarter-million or half-million printing plants have been forced into bankruptcy during these years, and the Brethren Church should feel thankful to God that its little plant, though buffeted about a bit now and then, has been able to weather the storm, and is still operating as many hours per week as the blanket code of the NRA will allow.

The Best Way Out

I have just concluded a paragraph on a "possible way out," but I believe there is a surer and better way out. A way that both the editor and myself have suggested many times in the years we have been working together.

That way is the way of endowment. Business slumps and financial depressions come and go, but an adequately endowed institution may go on forever.

With this object in view the building now occupied by the plant of The Brethren Publishing Company and a picture of which appears on the last page of this paper was purchased, as has been stated many times, absolutely on faith. The rentals from the apartments in this building proved a godsend to the business for a period of ten years; but when the period of unemployment struck the country the income from this source like the income from apartment buildings all over America was greatly curtailed. Many apartment owners in our larger cities have not been able to pay their taxes or to pay the interest on their mortgages for the past three years. We have suffered along that line, but we have been able to keep up the taxes and interest, though the indebtedness has not been reduced for about two years.

It is for this purpose we call upon every church in the brotherhood, no matter how hard pressed financially, to share their poverty with this much needed cause. You will remember we voluntarily surrendered our place in the church yearly calendar last year and asked no offering; but this year we feel that though churches are still in straitened circumstance they should share what little they may still have with this institution which is as much a part of the life of the Brethren Church as any local congregation.

The Bible and Soul Winning

Commemorating the 400th
Anniversary of the Printing
of the English Bible.

By Will H. Houghton, D. D.

The Bible is uniquely a personal book. It contains governmental laws and imparts principles which, properly interpreted and applied, would bring right adjustment in every social relationship; but it is, after all, a book with a message to individuals. Each individual reading it can say, "This means me." Thousands in every generation have recognized this and have found comfort in the realization that, not only the Lord is the shepherd of his people, but the Lord is my shepherd."

It is this appropriation of the personal message of the Bible that this age seems to have lost — even those who are faithful in proclaiming that "God so loved the world, that he gave his only begotten Son, whom whosoever believeth in him should not perish, but have everlasting life." The "whosoever," the universality of it, is always before him; but when the Philippian jailer as a lone soul asks, "What must I do to be saved?" they haven't the answer.

The revival in the church is always the making personal of the Bible message. As long as the Bible is the private possession of the king, of the church, of the scholar, the Book fails of its end and purpose. But, let the releasing of it come and let it reach the people, and a spiritual awakening is on.

When Tyndale and his associates gave the Bible to the people of England in their own tongue, he opened the door to a spiritual awakening. The nave of St. Paul's held the first five or six copies, and the multitude turned to this church to hear the Word of God read. Later the Bible was reproduced in such fashion that it could enter the homes of the people; and out of an atmosphere of coldness and corruption a revival was born.

The revival of the Puritan period was due to this bringing of the Word of God to the common people one by one. It is popular today to ridicule the Puritans; but as some one has said, "Better the age of the Puritans than the age of the impuritans."

Geneva has had the fortune to be the center of the world's interest for many reasons, but none more significant than its association with the name of John Calvin. He was the man who helped divinity students realize the power of the Bible in personal life. They called Calvin "the man of one book." But his students gathered with him for the study of the contents of that book, and soon the awakening had begun.

John Wesley found the church ignoring the Bible and brought its power to bear on individual lives; and a revival was the result.

Every student of missionary history knows the story of Madagascar. When the missionaries were ordered to leave, they hurriedly finished the translation of the Scripture and placed copies of it here and there. When the door of Madagascar was open to the gospel years later, it was found that the Bible had done its work, and there were many Bible-born Christians awaiting the missionaries.

We are fortunate in our day that the Bible is made available to everyone in their own tongue. But a Bible distributed and a Bible read may be two different things. It is the Bible read, released, received, that operates for the salvation and sanctification of life.

The ministers of today might heed the words of McCheyne: "It is not our comment on the Word that saves, but the Word itself." How frequently in Acts we read that the early Christians "spoke the Word," and that they went everywhere "preaching the Word." Paul exhorts young Timothy to "preach the Word," and reminds him of how much this Word has meant in the lives of Timothy's mother and grandmother, as well as in his own life.

In the eighth chapter of Acts, one person, Phillip, brought the Bible to bear upon the life of another person, the Ethiopian, in such a way that, through the Scriptures, the Ethiopian was brought to the knowledge of the Divine Person—Jesus Christ. This is the method and means of revival and of the lesser thing we call evangelism.

That the Word of God is "quick and powerful" is the claim of the Apostle. The word quick is old English for alive. The Apostle Peter says it is the living Word. It possesses life, but it also imparts its life; for in the same Scripture (I Peter 1:23), he says that we are born again by this Word.

Church history itself is the corroboration of the fact that men may be born above through the Scriptures. The useful servants of God in distant and recent generations have been Bible-born and Bible bred. It may be a Wesley in his day, or a Moody in his; but the operating agency is the same—the Spirit of God through the Word of God. Oh, yes, says James (1:18): "Of his own will begat he us with the word of truth."

It is said that when Mr. Spurgeon was enlarging and remodeling his great Tabernacle, when the work was about done, he went to the platform to test the acoustics. Thinking the auditorium was empty, he lifted his voice in the recital of John 3:16. High up on a bit of scaffolding was a workman just finishing

his task. The Word of God found its place in his heart at that moment, and he became a born-again Christian.

The blessing of God is on his own Word according to his own declaration to Isaiah: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:10, 11).

Our age is not new in its needs. What other ages required, we require. What has brought blessing to other men, will bring blessing to us. The Holy Scrip-

tures are still "able to make thee wise unto salvation through faith which is in Christ Jesus" (II Timothy 3:15).

How can a powerless church find new power? How can a scorned church find new victory? How can the indifferent be aroused, the skeptical be convinced? Where is a spiritual awakening to be found? What will produce the faith which transforms character and gives life point, purpose, poise and power? The answers are in the one answer: "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17).

The Bible has always been the instrument of soul winning whether in the period of revival or in the gleanings of quieter periods. God has used His Word. He will use His Word.

Some Distinguishing Characteristics of the Christian

By Edna Nicholas

The beginnings of Christian character are childlikeness, teachableness, responsiveness. Imperfections, mistakes, failures, blunders, to Jesus, are not obstacles. He looks for capacity, for growth, just as you look for it in your child.

What form of growth does the Christian character assume? We find the answer in the three great words in the teachings of Jesus. These three words give us the key to Christian living.

The first word represents the teaching of the first three gospels, the second is the utterance of Jesus, and the third is recorded in the fourth Gospel.

The first word suggests character which is severe; another gentle and winning; the third is sweeping but vague; yet taken together these words each in their turn contribute to the growth of the Christian.

The first of these three words—righteousness—belongs to Hebrew teaching, it belonged to God and was a virtue demanded in man. "He shall judge the world with righteousness" (Ps. 96:13). "God that is holy shall be sanctified in righteousness" (Isa. 5:16).

Jesus used the word with which men were familiar but which they had failed to make a part of themselves. "Seek first the Kingdom of God and His righteousness." "Blessed are they that hunger and thirst after righteousness." "Then the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:43). The people were astonished and marveled at His teaching. Jesus says, "I am not come to destroy the law" yet the righteousness

taught by the law and especially the righteousness practiced by those who taught the law was His direct object of attack. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom of heaven" (Matt. 5:20).

The righteousness taught by the law did not touch the heart, did not regenerate the life. Again Jesus told them, "Man looketh on the outward appearance, but God looketh on the heart."

The old form was anxious about the outward act—"Thou shalt not kill;" the new righteousness searched the heart,— "If thou rememberest that thy brother hath ought against thee." The old righteousness took account of unchaste conduct,— "Thou shalt not commit adultery;" the new code judged the desire behind the act—"Whosoever looketh on a woman to lust after her hath committed adultery and is ready." The old-time justice was "an eye for an eye and a tooth for a tooth"—love your neighbor and hate your enemies. The new way was to love your enemies, do good to those that hate you and destroy them fully use you.

Righteousness as taught by Jesus rises from its roots, opens by degrees and blossoms into flower from what Jesus calls **Love**—our second word. "Thou shalt love thy neighbor as thy self." We have forgotten about the law of righteousness here by being lost in love which becomes the basis of Christian living and Christian service. "Let us love one another; for love is of God" (I John 4:7). To love God is to love and serve one another, and if we

our neighbor, we have not the love of God in our heart; for "who loveth God, loveth his brother also." Love is mercy, sympathy, self-forgetfulness, service. Whenever we touch the life of Divine love and self-sacrifice that is in Christ, the hard, selfish heart melts away. Love is the greatest law of the universe.

Love is the greatest distinguishing mark of the Christian,—it leads to service—unselfish service.

Out of the stalk of righteousness comes the flower of love, and then the third word comes as the ripened fruit to our lips and it holds within itself both righteousness and love—it is life.

As you give your will to righteousness as it is in Christ, and as it grows into loving service, you begin to live. "He that hath the Son hath life." (John 5:12-13).

The early teaching of life had only a physical meaning, but Jesus gave it a new and deeper meaning, "I am the bread of life."

Christian experience is summed up in his great assurance "I am come that they might have life and that they might have it more abundantly."

When the young man asked, "What good thing shall I do, that I may have eternal life?" Jesus directed him to the duties and sacrifices which constituted him, assuring him that this is the way not only to discipleship but to life." If thou wilt enter into life, keep the commandments, he said to that man, and finally he bids, "Come and follow me." That mean far more than keeping the Jewish law. The very root of Christian life is bound up in the command, "Seek first the Kingdom of God and his righteousness." The flower of the righteousness about which Jesus taught is love but the growth from root to the flower is the process of life.

Christ's teaching for us is not accomplished when we have learned meekness and longsuffering; it begins as it began by rejecting the self-satisfied, the proud, the selfish spirit and accepting the lowly, the poor in spirit, the child-like, the burden-bearing; to these He imparts power.

The power comes to us, as it did in Jesus with single-mindedness of desire. Thus it did with Paul—"This one thing I do." So long as we hover between competing ends, and debate the comparative advantages of self-interest and self-sacrifice, spiritual power slackens. To seek righteousness first is to let other things added; to seek other things first is to find more of life subtracted.

The world is possessed by those who are not possessed by it—by those who are in the world but not of the world. We cannot give service both to God and to the world. We cannot be both servant and master, slave and free man. Growth toward life is hindered by divided aim.

Too often we want blessedness but we want it by things inconsistent. We seek the Kingdom and

His righteousness but seek other things at the same time. We want pure politics but political success; honesty in business but big profits, which means greed, simplicity but luxury; happiness without suffering; humility without humiliation. The great need today is undivided consecration, "This one thing I do."

Let His righteousness become your righteousness; His love, your love; His life, your life; and we will experience a wave of spirituality and evangelism the world has never known.

Righteousness, Love, Life.

Elkhart, Indiana.

Remembering Our Lord Jesus Christ

(Continued from page 7)

things? Will He find us empty handed? Let us not fail Him in a time like this. He expects us to occupy, until He comes.

Remember, this my brethren, he who said, "I go away" also said, "I will come again." Not in poverty and humiliation, but in power and great glory. What a day of rejoicing that will be!

Ten. REMEMBER HIS ETERNAL GLORY. And now, I would have you think briefly as to our Lord's eternal glory. With this I am at once overwhelmed. That Christ is to reign in His eternal glory. Who can conceive its meaning? This finite mind of ours takes its flight into the limitlessness of that space where our King Immortal, Invisible shall occupy and sit enthroned throughout the years of eternity. His reign shall fill all space, and cover the period of all time. He is the Alpha and Omega, the absolute, the infinite, the eternal Amen, the Great I am, the first and the last. His dwelling place is a "house not made with hands eternal in the heavens." His home is a city of gold whose foundations are precious stones and whose walls are jasper. A city that has no need of sun, neither of moon to shine in it; for the glory of the Lord did lighten it, and the Lamb is the light thereof. But remember he has promised to share this glory with His people. The redeemed of all ages dwell forever with Him. And they shall see His face; and they shall reign forever and ever. Remember this, my brethren, and it will help us over many of the rough places of life for we have His word, "If we suffer with Him we shall also reign with Him."

Now, I have tried to suggest some things that would help us to know and to appreciate that our Lord is worthy of being remembered by His people. May this be our prayer today as we come to the Lord's table, that we will never forget Him because He is indeed the Lord from Heaven and that he has brought to earth a saving gospel and that He is coming again to receive all such to Himself as have been washed in His own precious blood.

Smithville, Ohio.

W. I. DUKER
President
Goshen, Ind.

NATIONAL SUNDAY SCHOOL ASSOCIATION

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Vice President
Maurertown, Va.

N. V. LEATHERMAN
Editor for October

K. M. MONROE
Treasurer
Ashland, Ohio

General Secretary's Sunday School Report

The ten largest schools reporting are
Av. Att.

1. Long Beach, Calif. first church 1053
2. Dayton, Ohio first church . . . 520
3. Johnstown, Pa. first church . . 398
4. Goshen, Ind. first church . . . 344
5. South Bend, Ind., first church 297
6. Nappanee, Ind. 295
7. Masontown, Pa. 270
8. Washington, D. C. 263
9. Kittanning, Pa. 227
10. North Manchester, Ind. 225

32 schools report a gain of 904 or an average gain of 28.

14 schools report a loss of 290 or an average loss of 20.

The five school with the largest per cent of gain over last three years,

1. South Gate, Calif. 94 or 42.3%.
2. Twelve Mile, Ind., Corinth, gain 28 or 35%.
3. Roanoke, Va. gain 48 or 31.8%.
4. Kittanning, Pa. gain 57 or 25%.
5. South Bend, Ind. gain 73 or 24.5%.

24 of the 64 schools reporting conducted 11 community and 13 local church Daily Vacation Bible schools. Successful Sunday schools do have Daily Vacation Bible schools.

14 of the 64 schools report having held teachers training classes. There doubtless were others that did not report. But this reveals the necessity for some stronger urge and encouragement for our people to prepare for teaching in the Sunday school.

The following Young People's Camps were held during the summer of 1935: Camp Shipshewana, Shipshewana Lake, Indiana with an attendance of 69. Camp Juniata, Pennsylvania, with an attendance of 67.

Camp Buckeye, Ohio, with an attendance of 62.

Camp Bethel, Southern Calif., with an attendance of 61.

Camp Blackhawke, Illiokota, with an attendance of 22.

This make a total of 281 people in distinctly Brethren camps preparing for service in the Sunday school and church.

The following Front Line schools, (schools rating 100 points), are awarded each a \$1.00 book, which may be secured by writing Prof. M. A. Stuckey, Ashland, Ohio: Washington, D. C., Johnstown, second church, North Manchester, Ind., and Dayton, Ohio.

The following Banner Schools, (schools rating from 85-99 points, are awarded each a \$0.60 book, which may be secured as above mentioned: Roanoke, Va., Long Beach, Calif. first

church, Pittsburgh, Pa., Johnstown, Pa. first church, Altoona Pa., Berlin, Pa., Nappanee, Ind., Peru, Ind., Goshen, Ind., Clay City, Ind., Waterloo, Iowa, Falls City, Nebr., Louisville, Ohio.

The following are schools of merit, rating from 70 to 84 points, while not receiving an award of merit this public mention: Hagerstown, Md., Winchester, Va., Sunnyside, Wash., Masontown, Pa., Mundy's Corner Pa., Philadelphia, Pa. first church, Waynesboro, Pa., Johnstown, Pa. third church, Allentown, Pa., Roann, Ind., Warsaw, Ind.,

THE OBJECTIVE OF THE SUNDAY SCHOOL

The following statement of the objective of the Sunday school was formulated by suggestions growing out of discussion of the subject in teacher training classes held by the author within the last fifteen years. On several occasions request has been made for its publication. It is the basis for a lecture on the same subject.

We take the pupil as he is, and aim, to so teach him, by directing him in attitudes, in knowledge, and in conduct, that he might be what he ought to be in Christ Jesus, a saved and graceful servant, living to the glory of God.

N. V. L.

Oakville Ind., Leon, Iowa, Ft. Scott, Kans., New Lebanon, Ohio, Milford, Indiana.

N. V. LEATHERMAN
Berlin Pa.

NOTES ON THE SUNDAY SCHOOL LESSON BY GEORGE S. BAER

JUDAH TAKEN CAPTIVE

(Lesson for November 3)

Scripture Lesson—II Kings 25:1-12.

Additional Scriptures—Jer. 39:1-18; II Kings 24:1 to 25:21.

Golden Text—"Righteousness exalteth a nation; but sin is a reproach to any people" (Prov. 14:34).

"The Price of Disobedience," says Dr.

Hight C. Moore, was paid in the victory of Nebuchadnezzar of Babylon, one of the greatest generals of history." The oriental despot came under the rebuking, chasening hand of God because his haughtiness, pride and godlessness yet he was used as an instrument of God's hand for the punishment of sinful Israel. Judged from purely secular standards his reign of forty-three years was one of great statesmanship and a remarkable achievement." Jerusalem had felt his power in 605 B. C. and acknowledged his sovereignty. But Zedekiah whom he left upon a vassal throne had rebelled and called upon Egypt to aid in throwing off the Babylonian yoke. And now the Babylonian army invades the Syrian states and lays siege to the Jewish capital. For a year and a half the siege lasted until famine stalked the streets and the king was like a worm in hot ashes. The Egyptians approached and though the Babylonians withdrew for a time, they so returned to complete their deadly work. At last the walls were punctured hostile battering-rams, a breach was made in the city, and the princes of the King of Babylon came in. Babylon was victorious. It was the beginning of the end.

The Penalty of Disobedience was illustrated in the fate of Zedekiah. The Jewish king knew that surrender was in sight, for already the foe was within the city limits and their princes were announcing military rule. Zedekiah determined upon flight, and so by night he left the city accompanied by a few men of war and with all speed they proceeded eastward toward the Jordan, hoping to reach the impregnable fortress beyond. The Chaldeans, however, made hot pursuit and overtook the fugitives twenty miles from Jerusalem in the plains of Jericho. At once Zedekiah was taken before Nebuchadnezzar, who at Riblah (said to be ten days' march northward), was directing simultaneous campaigns against Jerusalem and Tyre. The sentence which was passed by the great conqueror upon Zedekiah was immediately carried out: His sons and nobles were slain before his eyes; then his eyes were put out; then he was bound with chains, hand and foot; and probably in a cage with a ring through his lips he was carried away to Babylon. Thus the double and strange prophecies were fulfilled that he should be "carried to Babylon" yet should "not see Babylon." And thus his sin was found him out.

The End of Disobedience was pictured in the destruction of Jerusalem. With ancient Oriental cruelty the victors turned greedily upon their prey. Jerusalem had fallen but it must be crushed so that future rebellions would be impossible. The nobles are therefore slain. A fierce conflagration is started consuming the palace, the best houses of the city, and even the Temple, the sanctuary which had stood for many years since Solomon's day. All who could be serviceable in servitude were then herded together and driven away to Babylon. Only the poor and the helpless

ers were left in the land. The city was utterly devastated, the country was hard to bedrock, and the temporal power of Judah was forever obliterated.

—Points of Emphasis.

Y. M. AND B. BROTHERHOOD

W. H. SCHAFER, EDITOR
Conemaugh, Pa.

BROTHERHOOD BIBLE STUDY

We suggest that you turn to the September 28th issue of the Brethren Evangelist and read again, HOW TO STUDY THESE STUDIES, and our first issue for 1935, which gives the general line and purpose for our Bible study courses in the Brotherhood meetings. We told you there, that the study for October would be the Bible teaching concerning Christian Baptism.

For those young men who desire to study this subject a very thorough study of their own individual satisfaction as well as for a larger service in the church we refer you to Dr. C. F. Yoder's book, "God's Means of Grace," pages 120 to 273; Dr. L. S. Bauman's book, "The Faith Once For All Delivered unto the Saints," and several Brethren tracts on Baptism, the most pertinent and helpful of which is "Biblical Baptism, What? Where? How? Why? When?," by Prof. M. A. Stuckey. In our last study we learned that baptism was an ordinance of God. That it was given in command by our Lord Jesus Christ. Read again Matt. 28:19-20.

We call this text the GREAT COMMISSION. This text sent missionaries all over the world. This text sent teachers to their Sunday school classes, to the classes in Bible schools and seminaries, and preachers everywhere behind the sacred desk. The text also not only caused the people of Christ to be baptized, but it brought forth results which Christ expected in the results of BAPTISM.

The word, baptize, means to dip or immerse in water. This is, those baptized must be completely put in under the water. Read Rom. 6:3-11. This scripture talks about being buried with baptism into death. We all know that to be buried means to be put under the ground or water. Now immediately this scripture informs us that there is a great meaning—truth—underlies this ordinance of baptism. You will remember the story of the Israelites across the Red Sea, and how God had him divide the 12 tribes, each representing a tribe of Israel, pick up each a stone from the bottom of the river, carry it across and build an altar or monument with them. This was done as God commanded so that when the children asked, "What mean these stones," the parents could tell them, here is

where God led them across the Jordan on dry ground. So you see God had something greater in mind than just making the priests carry stones. It is also true that Christ had something greater in mind than mere baptizing when he commanded us to be baptized and to baptize others.

Study and discuss together this last reference very carefully. As you study it, ask and answer among yourselves such questions as: 1. How is baptism like a funeral service? 2. How is it not like a funeral service? 3. What promise of the resurrection is there in baptism? 4. What form of baptism really illustrates and shows us what burial and resurrection are like? 5. What has baptism to do with the sin problem? 6. According to this scripture what is expected of the baptized in this life or before we die physically? 7. Are the baptized crucified? 8. What has baptism to do with being new creatures? Jno. 3:5. 9. What is the New Testament name for all baptized believers? (The answer to this question is not found directly in the scripture referred to). 10. What demands upon my life are made since my

new relation with God through baptism?

Note: We suggest that Romans 6:1-11 with one of these questions be assigned each of the members of the Brotherhood at least a week before the meeting that they might come prepared to discuss the question intelligently.

Let some member of the Brotherhood be assigned by the leader to copy either on the blackboard or large sheet of paper the two sentences diagrammed on pages 176, 177 of Dr. Yoder's book, "God's Means of Grace," with the explanation as given by Dr. Yoder on those pages. This will show why we believe Matt. 28:18-20 requires three acts in baptism.

We will be pleased to hear from you from time to time whether or not these studies are proving helpful in your Brotherhood meetings. We do not wish to make them too childish, nor too difficult. We believe you will enjoy the discussion. Try it. Next month we will study the Bible teaching concerning Feet-washing.

N. V. LEATHERMAN

Berlin, Pennsylvania.



NEWS FROM THE FIELD



CARLTON BRETHREN CHURCH Garwin, Iowa

Just a few lines for the columns of the Brethren Evangelist, concerning our work for the Lord. A call to the pastorate of the Carlton Brethren Church was extended me. This meant that we would need to make ready for an eight hundred mile move. At the time the call was received we were supplying the Masontown Brethren church in the absence of Rev. Floyd Siebert who at that time was engaged in evangelistic work. This is our home church and we count it a great privilege to be called to supply at home. While preaching at home we preached to the largest audience during my ministry. Our home church is not troubled with the problem of filling the seats. It was my privilege to preach at my home church many times during this last year. May our Lord continue to bless His work at Masontown.

I was also privileged to preach at Uniontown many times in the last year when Rev. Clough, the pastor, was away, engaged in evangelistic work. The fellowship with these Brethren will never be forgotten. Uniontown has a real future. Every service at Uniontown is well attended.

Arriving here at Garwin on July 5 we found the Brethren hard at work preparing for our coming. Everything was done to make us feel at home. We first were face to face with the

District Conference which was to be entertained at this church. This conference was a blessing to our church, and we are looking forward to a greater future at this point. I would say that from the things that I have learned about this district since arriving here, that Illiokota District will go forth to victory this year. We covet your prayers, and pray that the Holy Spirit may continue to lead the Brethren until the Coming of our Lord.

REV. WILLIAM GRAY, Pastor.

CANTON, OHIO

It has been some time since there was any news from our church. That does not mean that we have not been busy in the Lord's work. April 7th was a day long to be remembered. Dr. J. C. Beal brought his pastorate to a close at the morning service, his message was "Looking Forward." This was very helpful to every one of us. There was a large attendance. This was not only a day to say goodbye to our former pastor, but he conducted a very impressive welcome service to our new pastor, Rev. G. E. McDonald and his family. They were not strangers to many of us. Mrs. McDonald was our song leader at one of our special meetings several years ago. In the evening was our Communion. Before the service we had baptism and confirmation, so Rev. McDonald had a very busy day to begin his pastorate.

Dr. Beal served our church nearly seven years. During this time many were added to our church. He not only preached the Word of God on Sunday but he started three weekly Interdenominational Bible Classes which he taught, and am glad to say these Bible Classes continue to meet every week.

Dr. Beal is missed not only by our own church members but also by many from other denominations who attended our Bible classes and also many of the Sunday services whenever possible. The Canton church can never be too grateful to Dr. Beal for his teaching of the Word we received and eternity alone will reveal what this teaching accomplished.

June 16th we had a Children's Day program in honor of "Fathers." This was a very unusual service. We always observe "Mother's Day" but seldom Father's Day. Jack Shaffer, one of the young men, brought the message. His subject was "God the Heavenly Father." This was very good. We expect him to enter the ministry when he gets through High School. The Young Men's Brotherhood presented the fathers with roses. The Sisterhood girls always present the mothers with roses on Mother's Day.

We also had a Daily Vacation Bible school. Our pastor had charge. The attendance was very good and the Word was taught by a number of our Bible school teachers.

In August Rev. McDonald and family took their vacation. We were fortunate in having Mrs. A. B. Kider, our Bible teacher, to bring some of the messages; Rev. Robertson from the city; Rev. D. F. Eikenberry, also Dr. Beal. One Sunday morning the Young Men's Brotherhood and the Sisterhood girls conducted the service. It was a pleasure to have them. It means so much when young people are willing to be used in the Lord's work.

September 15th we had the pleasure of having Rev. and Mrs. Chauncey B. Sheldon with us at the morning service. Rev. Sheldon told us of their work in Africa. At the evening service Mrs. Sheldon showed stepeopticon views of the African work. We enjoyed these messages very much. We are always glad to have the missionaries come to Canton. It means so much when the people know them personally. I think we are just a little more interested in their work. Since the vacations are over our Bible school and all the activities are getting back to normal. We had several confessions during the summer. We were glad to have our pastor and family back. He has been kept very busy since he is here. Our Wednesday evening Bible study in the W. C. T. U. rooms has more than doubled in attendance since we are studying the Prophecy of Ezekiel. Bible students are really anxious to know the prophecy concerning present day events in the light of the scripture. Our work here is not easy and whatever is accomplished it through prayer and definite effort. Pray for both pastor

and people that we may "carry on" to the glory of our Lord and Saviour.

VINA SNYDER

LAVERNE, CALIF.

At the close of this summer quarter we should like to report that the work at La Verne has been carried on with good results, in spite of two main handicaps—the absence of our pastor and the church being under repair.

This repair work amounted to approximately \$1800. The church roof was strengthened, acoustical plaster put on the ceiling, carpets on the floor, and the pastor's study beautified, with new curtains and carpet.

During the fall and winter months we hope to go forward in His name. A

revival meeting is being planned sometime in November; preceded a week of Prophetic Institute meetings. These messages will certainly be a blessing to the congregation, and our prayer is that some souls may know Christ as Saviour.

During Brother Lynn's vacation, uplifting sermons were brought by A. Flory and John Squires, Ashland College students. May the Lord richly bless them in their further preparation for service.

Church and Sunday school attendance kept up well during the summer. On Rally Day, October 6th, 298 were in attendance at the services. Nine members were added to the church roll during the quarter—six by letter and

FINANCIAL BENEVOLENT REPORT

August:

Receipts:

	Undesignated	Home	Ministers	Total
Brought Forward	\$62.38	\$1390.53		\$1452.91
Elkhart S. S. Classes....	5.00			5.00
Error in Clay City Check .50				.50
S. M. M. Pa. District	10.00			10.00
Oak Hill Church			1.50	1.50
Brush Valley W. M. S....	1.00			1.00
Milledgsville Church 10.00				10.00
Milledgsville W. M. S. ..				10.00
Napanee W. M. S.	5.00			5.00
National W. M. S.			2.00	2.00
Johnstown First W. M. S.	7.61			7.61
Altoona Church			10.00	10.00
	10.50	90.99	1414.03	1515.52
		12.41		12.41
	10.50	78.58	1414.03	1503.11

Expenditures:

Phone	2.00			2.00
Light	5.16			5.16
Kerosene	5.25			5.25
		12.41		12.41

September:

Receipts:

Brought Forward	10.50	78.58	1414.03	1503.11
Elkhart S. S. Classes	5.00			5.00
Sale Two Cows, 1 calf		75.00		75.00
Geo. Paul Estate		1550.00		1550.00
Joseph Wolfe Bequest..		50.00		50.00
Mr. and Mrs. D. A. Erlsten (Bryan)		20.00		20.00
Total	15.50	1773.58	1414.03	3203.11
		771.53	150.00	921.53
	15.50	1002.05	1264.03	2281.58

Expenditures:

Rev. Flora (Aug. Sept.)..		50.00		50.00
Rev. Gnagey (Aug. Sept.)		50.00		50.00
Rev. Bowman (Aug., Sept.)		50.00		50.00
Phone	2.30			2.30
Light	6.61			6.61
Dr. Brubaker (Medical Service)	61.25			61.25
Cyrus Meyer (Salary)	500.00			500.00
John Oaks (Old Coal Bill)	169.22			169.22
Hugh McCorkle (Feed, Grinding)	23.15			23.15
Dr. Campbell (Veterinary)....	9.00			9.00
Total		771.53	150.00	921.53
		L. V. King, Treas.		

baptism. Average Sunday school attendance for the quarter was 211. Children's choir has lately been organized under the capable leadership of Sister Marion Singer. They made their first appearance in the church on Rally Day, and show promise of becoming a fine choir of children singing their Master in song. Communion service was October 16th, when we met once more "in remembrance of Him," and in anticipation of His soon return.

MRS. VERNA MINOR,
Correspondent.

ANNOUNCEMENT OF PLANS AND POLICIES

(Continued from page 2)

uity of the present situation might have been considerably lessened.

As one solution of the financial problem, the Publication Board would like a permanent endowment, as suggested by the former administration, but does not believe this is a present possibility. Your Board, therefore, is going to find a "way out" by the following measures: (1) by reducing the overhead expense for personnel; (2) by discontinuing the publications which are causing the greatest losses; (3) by reducing the run-down apartments as fast as we can find the necessary money to make them attractive to responsible tenants; (4) by increasing as far as possible the sale of Brethren publications; (5) by encouraging churches to renew, as far as possible, the contributions through the Publication Day Offerings which in the past helped to meet the financial needs of the Company.

Your Board expresses what we believe is a well founded optimism in the announcement of the new Editor of the Brethren Evangelist and of the Sunday School Publications. Bro. Chas. Mayes of Whittier, California, has accepted our call to this position. In introducing and introducing him, we feel we can do nothing better than to quote in part from the public announcement made in the Evangelist of February 4, 1934, when Bro. Mayes was announced as our choice for Managing Editor under the original plans of the past two years ago:

"Father Mayes is not a stranger to this church, as he grew up a few miles here and received his education at this College. He has served in pastures in Lanark, Illinois, and at Des Moines, Iowa, and is now pastor of one of the most successful churches at Whittier, California. This church very promptly surrenders his services to the larger interests of the brotherhood." The privilege of authorship and of editorial work is not new to Bro. Mayes. In addition to his heavy work in the pastorate he has been used of the Lord in the preparation of many well-tracts and pamphlets which are used in the Brethren Church. He is also organized and led in the Sunday School of the Bible. Most of

the courses taught have been the work of his pen. He has been especially successful in the preparation of material appealing to young people. He will assume his new duties on January 1, 1935.

14. We bespeak your co-operation for Bro. Mayes. We appreciate your fine co-operation with Bro. J. C. Beal, as Secretary of Publications, during the past months. We ask your co-operation in the full work of producing Brethren Literature. We realize only too well the problems at hand. We believe confidently in the future, but we realize that anything less than full co-operation will greatly hinder if not forbid the success of the future. We realize our often failures, but pledge to you our most sincere efforts. As a Publication Board it is our purpose, under the direction of the Holy Spirit, to produce an increasingly better and more useful

literature to the extent our financial ability permits. In this, as in all our work, it is an earnest desire to be yielded to the Lord Jesus Christ and ready to do His Will.

Sincerely yours,

THE PUBLICATION BOARD
OF THE BRETHREN CHURCH

Be not weary of me, good Lord, and let me not be weary of myself, or of trying to conquer myself. I am all weakness, but thou art almighty and canst put forth thy strength perfectly in my weakness. Make me truly to hate all which thou hatest, fervently to love all which thou lovest, make me truly sorry, for love of thee, that I have so often offended thee, and so mightily transform me, through thy grace, that I may no more offend thee; through Jesus Christ. Amen.—Edward B. Pusey

Statement by Secretary of Publications

Occasionally one is compelled to undertake a task that under ordinary circumstances would be avoided. This is true when the larger good is considered. When the welfare of an organization is at stake and when a group of individuals face criticism because of misunderstanding, personal feeling and preference must be set aside.

The time has come when it is necessary, for the welfare of our publishing interests and the best interests of the church, as well as the welfare of those who have been called to responsible positions in connection with interests so vital as our publishing interests, to say some things that otherwise would go unsaid.

Due to misunderstanding, the Publication Board of the Brethren Church is charged with "covering up" the financial situation, and the present Secretary of Publications is being held responsible by some for our losses and the present financial crisis. There is no desire whatever on the part of the writer to enter into any controversy but when the good name of the members of the Board is questioned and when he is assailed it becomes his duty to state plainly some things he would rather leave unsaid.

It should be said in the first place that so far as the general policy of the print shop is concerned there has been no real change so far. The seven months from January 1 to July 31 were spent in trying to find out just where we are as a Publishing Company and just what conditions are being faced. During this period we have for the first time learned the exact condition of our publishing interests. For the first time a balance sheet has been provided and the losses have been ascertained. It is always best to know the exact sickness before trying to prescribe a remedy. During this time a cost system has been worked out and for the first time in the history of the publishing interests provision has been

made to take care of the depreciation on building and equipment. These things should have been done before this—in fact, requests for the statement of gains or losses based upon conditions as set forth in a balance sheet and profit and loss statement have been made in past years but without result.

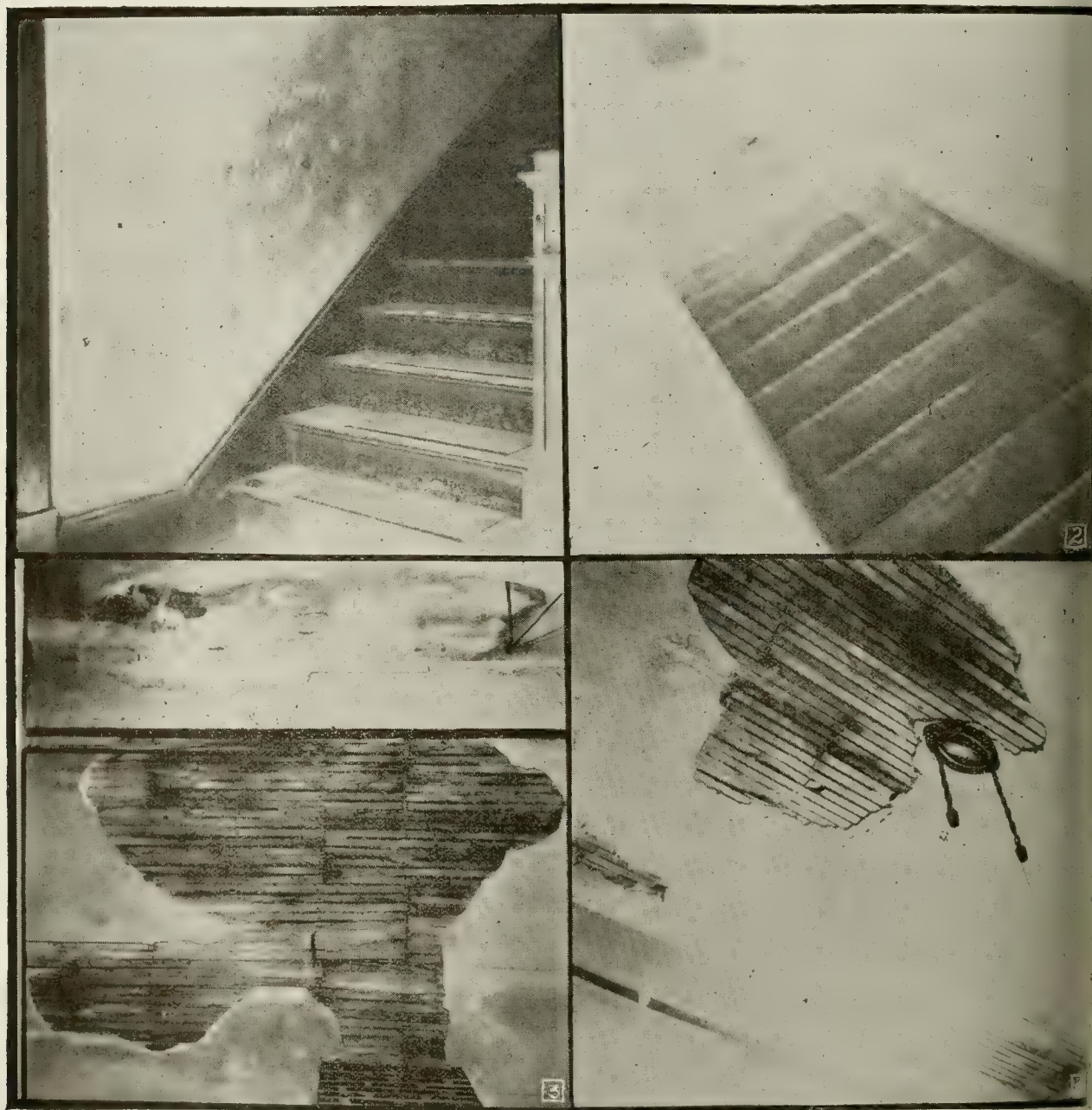
That the present financial situation is not of recent origin is evidenced by statements made almost one year before the present Secretary of Publications was called to take charge of the work at our office. These statements appear in an article by the former business manager, Dr. R. R. Teeter, under the title of "Self-Supporting Christian Institutions," which was originally published in the Evangelist of Jan. 20, 1934. The article is being reprinted in this issue, not with any desire to fix personal responsibility for the past, but to present a picture of the financial situation as seen by the former administration nearly a year before the present Secretary of Publications took charge. You are asked to read the article carefully.

Note under heading "The Best Way Out," paragraph three. "The rentals from the apartments in this building proved a godsend to the business for a period of ten years; etc." This is in keeping with the records at our disposal. Printed reports of Dr. Teeter submitted to our National Conference bear out the fact that had it not been for the rentals the "pinch" would have come much sooner and an appeal for a Publication Day offering would have been heavily stressed before. There are in the possession of the Secretary of Publications printed reports ending July 31 for the years 1925, 1926, 1927, 1928. The other printed records could not be found. These reports show that for these years, a part of the time to which Dr. Teeter refers in his article of Jan. 20, 1934, show that the average income per year from rentals was \$3,430.91. This is quite a sum of money and is

sufficient to prove a real "godsend" as stated in the article to which reference has been made. That the amounts received for rentals through the prosperous years went into the printing part of our business is tacitly agreed in the article from the pen of Dr. Teeter. That this income from rentals did not go to the reduction of the mortgage is made sure by his own statement. When asked "How much has been paid on the

mortgage indebtedness," he replied, "Only that coming from the Publication Day Offerings." That it did not go to the upkeep of the building is clearly evidenced by the condition of the building. The condition of the apartments makes it impossible to get a desirable class of tenants. This has been true for some time as the report of Dr. Teeter to National Conference one year ago shows. He stated that only \$805.13 was

was received for the year ending 31, 1934. When the one now in charge took over the plant all the twenty apartments were occupied. But occupied by people who paid but little rent for most part, some on relief and a few that had no regard for the building. During the months of January and February of this year, after paying the cost of water used by the tenants and the gas to heat that water, the Pub-



ACTUAL PHOTOGRAPHS SHOWING THE RUN-DOWN CONDITION OF OUR BUILDING

(Photographs and Cut made by Brethren Engraving Dept.)

- 1—Picture of stairway from second floor to third floor. Spot by side of stairway shows soiled condition of the wall. Steps are much worn.
- 2—Steps at front entrance. These lead to the second floor. Much worn and present anything but an inviting picture to prospective tenants.
- 3—One of the several places in the ceiling of room used for print shop.
- 4—Ceiling of one of third floor apartments. Several apartments show similar conditions. This is not the worst apartment with which we have had to deal.

g Company had approximately \$36.00 net income from all twenty apartments. The only thing to do was to get rid of those tenants and in many of the cases it was necessary to resort to legal proceedings at a cost of from \$4.50 to \$7.50 per tenant. Besides this it was necessary to spend a lot of money to get the apartments in shape for tenants whom we could reasonably expect to pay the rent. Besides all this there were those who deliberately destroyed the property when they found they were compelled to move. We have gotten rid of this class of tenants in a large measure and we are expecting others to move out as fast as we can find the means to put the apartments into shape. Pictures appearing in this issue of the Evangelist give just a little idea of the condition of the building. These pictures do not tell the whole story. This is bad enough, however. Not alone in the apartments but in the room used for our print shop we see evidence of neglect. Then, too, the roof was neglected until the water came through and ruined the plaster of the ceilings of a number of apartments. The roof was in such bad condition that it has become necessary to have the whole roof covered at a considerable cost. What is being said is not to place Dr. Teeter in an unfavorable light. It is simply to let the facts be known. How can you keep a building in repair when the rentals fall off and when the Publishing end of the business runs at a loss as Dr. Teeter has said in his article? What can you do when you have no money with which to do? Had the rentals continued as they were during the ten years when they were a "godsend," Dr. Teeter would not have felt the "pinch" as he did, neither would he have been compelled to borrow an extra \$1,000.00 from the College to keep the business going. And if the present management had the \$3,430.91 average from rentals from the apartments the business would have gone along smoothly.

Just a few words relative to the financial condition at the time of taking over the business by the writer. The business of the Publishing Company was taken over on Jan. 2, 1935. At that time there was left at our disposal a bank balance of \$8.34 with which to meet hundreds of dollars of bills and the situation such that we were not able to borrow a dollar from any of the banks of the city. (See the Board's statement in this issue).

The refusal of the banks to loan money was due to three things: the audited records for the last five months showed under Dr. Teeter showed a loss; the Publishing Company has never made a deed to the property, the purchase having been made on a land-contract; a third thing which entered into this situation is that the bank overvalued the value which had been placed on the property had been written up to twice its real value.

Money had been borrowed from the College until the loan obligation was so large that the Committee on Loans for the College refused to loan anything more. In fact, one of the members of this committee informed the writer that one reason why he was not willing to make further loan was that the \$1,000.00 which had been loaned recently had never been repaid and had been sunk in the business. The amounts owing on January first, according to the records turned over to us were as follows: Bills and accounts unpaid \$947.75; accrued labor \$100.17; Tract Fund \$41.36. (This amount owing to the Tract fund had been used in the business); \$2,700.00 in notes besides the mortgage of \$9,500.00 owing the College. Of the personal accounts carried on the books and which had been reported year after year at National Conference as assets, \$816.39, was written off by the auditor at the time the books were audited when the business was taken over, and since that time \$87.05 has been written off. We are still faced with a number of accounts that will likely prove worthless in the end but have been carried with the hope that they might be collected. Those written off were absolutely worthless and no hope of ever receiving anything from them. The whereabouts of a number was not known. It is altogether likely that several hundreds of dollars of those still on the books will need be written off as worthless.

Another thing of interest is the prices at which our building and lot and equipment had been carried on the books of the company. Before the one now in charge of the office would accept the responsibility he asked that an appraisal be made of the property and equipment. This was done by responsible people—men who knew the value of property and equipment. The building and lot were appraised by two of the leading real estate men of Ashland. They worked independently, each making his own estimate and then their figures were compared. They had arrived at exactly the same figures—\$20,000.00 for the building and lot instead of \$40,000.00, as it had been carried on the books. The machinery and equipment was appraised by two printers and they were agreed as to the value. This value was placed at \$8,450.00 instead of \$16,750.00 as had been carried on the books. Furniture and fixtures were placed at \$300.00 instead of \$550.00. The electros on hand were valued at \$125.00 instead of \$650.00 as formerly carried.

One other item must be made clear. It was feared the reports of losses for the year would be misunderstood. This has evidently become true. There was no time to make this clear during the short time allotted to the Secretary of Publications at National Conference. On the surface the report seems to reflect unfavorably on the Secretary of Publications and the Board. But a little light thrown on this will be helpful. The fiscal year is from August 1 to

July 31. During the first five months of this period, from August 1 to Dec. 31, 1934, Dr. Teeter was in charge. For the seven months period, Jan. 1 to July 31, 1935, the Secretary of Publications is responsible. The loss reported for the five months period was \$303.58 and for the 7 months period \$1,522.61, a total of \$1,825.77. If the ratio of loss was maintained through entire year there should have been a loss of \$764.90, or 5-12 of the entire loss, for the five months period and \$1,070.87, or 7-12 of the entire loss, for the seven months period. On the surface it seems the percentage of loss for the seven months period was much larger than for the five months period. Several things must be kept in mind. Both interest payments on the mortgage amounting to \$630.00 fell in the seven months period. Both tax paying periods fell in this same period. The tax payments amounted to \$307.02. There was accrued labor of \$100.17 which was passed over to the seven months period but which belonged to the five months period. Unpaid insurance premium amounting to \$188.50 was discovered when the writer took over the business. Then, too, \$80.00 for the auditing of books preparatory to taking them over had to be paid by the one now in charge. This clearly belongs in the five months period. Dr. Teeter had been asked to have the books audited but did not do it. Arrangements had been made to have the books audited and turned over on January 2. The books were turned over on Jan. 2 but not by the Business Manager in person. They were left in the office with an accompanying note stating that he, the Business Manager, was through and the responsibility now rested on the new Secretary of Publications, BUT THE AUDIT HAD NOT BEEN MADE.

The writer, being unwilling to take over the office and the responsibility on such conditions asked for an audit of the books. This necessitated the books being out of the Secretary's hands for more than six weeks. The work for this audit cost \$80.00 and certainly all agree that this should have been taken care of under the former business manager during the five months period. The figures exclusive of the \$80.00 are: \$630.00 for interest on the mortgage, \$307.02 taxes, \$188.00 for insurance, \$100.17 accrued labor. This amounts to \$1,225.69.

Since these items have to do with the expense for the whole year they should be shared by both periods proportionately. The first period of five months should bear five-twelfths of this amount or \$510.70. This added to \$80.00 for the audit of Dr. Teeter's books and \$303.58 reported loss would make the loss \$894.28 or \$133.55 more than the proportionate share which is \$764.90.

This amount, \$894.28, deducted from the total loss for the year, \$1,825.77, leaves \$931.49 for the seven months period, or \$133.55 less than the proportionate share. Thus, instead of the

loss for the last period being proportionately larger it is proportionately smaller. Mere figures without explanation may sometimes present an inadequate picture.

It is with regret that the writer, acting at the suggestion of the Prudential Committee of the Board has

felt the necessity of making known the before mentioned facts.

If these financial matters have not been made entirely clear, we shall be glad to make any further explanation that may be necessary.

J. C. BEAL,

Secretary of Publications.

Code of Regulations of the Brethren Publishing Co.

ARTICLE I—SHARES

Section 1—Certificates of Shares. Each shareholder of this Company whose stock is paid up shall be entitled to a certificate or certificates showing the amount of shares registered in his name on the books of the Company. Each certificate shall be issued in numerical order from the shares certificate book and be signed by the President and Secretary. A full record of each certificate as issued shall be entered on the stub thereof. All certificates surrendered to the Company shall be canceled and no new certificate shall be issued until the former certificate for the same number of shares of the same kind shall have been surrendered and cancelled.

Section 2—Transfer of Shares. Transfer of shares shall be made only on the books of the Company by the holder thereof, in person or by his duly authorized attorney, and must be accompanied by the surrender of the certificates, properly assigned, evidencing the shares so transferred. Certificates so surrendered shall be cancelled and attached to the stubs corresponding thereto in the shares certificate book.

Section 3—Seal. The corporate seal of this Company shall be circular with the words "The Brethren Publishing Company" in the outer circle and the words "Ashland, Ohio" in the inner circle.

Section 4—Regulations. The Board of Directors shall have power and authority to make all such rules and regulations as they may deem expedient concerning the issue, transfer and registration of share certificates of said Company.

ARTICLE II—SHAREHOLDERS

All members of the National Conference of The Brethren Churches, in good standing, are known and hereinafter designated as "The Shareholders."

Section 1—Annual Meeting. The annual meeting of the shareholders of the Company shall be held with the annual national conference of the Brethren Church, and at such times and places as said Conference may designate.

Section 2—Notice of Meetings. A written or printed notice of each regular or special meeting of the shareholders, stating the time and place, and in case of special meetings, the objects thereof, shall be given each shareholder appearing on the books of the Company by mailing the same to his last known address at least ten days before any such meeting: provided however, no failure or irregularity of notice of any regular meeting shall invalidate the same or any proceeding thereat.

Section 3—Quorum. At any meeting of the shareholders, the holders of shares entitling them to exercise a majority of the voting power of the Com-

pany, present in person or by proxy shall constitute a quorum of the stockholders, for all purposes, unless the presence of a larger number shall be required by law.

Section 4—All meetings of the shareholders after organization shall be presided over by the Moderator of the National Conference of the Brethren Church. In the absence of the Moderator the Vice Moderator shall preside and shall have all the powers herein conferred upon the Moderator when acting as presiding officer of the meeting.

The Secretary of the National Conference shall act as Secretary of all meetings of the shareholders, but in the absence of the Secretary at any meeting of the shareholders, the presiding officer may appoint any person to act as Secretary of the meeting.

Section 5—Order of Business. At all meetings of the shareholders, the following order of business shall be observed so far as the same shall be consistent with the purpose of the meeting.

Calling the roll
Reading notice and proof
Reading of minutes of preceeding meetings and action thereon.
Report of Moderator
Report of Secretary
Report of Treasurer
Report of Committees
Election of Directors
Unfinished Business
New Business

ARTICLE III—DIRECTORS

Section 1—Number and terms of office. The business and property of this company shall be supervised, conducted and controlled by the Board of Directors, which shall be composed of not less than five nor more than eleven persons who shall be members of the Brethren Conference, in good standing. The election of Directors shall take place at the annual meeting of the shareholders.

Of the members of the Board of Directors to be elected two shall be nominated by the Home Mission Board of the Brethren Church, two by the Foreign Mission Board of the Brethren Church, and two by the Women's Missionary Society of the Brethren Church. One member from each of the foregoing boards to be elected for two years, one for one year for the first year and one to be elected each year thereafter. The remaining five members shall be elected for terms as follows: Two the first year, two the second year and one the third year, the term of each to be three years, and not more than two to be elected each year.

No member of the Board of Directors shall be an employee of the Company.

A Director, in order to be legally qualified to serve shall have standing

in his name on the books of the Company, at least one share of stock.

Section 2—Prudential Committee. The business affairs of the Company shall be managed by the Prudential Committee, composed of three members who shall be appointed by the Board of Directors. This Committee shall have charge of the management of the business affairs of the Company between meetings of the Board of Directors. Said Prudential Committee shall at all times act under the direction and control of the Board of Directors and shall make a report of their acts and transactions to the Board, which report shall form part of the records of the Company.

ARTICLE IV—OFFICERS

Section 1—Executive Officers. Officers shall be, President, Vice President, Secretary, Treasurer, all of whom shall be elected by the Board of Directors immediately after their election. The Board may appoint such other officers and agents as it may deem necessary, who shall have authority to perform such duties as from time to time shall be assigned by the Board of Directors.

Section 2—Vacancies. If the office of any executive officer shall become vacant by reason of death, resignation, disqualification or other cause, the remaining Directors by the affirmative vote of a majority thereof, may elect a successor to hold office until the next annual meeting of the shareholders.

Section 3—Absences. In case of absence of any officer of the corporation or for any reason that the Board of Directors may deem sufficient, the Board of Directors may delegate the powers and duties of such officer to any other officer or to any Director, except where otherwise provided by these regulations or by statute, for the time being, provided a majority of the entire Board concur therein.

ARTICLE V—DUTIES OF OFFICERS

Section 1—The President. The President shall preside at all meetings of Directors, sign the records thereof, together with the Secretary sign all share certificates and all other written contracts with obligations of the Company. He shall also countersign all checks with the Treasurer, and shall see that all orders and resolutions of the Board are carried into effect: he shall be Ex-Officio member of all standing committees and shall perform all the duties incident to the office and such other and further duties as may from time to time be required of him by the Directors.

Section 2—Vice President. The Vice President shall perform all the duties of the President in case of his absence or disability. In case the President and Vice President are absent and unable to perform their duties as Directors, the Directors may appoint a president pro tem.

Section 3—Secretary. The Secretary shall keep such records as may be necessary and required by law in business provided for such purpose. He shall attend to the giving and sending of notices of the Company.

Section 4—Treasurer. The Treasurer shall perform such duties as may be required of him by the Board of Directors.

Section 5—Secretary of Publications.

Secretary of Publications shall be in the capacity of business manager and shall have charge of and manage the active business operations of the Company. He shall have custody and control of the plant of the Company, and perform all other duties incident to his office, and as may be assigned to him from time to time by the Board of Directors.

ARTICLE VI—AMENDMENTS

Section 1—These regulations may be adopted, amended or repealed by the vote of the owners of a majority in amount of the common stock of this Company at any meeting thereof.

BY-LAWS OF

THE BOARD OF DIRECTORS

ARTICLE I

The Directors shall meet annually at same time and place as the annual conference of the Brethren Church.

Special meetings of the Board of Directors may be held at the office of the Company at any time, or at such other places as may be designated in writing by the President and Secretary of the Board, and such special meetings may be called by the President, or any two members of the Board.

Written or printed notice of each regular or special meeting, stating the time and place, and in case of special meetings, the objects thereof, shall be mailed to each director at least ten days before such meeting; provided however, no failure or irregularity of notice of any regular meeting shall invalidate the same or any proceeding thereof.

A majority of the Board shall constitute a quorum at all meetings.

ARTICLE II

All moneys of this Company shall be deposited by the Treasurer as the same shall be received by him in the name of the company, and shall be withdrawn by check signed by the treasurer and countersigned by the President.

ARTICLE III—AMENDMENTS

These by-laws may be amended or repealed by a majority vote of the Board at any regular meeting, or at a special meeting called for that purpose.

RESOLUTIONS

IT IS RESOLVED: That all stock existing, that which it is necessary to issue as qualifying shares be issued and held in the name of the Secretary of the National Conference of the Brethren Church, as Trustee for the members of the Conference, and that upon the election of a new Secretary, that said stock properly endorsed and transferred by retiring and re-issuing to the new secretary.

This stock is to be voted by said Trustee only on the recommendation and direction of the National Conference.

The above "Code of Regulations" is printed in the Brethren Evangelist for the reasons:

We want information to be given. We believe this code contains information which we could not give in any other way. The Brethren Publishing is your plant—you have a right to know. We want you to know when where and how members of the

Publication Board are elected and everything related thereto. Will you not read carefully every part of this "Code of Regulations," then clip it and file it away for future reference?

2. We want you to have this "Code of Regulations" in your possession that you can be assured that your Company is in good standing legally. In preparation of this Code, Brethren Geo. Kem and Roy A. Patterson, attorneys of Dayton, Ohio, gave unstintingly of their time and ability. It has been the attempt to interpret and define all attitudes, formerly expressed, in our Manual of Procedure as well as the Minutes of National Conference, in this instrument. If there has been failure, then amendment is entirely possible and is arranged for in the instrument.

3. There has been criticism by some of our friends from the viewpoint that the "Code of Regulations" was adopted at the last National Conference without being freely read and discussed. The contention is that there must be something in the Code that the Board is afraid to have known, possibly a section or clause making this Publication Board "autonomous." If it was a mistake to save the time of a busy Conference by passing the Code as it was done, we are sorry. But, we feel sure that a simple reading of this instrument will reveal the exact opposite of

an "autonomous" Board, or a Board with increased centralized authority.

Under the old arrangement, each member of the Publication Board held 40 shares of stock in his name, and could vote it as desired. There was no stock held by any other person than those who were members of the Publication Board. Your Board never believed this was right but seemed not to find a way to change it. Several years ago, we began making investigation seeking to remedy this fault. The new arrangement makes the Board Member to hold only one qualifying share, and all other shares are held by the Secretary of the National Conference as Trustee for the Conference.

The only reason that the "Code of Regulations" was offered for adoption by the last National Conference at an "unscheduled time," was that our Board had been depleted by sickness, death and resignation until there were not sufficient people on the grounds to have a quorum in our meetings. We knew also that the "Code of Regulations" was to be presented at an early session, and would call for a re-election of all Board Members, by its very nature, to be effective. We believed the plan used would save valuable Business Session time in our National Conference.

THE PUBLICATION BOARD.

THE YOUNG CHRISTIAN'S ALPHABET

A is for AMIABLE—friendly, you know,
B is for BEAUTY—that makes the heart glow;
C is for CALLED—for your Master to live,
D is the DEVOTION—you promised to give;
E is the EARNEST—that makes the heart glad,
F is the FAITH—that our fathers have had;
G is for GRACE—it's been offered to you,
H is for HOLINESS—clean through and through;
I means be INSTANT—to hear Jesus' call,
J means love JUSTICE—and give it to all;
K means be KIND—give a smile, give a word,
L means be LOVING—your heart should be heard;
M is for MEEKNESS—to others give heed,
N is for NOBLE—in thought, and in deed;
O means OBEDIENCE—to all God's commands,
P means be PATIENT—in heart, tongue, and hands;
Q is for QUIET—to hear Jesus speak,
R is for RIGHTEOUSNESS—which all should seek;
S is for SACRIFICE—now, freely given,
T means be TENDER—as Jesus in Heaven;
U means UNTIRING—like mother, you know,
V stands for VIRTUE—as white as the snow;
W is WISDOM—to see His way through;
X is the CROSS—He is sharing with you;
Y is for YEARNING—still better to be,
Z is for ZEAL—to Eternity.

By G. W. Kieffaber in Y. M. M. S. Bulletin,
of Waynesboro, Pa.

THE TRANSFORMING POWER OF HOPE

If you have ever read that child's story called "Little Lord Fauntleroy," you will recall a striking instance of the influence of hope upon others. You remember how the little lad goes to live with his grandfather. That grandfather is one of the most selfish, one of the meanest, one of the most unkind of old men that ever lived. But the boy—only about fourteen—keeps saying to his grandfather, "O grandfather, how they must love you; you are so generous, you are so kind, you are so considerate to everyone you meet." And the lesson of that beautiful story is the influence of hope upon character. The old gentleman cannot withstand the belief of his boy. He grows to be the unselfish, generous man that the boy thought him.—Selected.

The way some of these silver voiced radio commentators glibly magnify the worst features of war possibilities one would think they were whooping up a sports season.

Harold Luccock says of the hypocrites that, "They had an instinct for the Boulevard." It is a striking phrase. When they pray they yearn for the boulevard. When they give alms they want the wide streets. It is all summed up in the sentence. "They would be seen of men."

OUR LITTLE READERS

TOMMY GOES NUTTING

By Jessie M. Lathrop

One bright Saturday morning mother told the children that they might take their baskets and go nutting. The frost of the night before had made the nuts drop.

Roger and Fanny were delighted. They hopped up and down, and hummed a little tune, because they were so happy.

"We'll have to hurry," said Roger. "There's only one hickory-nut tree in the grove, and we want to get all the nuts before anyone else does."

Tommy hopped up and down, too; at least he tried to hop, but his legs were too short and too fat.

"I'll take my little basket and pick up nuts, too," he said, "but I'll give mine to the other children."

"We can't take Tommy," said Roger crossly. "He can't walk fast enough. He'll stumble going through the brush, and we'll have to stop to help him."

"We'll have to hurry, mother," said Fanny, "or Dick and Bert will get all the nuts again this year. There's only one tree, you know."

Big tears came to Tommy's eyes. "I've got a basket, and I can pick up nuts," he said. "Please let me go with you this time."

"You're too little," said Roger. "Come, let's run, Fanny!" and he started for the grove.

"Never mind, Tommy," comforted mother. "It won't be long until you're big enough to go nutting. Anyway, I think a little boy with a little basket can have a good time on a beautiful morning like this even if he can't pick up nuts."

"I want to put nuts in my basket," said Tommy. "Maybe I can find some under our tree."

"That's an apple tree," mother reminded him. "But it will be fun to walk through the fallen leaves."

Mother helped him with his warm coat and his cap, and then she wrapped up three fat ginger cookies in a paper napkin and put them into his little basket for a picnic.

So Tommy walked through the leaves of the apple tree, but of course he couldn't find any nuts. Then he walked out the gate and looked under the plum tree that grew near the path. There weren't any nuts there, either, but a squirrel frisked about, and Tommy sat down to watch him. The sun grew warm, and by and by Tommy's head began to nod, and then he fell asleep.

He dreamed that nuts were falling on him; then he awoke and found that nuts really were falling on him!

He rubbed his eyes and stared. It was true; there were nuts lying all around him.

Then some one said crossly: "What are you doing here, Tommy? You made us stumble over you, and we've spilled all our nuts." It was Dick and Bert.

"Let me help to pick them up," begged Tommy. "I like to pick up nuts."

So Tommy helped, and soon the big basket was heaped full.

"See my little basket!" said Tommy. "I was playing 'pretend-pick-up-nuts.'" Then he saw the ginger cookies and gave one to Dick and one to Bert. All three rested and ate cookies.

"These are good cookies," said Bert. "Let's give Tommy some of our nuts, Dick."

So they filled Tommy's basket and

both of his pockets and took off his cap and filled that, too. Then they set out for home.

By and by Roger and Fanny came. "It's a good thing you didn't come, Tommy," they said. "Some one has been there before us, and we didn't find a single nut."

Tommy laughed. "I found these under the plum tree," he said. "Haven't I a lot?"

Roger and Fanny laughed, too, when he told them about it. And mother said: "Wasn't it a good thing that Tommy shared his cookies and helped Dick and Bert to pick up the spilled nuts? Perhaps they would never have thought of sharing their nuts if he hadn't shared his cookies."—The Sunbeam.

ANNOUNCEMENTS

BERLIN, PENNSYLVANIA

The Berlin Brethren Church will have a week of Bible Lectures given by A. V. Kimmel beginning Sunday, Oct. 27 with services morning, afternoon and evening and continuing each afternoon and night during the week until Friday night. On Sunday, Nov. 3, the church will observe Holy Communion. Neighboring Brethren are invited to these services.

N. V. LEATHERMAN

CARLTON BRETHREN CHURCH

Garwin, Iowa

The Carlton Brethren Church of Garwin, Iowa, will observe the Love Feast and Communion October 27 at 7:45 in the evening. Neighboring Brethren are invited to come and share a blessing with us.

WILLIAM GRAY, Pastor

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The BRETHREN EVANGELIST

WOMAN'S OUTLOOK NUMBER

HELPFUL

He never saw the trouble; he only saw the deed.

He never thought of distance; his mind was on the need.

He never reckoned money as a prize worth clinging to;

He said its only value was the good that it could do.

He never stopped to reckon what he'd miss, of joy, to stay

And help a fellow-being who was stranded on the way—

*Never paused to think of pleasures that he'd cherished long and
planned;*

All he saw was one in trouble who must have a helping hand.

There seemed nothing so important that he wouldn't turn aside

For the man who needed friendship and was really trouble-tried;

He wasn't one to answer "I have something else to do."

He thought his foremost duty was to help a man he knew.

He never saw the trouble; he only saw the deed,

He never thought of sacrifice; his mind was on the need

And he had this simple motto, which he followed to the end;

"When the other man's in trouble, that's the time to be his friend."

THE BIBLE AND LIFE'S CRISES

By Clarence Edward Macartney, D. D., Litt. D.

Aristotle opens one of his works with this sentence: "This book is written, not for knowledge, in the ordinary sense of the word, but for belief and action. We hear much of the Bible as literature; and, indeed, as mere literature it stands by itself. Nowhere are there such historical narratives, such odes and dirges, such orations, such apostrophes, and such sublime poetry. But it must never be forgotten that the Bible has lived through the ages, not because of the beauty and superiority of its literature, but because men received it as the Word of God and practised its precepts in their daily life.

The Bible says of itself, "The Word of God is tried." This is true as to its history and biography and its comments upon human nature. But it is true, above all else, in the sense that men and women in the midst of the struggles and battles and sorrows and temptations of this life have found the Bible to be a lamp unto their feet and a light unto their path. Should the Bible ever cease to be so read and so received; should it ever come to be looked upon as merely an interesting assortment of ancient religious books, —then the Bible will have passed out of the life of man. But this will never come to pass, because from age to age men discover that the Bible is what it declared itself to be—"a lamp unto our feet and a light unto our path."

In recent years the thrilling story of Pitcairn Island and the mutiny of the Bounty has been retold and popularized in moving pictures, newspaper articles, and in books. There is one incident in that story which, indeed is worth retelling. The mutineers sank their ship and landed with their native women on the lonely island named Pitcairn. There were nine white sailors, six natives, ten women, and a girl of fifteen. One of the sailors discovered a method of distilling alcohol, and the island colony was debauched with drunkenness and vice. After a time, only one of the white sailors who had landed on the island survived, surrounded by native women and half-breed children. This sailor, Alexander Smith, found in one of the chests that had been taken out of the Bounty a copy of the Bible. He began to teach his fellow exiles its principles, with the result that his own life was changed and the life of that island colony. In 1808 the United States ship Topaz visited the island and found a thriving and prosperous community, without whiskey, without a jail, without crime, and without an insane asylum. The Bible had changed the life of that island community. So it has been from age to age. "The entrance of thy words giveth light."

There is no doubt that the world is dark. Were it not dark, we would need

no lamp unto our feet and no light for our path. The world has been made dark by sin, and man has lost the way. The Bible is the revelation of the way through life. Is there any doubt that we all need that revelation?

On a dark night, and on a treacherous path, a lantern in a man's hand makes a great difference. It may be the difference between life and death. Man's path here is beset by a thousand dangers. The Bible shows these dangers. It utters the commandments of God, which are sure, "making wise the simple." Every day death, sin, and temptation add to the number of their ghastly trophies. But of those who have perished, how many were using faithfully the lantern which God had given man? How many had been reading its pages regularly and prayerfully?

Life is encompassed with sorrow and trial. The Bible does not take away our trials, or deliver us from our sorrows; but it does tell us that they have a purpose, and that they are working out for us and in us the peaceable fruits of righteousness.

By and by, all come to the end of life. Before we ourselves reach that end, we have seen many others arrive at that place of departure, covered with mist and fog. If you close the Bible, if you put out this one light, what have you left? Who speaks for the after-life? What voice is uplifted by the grave of sorrow? A few dreamers and thinkers, a few tamperers with the lock to the gate of the hidden city of death, utter their arguments and come back with their weird tales which neither convince nor enlighten. But when we turn to the Bible there is light and there is hope; for the Bible leads us to Christ, who is the way, the truth, and the life. The path of life is not only dangerous, but it is a path which, without the light of the Bible, leads we know not where. The Bible is the book of destiny and shows us the way to heaven.

Oscar Wilde, one of the most gifted writers of the last half century, fall into deep and unmentionable sin. Writing of his experiences when a prisoner in Reading Gaol, where, as he says in his powerful "Ballad of Reading Gaol," the prisoners only now and then had a chance to look with wistful eye

"Upon that little tent of blue
Which prisoners call the sky,"—

tells how, in his deep distress and woe, the only literature which now meant anything to him was the New Testament. A striking tribute to the fact that the Bible speaks to the depths that are in the human heart, and that in the crisis of life it has a message when all other books are meaningless and all other voices are silent.

Some say the Bible as a book is ob-

scure. It does not, indeed, pretend to answer every question; and what the Bible does not say, the silence of the Bible, is sometimes as striking and impressive as its speech. Of all the figures and metaphors employed in the Bible to describe what it does for the soul of man, I think this of the lantern and the light is the best. We do not carry lanterns by daylight. The Bible is not the sunlight; but it is what the Psalmist called it, "a lamp unto our feet and a light unto our path" amid the shadows of this world. It is what Peter called it in his beautiful metaphor, "a lamp shining in a dark place until the day dawn and the day-star arises in our hearts." When we enter into the fullness of the life to come and behold the living Word himself we shall not need the written Bible for we shall see no longer through the glass darkly, but face to face.

I remember seeing once on the wall of old Canterbury cathedral a tablet with an inscription on it from the second and little read portion of "Puritan's Progress." It is as follows:

Prudence—What do you think of the Bible?

Matthew—It is the holy Word of God.

Prudence—Is there nothing written therein but what you understand?

Matthew—Yes, a great deal.

Prudence—What do you do when you meet with such places there?

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EDITORIAL

Scriptural Guide Posts to Salvation

The best and only certain guide to salvation is the Scripture itself. It makes the way unmistakably plain, if only its words are accepted at what they really say. The instruction is very definite and reliable, and no one need fear being misdirected if he will faithfully follow the directions therein set forth. They come with the authority of the eternal Son of God, and no one can deny or question them, or point out any other or better way. All that men can rightly do, is to lay down the words of Scripture and say, "This is the way, walk in it."

The first guide post is FAITH. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). "Verily, verily, I say unto you, he that heareth the word, and believeth in him that sent me hath everlasting life, and shall not come into judgment, but hath passed out of death into life" (John 5:24; see also 6:47). "He that believeth on the Son hath everlasting life: and he that believeth on the Son shall not see life; but the wrath of God abideth on him" (John 3:36). "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). "Moreover brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:1-4). "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

The second guide post is REPENTANCE. "From that time we began to preach, and to say, Repent, for the kingdom of heaven is at hand" (Matt. 4:17; Mark 1:15). "And they that out and preached that men should repent" (Mark 6:12). "I say unto you, Nay, but except ye repent, ye shall all likewise perish" (Luke 13:3, 5). And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47). "But showed them of Damascus, and at Jerusalem, and throughout all the coast of Judea, and then to the Gentiles, that they should repent and turn to God, and do work meet for

repentance" (Acts 26:20). "Then Peter said unto them: Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). "And the times of this wickedness God winked at; but now commandeth he all men everywhere to repent" (Acts 17:30). And finally, that gospel message from the Old Testament: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon" (Isa. 55:7).

The third guide post is CONFESSION. "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; but with the mouth confession is made unto salvation" (Rom. 10:9, 10). "Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32, 33).

The fourth guide post is BAPTISM. "And Jesus came and spake unto them, saying, All power (authority) is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:18-20). "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). "He that believeth and is baptized shall be saved" (Mark 16:16). "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God" (John 3:5). "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost" (Titus 3:5). "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answering of a good conscience toward God), by the resurrection of Jesus Christ" (1 Peter 3:21). "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

The fifth guide post is CONFIRMATION. Ye shall receive the gift of the Holy Ghost" (Acts 2:38). "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only that they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost" (Acts 8:14-17). "And it came to pass that Paul came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying to the people that they should believe on him that should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied" (Acts 19:2-5).

Finally, in Hebrews 6:1, 2, faith, repentance, baptism, and

the laying on of hands are mentioned as among the doctrines of Christ, or first principles of those doctrines, showing that they were recognized as among the first Christian requirements. "Therefore leaving the principles of the doctrine of Christ, let us go unto perfection; not laying again the foundation of repentance from dead works, and faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Therefore "Let us hold fast the profession of our faith without wavering" (Heb. 10:23), and "earnestly content for the faith which was once delivered unto the saints" (Jude 3).

EDITORIAL REVIEW

IT MAKES a difference in your life whether the Lord Jesus is merely a passing acquaintance or an intimate friend, and to cultivate closeness of friendship, it takes time to speak and time to listen,—especially to listen.

BROTHER ORD GEHMAN writes us that his revival meeting now in progress at Vinco, Pennsylvania, has resulted in two conversions thus far—a fine young couple, recently married and moved into the community. Interest and attendance are said to be growing.

EXPLANATION—It was found impossible to publish the Foreign Missionary Number of The Evangelist in its regular order this month, so the Woman's Outlook manager, Mrs. Slotter, kindly agreed to advance the Outlook number to the first issue in the month. The Foreign Missionary number will appear next week under date of November 9th.

ELKHART, INDIANA, church is launching their third year's work under the leadership of Brother H. F. Stuckman, with much encouragement, according to our correspondent. They have done good work during these depression years due to the sacrificial cooperation of all, but now that work is more plentiful and most of their people are employed they are determined to press forward more vigorously.

BROTHER C. A. STEWART writes of his work at Bryan, Ohio, where he has begun his sixth year as pastor. The spiritual life of the people is said to be high, and they have many tithers, who are usually people who have attained a more than ordinary spiritual experience. This is their fourth year for the merged morning service and the Sunday school attendance holds up fine.

DR. CHARLES A. BAME began a revival meeting on October 20th in the church at Waynesboro, Pennsylvania, where Brother W. C. Benshoff is pastor. Word from there says the meetings are going forward with splendid and growing interest and attendance. Some conversions have been recorded and prayer is desired that the work of the Lord may go on to a great victory. A similar notice to this effect was crowded out last week.

BRIGHTON, INDIANA, church is under the leadership of Brother Walter Gibson, who has been called for his second year's service. They recently were compelled to seek a new place of worship and secured a building which was cleaned and dedicated for worship. Rally Day and Home Coming was successfully observed with a special program, which included an address by Dr. Porte of South Bend.

BROTHER W. I. DUKER is the editor for the Sunday School page for the month of November and for the first week he shares his page with Brother Harold Bechtel, a principal in the Goshen schools. Every week something of interest is to be found on this page. There are indications that it is attracting the attention of Sunday-school-minded people.

CHRISTIAN ENDEAVOR workers will be profited by following their department and cooperating with their nation leaders by sending in reports of their work. The oftener they report the oftener their department will likely appear. The officers are determined to keep it going at least one month by their own writings. This week the general secretary, Miss Mildred Dietz of Berlin, has a message and also Brother Hammers has a word. Send reports to the editor of that department who signs himself "Tom Hammers, 840 East 149th St., Cleveland, Ohio.

FIRST CHURCH OF LONG BEACH, California has experienced a "triple-header of blessings," according to the correspondent. First was the largest attended quarterly communion service in the history of the church. The second was the blessing of God upon their regular Sunday services resulting in ten first confessions and baptisms and nine received into the church, besides other decisions. Third was an attendance at the mid-week prayer meeting of 200, accompanied by one decision for reconsecration. The Sunday school attendance recently numbered 1075. Dr. L. S. Bauman is pastor of this church.

A BRONZE MEMORIAL TABLET was dedicated and unveiled in the main library room of the Library building at Ashland College on Sunday afternoon, October 27th, with the following inscription in raised letters:

IN MEMORIAM

DR. J. ALLEN MILLER
Christian—Benefactor—Scholar—Friend
Served Ashland College 1894-1935
President—Dean of Seminary—Teacher
Called and Chosen and Faithful

This beautiful tablet, the gift of the family, was unveiled by Dean A. J. McClain, the address was delivered by Dr. Arthur H. Smith, pastor of the Trinity Lutheran Church at Ashland and for forty-four years an intimate friend of Dr. Miller and a traveling companion on Dr. Miller's trip to the Holy Land. The services, well attended, were presided over by President C. L. Anspach of the College. Prof. Willis Ronk, Dr. Martin Shively and Dr. K. M. Monroe had part in the program.

BROTHER Z. T. LIVENGOOD of Lanark, Illinois, one of the oldest ministers of the church, recently said in a personal communication to the Editor, "I am well at nearly 86 (his birthday is Dec 13th) and still enjoying life." He is one of a very few remaining (possibly only three) of the delegates at the historic "Dayton Convention" of 1883 where he made his contribution to getting the church started off on the policy of "The Bible, the whole Bible, and nothing but the Bible." It was at that convention, Brother Livengood reminds us, that Elder P. J. Brown in his committee's report, presented a copy of the New Testament with the recommendation that should be "our only creed," and the convention adopted the report with an enthusiastic unanimous vote. Brother Livengood's name appears in Holsinger's history's record of the delegates at that convention as "E. C. Livengood, Milledgeville." As suggested above, we can recall (without investigation) only three names of persons who might have been at that Dayton Convention, but there may be more. We should be glad to hear from, or about, any persons living who were at that convention in 1883.

PRAYER REQUESTS FOR THIS WEEK—

Pray for revival meeting beginning Nov. 21st at Bryan, Ohio, with the pastor, Brother C. A. Stewart, doing the preaching.

Pray for revival services in the Allentown, Pa., church under the evangelistic leadership of Rev. E. L. Miller, Nov. 4th to 24th—Rev. P. M. Naff, Pastor.

Was Alexander Mack a Legalist?

By Rev. N. V. Leatherman

lest we become excited at the appearance of this subject we hasten to assert that Alexander Mack was in no degree a legalist.

The writer has again had the privilege during the winter past, of teaching a course in Brethren Church history. Naturally and quite essentially therefore, considerable attention was given to "Mack's Book," translated and printed in, "Holsinger's History of the Tunkers and the Brethren Church." Hence we are not quoting from a dead man's private conversation, to make him speak words, express sentiments, and sustain positions and arguments which we personally wish to foster on our Brethren people. We do fear however that many of our Brethren are neglecting this exceedingly fine source of material that would serve to remind us in a very positive and accurate way of the principles which moved and motivated the Tunker people in their earliest history. This is material that would be a worthy of appearance in our publications as more so than, quotations from many other books. But, what difference today about Alexander Mack thought, said or wrote? Certainly not more than any other man, unless time and experience have helped prove he was consistent with the teachings of the Word of God. The history of a church has proven he was right, at least in most of his contentions, and hence is worthy of careful attention.

We quote from his book, question and answer number twenty-one to sustain our position that Alexander Mack was not a legalist. "Question 21.—Do you not, by elevating baptism as a command to which obedience is indispensably essential, establish a new species of popery, in which men expect salvation through works? Answer.—We have already plainly declared that we do not expect to merit salvation through works, but alone through faith in Christ, which must have works or obedience in order that it may be a saving faith. And when there is no such faith which worketh obedience (not because of the will of the pope, but because of the command of Christ the crucified), there is no salvation to be had for from any act that is performed without it." Also we quote the last sentence in Mack's answer to question number nineteen: "And such devotion must be manifested by faith in the Lord Jesus Christ; otherwise it would not be proper to baptize and, as SALVATION IS NOT IN THE WATER, but alone through faith which worketh obedience through love."

Now baptism was one of the fundamental things emphasized by Alexander Mack which ordinance, with others, believers must obey if they had faith in Christ. But with him it was not the church so much which impelled to this obedience but Christ and the Spirit and the Word. Yet be it said to the everlasting praise of the Tunker fraternities, they have been almost entirely a unit in their insistence upon the proper method of baptism for admission to the church. Certainly the Brethren Church has always been. And we pray God we always may be. His was the motive to make a scriptural and apostolic-like church. He was not a Judaizer either in letter, intent, or spirit. Yet when Christ had so clearly spoken as recorded in the gospels he staunchly insisted that we should keep his commandments. "If ye love me, keep my commandments," said Jesus.

Brethren, let this be our concern also. Let us not develop dissension, or throw a haze around the plain commandments of Christ by a cry of legalism before those who only insist upon obedience to them. That is all that Christ asked. That is all Alexander Mack was interested in from the first. What more does God require? Nothing more. Just plain, simple, common and humble obedience from a heart of faith in Christ Jesus. Of course a man is legalistic if he has not faith and trusts in the physical procedure of baptism to save him. Personally we have no knowledge of any man in the Brethren church who teaches or says otherwise. We are not that foolish. Even if we had men not born of the Spirit, they would be worldly-wise enough not to teach such an unorthodox doctrine in the Brethren church. Besides, what type of Judiciary should be established, to determine the inward state of any man's relationship with his God? Is it possible we are so zealous to enlarge our borders we cannot leave some things rest with our Lord, who is the true judge of all? Surely if we are not legalistic our faith will trust him in the affairs not seen. But what we have contended for concerning Alexander Mack—he was no legalist—we honestly believe we could contend as earnestly for regarding most, if not all, of our Brethren, if we but took time and occasion to acquaint ourselves with their living vital faith.

The Christian Church is the undeniable proof of the unconquerable power of the resurrected, ever-living Christ; no Christian deserves the name unless his Christian living substantiates this proof.



We All Do Fade as a Leaf

-Isaiah 64:6

An Autumn Sermon
By Rev. J. L. Bowma

The literal reference of these words is to a spiritual rather than a physical condition. The sap—the inner life of the Jewish people—had failed, for sin had separated between them and their God, who was their life. “And the destruction of the transgressors and of sinners shall be together, and they that forsake the Lord shall be consumed; for ye shall be as an oak whose leaf fadeth, and as a garden that hath no water” (Isaiah 1:28-30).

The object lesson placed before us is not simply a leaf but a fading leaf.

God has placed before us three volumes which, if rightly used and read, will mean much to our benefit. (1) His word which is as a lamp to our feet and a light to our pathway. This word reveals pitfalls and hidden dangers that would lure us to destruction. (2) His providence which speaks to us in no uncertain sounds. Happy is the man who can interpret the providential dealings for his good. (3) The world in which he has placed us. What a wonderful volume this is. What a rich field of study and how well it repays our most diligent study! Vegetation clothes, beautifies and adorns this wonderful world in which we live. We enjoy its beauty, its fragrance, its fruits and its flowers. Vegetation furnishes food, shelter and medicine but the one lesson that the prophet would have us learn is that vegetation flourishes and decays, and that men like Alexander may rise, rule and reign; they may even sigh for more worlds to conquer but they must remember that they too must fade as a leaf.

The fading leaf suggests to us at least four lessons.

The fading leaf is a fit emblem of man's mortality. Today the leaf puts forth and is rich in verdure; tomorrow it is seared and withered and falls lifeless to the ground. We admire its beauty today and tomorrow we tread it thoughtlessly under our feet. The scripture abounds in images descriptive of the shortness and uncertainty of life. Man is like the grass; he is like the shuttle of the weaver; he is like the flower of the field; he is as a vapor; he is like a mote floating in thin air. He has no continuing city here and he ought to seek most earnestly for one to come. He is like all these, but I still insist he is like a fading leaf. What a striking array of

emblems to show the frailty of man! How frail a leaf is! How slight its hold on life! Even if it lasts a whole season and lives its appointed time, it does not retain its verdure and vigor. The sap begins to fail, the tints which give it its beauty are only to fit symbols of weakness and decay.

Death comes with a noiseless step. He is not seen; he is not heard; perhaps he may be unexpected, but he comes. He never comes late. He is always on time. He enters alike the peasants home and the king's palace. You may cry, “Thousands of pounds for half an inch of time,” but your feeble cry is never heard by the relentless messenger. His ear is dulled to your cry. Your plea for mercy is never heard by the dread enemy. His heart is as cold as his bony fingers are cruel. Let us look the facts in the face. Let us not put it from us. As we contemplate this event in the light of the cross and of him who burst the bars of death in his garden sepulcher, the aspect of this grim fact will change and we shall not fear to meet it but when this dread messenger comes the earnest Christian can confidently exclaim, Death, you have lost your sting, and grave, you have no victory. Does this life end all? Let us see.

You may admire the crimsons and purples and scarlets but their beauty is short-lived. Does this end all? These leaves may fall silently or be blown by the gale but the service these leaves rendered lives on and on in the ages to come. The beauty of the flowers and the verdure of the grass of succeeding times depends upon that contribution this age makes to that end.

II. When the leaf fades, it exhibits its greatest beauty, and this is an emblem of the end of a Christian life. Before the leaf falls it breaks forth into its richest hues. There is something sublimely beautiful in a Christian sunset because it is sure to be followed by a glorious sunrise, a sunrise of such eternal beauty that eye hath not seen, nor ear heard what God hath prepared for those who love and serve him. We may fade as a leaf, but as a leaf near our last days be our best. May the truth of God be reflected and himself made glorious in the sanctity of our later years. May we enjoy his peace and grace and love, then our home-going will be without fear and the welcome that awaits us over there will richly

pay for all the toils and hardships that we endured in this life. We can say as we approach the end, "Though the dark shadows gather I will fear no ill." "Thy rod and thy staff, they comfort me still."

III. The fading leaf is a proof that its work is accomplished and that its mission is fulfilled. One function of the leaves is to maintain the purity of the atmosphere by the exchange of gases. Christ said to his disciples, "Ye are the salt of the earth." He might have said, Ye are the leaves of the world. Your office is to stay the moral pollution of the world around you, and to breathe healthy, life-giving influences. To have done this is not to have lived in vain. Did you ever ask yourself how much we are indebted to past generations? Not alone is it true in the world of religion, but in every sphere of human activity. Have the deaths of the patriarchs, prophets, priests, kings, apostles, ministers, missionaries, Sunday school teachers and godly parents been in vain? Are we building on their foundations? What contribution to the work of the future are we making? Will future generations rise up and call us blessed? What a responsibility it is to live, so that when we come to the end of the way we can truthfully say, "Our work is finished, the end for which we were created is accomplished!"

The fallen leaves are a part of our heritage. They enrich and strengthen spiritual life. The tree of the church will never die. It is the tree of life in the midst of the paradise of God and therefore the his-

tory of each leaf will live and abide forever. "It is finished," Jesus said, and shortly after he went back to the Father. When our work is finished, He will not forget his own; He will usher us into the divine presence where a royal welcome awaits those faithful to the end.

IV. The fading leaf of autumn tells us that death is the precursor of life. Every leaf carries a memorial of death. Its hold upon the tree is feeble and frail but it also carries a memorial of the resurrection. The new leaf is of finer texture and of a more pleasing hue than the old one was. The shade of green is softer and more agreeable. If the fading leaf is a precursor of the resurrection, then it logically follows that the new life is better than the old. In the new life there is more vim, vigor and vitality. David says the earnest follower of God is like a tree planted by the rivers of water. His leaf shall not wither and whatsoever he doeth shall prosper. His leaf shall not wither or pass away. The psalmist may not have had the resurrection in mind when he wrote these lines but it is certain that a plant that holds its leaves is not dead and that it gives the promise of life. It may be a higher and better life than the plant ever knew before. The greatest book in all the world is the Bible. The greatest truth in that greatest Book is the doctrine of the resurrection. "He that believeth in me, though he were dead, yet shall we live" (John 11:25).

Linwood, Maryland.

An Auspicious Morning

Broadcast over Station WLBC
in Muncie, Ind., Oct. 14, 1935
By Rev. Delbert B. Flora.

The morning dawns in glory, and the night
Wraps up its somber garments in its flight;
My soul awakens from dreaming,
And my eyes
Survey God's sunburst beaming
From the skies—Neighbor.

Just as any beautiful day of the present order of the earth's existence dawns in glory, so did the morning of the earth's rehabilitation and mankind's existence dawn auspiciously.

We turn to the only safe record of that particular morning, the sacred record of the Bible. When God began the work of renewing the earth after the catastrophe of Genesis 1:2, He said, "Let there be light," and when there was light, He saw that it was good. He said, "Let there be a firmament in the midst of the waters," and it was so. He said, "Let the waters under the heavens be gathered together unto one place, and let the dry land appear," and He saw that it was good. Again He said, "Let the earth put forth grass, herbs yielding seed, and fruit trees bearing fruit after their kind," and He saw that it was

good. And He said, "Let there be lights . . . to divide the day from the night," and He saw that it was good. And so it was when He said, "Let the waters swarm with swarms of living creatures, and let birds fly above the earth," and, "Let the earth bring forth living creatures after their kind." But after He "created man in His own image" and placed him in dominion over the creatures of the earth, He looked upon "everything that He had made, and, behold, it was **very good**."

What a favorable beginning for Man! The object of the favor of his Creator, possessor of the favorable position of sovereign creature of the earth, and favored with a sinless character. But, though he was sinless, he was not unable to sin. One prohibition was placed before him. "Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

The morning dawned so gloriously, but we come

now to the breaking up of the whole scene, as a beautiful day in the making may be darkened by the storm. The enemy entered with a bold question, "Yea, hath God said, ye shall not eat of every tree of the garden?" This was a crafty inquiry; and had the Word of God been dwelling richly in Eve's heart, her answer might have been direct, simple, and conclusive. The form of her reply evidenced the fact that she had admitted to her heart the serpent's crafty inquiry. Instead of adhering strictly to the exact words of God, she, in her reply actually added thereto.

Now, either to add to, or to take from, God's Word, proves, very clearly, that His Word is not dwelling in my heart, or governing my conscience. The Lord Jesus, in His conflict with Satan, accurately applied the word, because He lived upon it, and esteemed it more than His necessary food. He could not misquote or misapply the Word, neither could He be indifferent about it. Not so Eve. She added to what God had said. His command was simple enough, "Thou shalt not eat of it." To this Eve added her own words, "Neither shall ye touch it." These were her own words, not God's. When will we ever learn that misquotation and misapplication of God's Book always brings disaster sooner or later?

There is a blessing in every act of obedience; but the moment the soul hesitates, the enemy has the advantage; and he will assuredly use it to thrust the soul farther and farther from God. Thus the question, "Hath God said?" was followed by, "Ye shall not surely die." There was first the question raised, as to whether God had spoken, and then followed the open contradiction of what God had said. It is dangerous to admit near the heart a question as to divine revelation, in its fulness and integrity. A refined rationalism is very near akin to bold infidelity; and the infidelity that dares to judge God's Word is not far from the atheism that denies His existence. Eve would have never stood by to hear God contradicted, if she had not previously fallen into looseness and indifference as to His Word.

Indifference relative to God's Book is a step toward a weakening of confidence in God's truth. "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil." Satan's scheme won out. And so it is now. When people become careless with and about the Word of God, their confidence in the truth and love of God gives way. The moment Eve took herself out of the hands of God,—out of the position of absolute dependence upon, and subjection to, His Word,—she abandoned herself to the government of sense, as used by Satan for her entire overthrow.

Satan promised advantage to the man and his wife, if they would eat of this tree; their eyes were to be opened, and they were to be "as God, knowing good and evil." But he did not tell them all. The eyes of

them both were opened, no doubt; but alas to what a sight! It was only to discover their own nakedness, nakedness of body which portrayed a greater nakedness of soul. They opened their eyes upon their own condition which was "wretched, and miserable, and poor, and blind, and naked." This opening of their eyes caused them to set about providing covering for themselves, which was not God's plan. Man cannot provide his own soul-covering; only God can do that. They had a conscience then, which told them that they were out of favor with God. They had become degraded, powerless, Satan-enslaved, conscience-smitten, terrified creatures. The moment Adam heard the voice of the Lord God in Eden he was afraid," although he had the covering of his own manufacture, for, as he confessed, "I was naked." His soul was naked before God and his new conscience was very active. Then God excluded him from the paradise of Eden.

Here, then, was man's terrible position. He had lost all. His dominion—his dignity—his happiness—his innocence—his purity—his peace—all was gone from him. And it all came about through the fitting improper attitude toward God's Word. That day ruined a most beautiful morning.

The misuse or our failure to use God's Word will blight any life, be it that of a person or nation. The Psalmist said, "Thy Word have I hid in my heart, that I might not sin against Thee."

Let us get back to the Old Book, in our homes, life and national life. Then we shall see happier homes, less crime, and a prosperous nation.

"Beyond all books, as a river is beyond a rill, beyond reach, as the sun is beyond a tallow dip in brightness, as the wings of an eagle are beyond the wings of a sparrow in strength, as a tree is beyond a twig in fruit-bearing, is the Bible.

"Marvelous Book; Book of the Church militant! Book of the Church triumphant! Book of our mothers, stained with grateful tears! Book of our fathers, touched with reverent hands! Book that unrolls the panorama of creation, the portraiture of Christ, the philosophy of salvation, the facts of man and the fact of a Savior, the truth of man lost and man redeemed, the fact of death as 'the wages of sin,' the truth of eternal life as 'the gift of God'—
—R. I. E.

"The Bible has God for its author; truth without any mixture of error, for its substance; and the salvation of man for its end."—Locke.

"There are people who think the Bible is an old-fashioned book; as a matter of fact, it is more modern than the morning newspaper."—Outlook.

"The only Book that's always new,
The only Book that's ever true,
That leads to heaven above;
I claim thee as my own,
Thou art my hope, my joy, my crown,
Book of the Father's love.

—Neighbor.

Muncie, Indiana.

W. I. DUKER
President
Goshen, Ind.

NATIONAL SUNDAY SCHOOL ASSOCIATION

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Editor for November

K. M. MONROE
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Taking Our Task Seriously

By W. I. Duker, President National Sunday School Association

Time after time we have ardently wished that more devotion and serious consideration might characterize our Sunday school efforts. We are not at this time complimenting ourselves for loyal service and splendid purposes. We labor Sunday after Sunday at our tasks. Entirely too many of our Sunday school scholars "pass" successfully from grade to grade without securing a working knowledge of, and a living acquaintance in, the life of the One Taught. Recently, we assisted in giving a Bible play in which a group of people, "prominent about town," were actors. The play was a recital of Bible truths. The common expression heard night after night, was something like this, "What is the continuity?" When advised by the one in charge to "carry on" in case we should forget our lines by speaking in keeping with the thought of the play, the question would come again and again, "What is the continuity?" This lack of knowledge of Bible stories is found among those "prominent about town," what about the rank and file of students that pass through our schools?

certainly the outstanding purpose of our effort is to bring the pupil into

direct contact with Jesus, the Master Teacher, BUT isn't the Bible necessary in this venture? If a knowledge of the Inspired Word of God is not altogether required, then why struggle on? Yes, we must know the BOOK! Our students must become more and more familiar with its pages. Teachers and pastors cannot rest until there is less Bible illiteracy.

A few years ago, Indiana sat in smug complacency in reference to its schools. When we spoke of our public schools it was with pride and satisfaction. Then a rather comprehensive study was made

by the Federal government, of her schools in the several states, AND INDIANA WAS IN THIRTEENTH PLACE! What an awakening! We who were sure that we stood at the head, were THIRTEENTH in place! For a while we criticized the Federal study and said that it was all wrong. Then we went to work! We soon found out more than was indicated by the Federal examination. After some ten years of desperate struggle and effort our state has started up the line. Now we are at least nearer the top. But we had to be jolted out of our self-satisfaction to start us in that direction. How about our Sunday schools? What would an unbiased examination reveal? Have you the courage to make any kind of an honest "survey" in your community? Start a survey in the community where your school has been maintained for the last thirty years. You determine the questions and type of survey and then make the same. After your survey find any error in your survey and make it again. Then give publicity to your findings as to those things for which you have been struggling, and determine your relative success.

Goshen, Indiana.

In Search of an Obligation

By Harold Bechtel, Teacher and Principal in the Goshen Public Schools, Indiana

Education, especially religious education, is in great need of re-locating its objectives and more sharply defining its goals. With all the accurate range-finding devices and refined methods of locating objectives used in the World War, it is estimated that it took one thousand shots to hit a man. How many shots would have been required had there been no attempt at aiming at objectives? To equip a modern ship with engines and propellers, load the ship with precious cargo and start it out on the ocean without destined port or controlling rudder would offend all intelligence, yet there are many reasons to fear that these illustrations come too near to representing the condition in the religious educational process of today. Go out into the church schools and you find too little consciousness of purpose, too little certainty of the objectives to be obtained. The process is too blind and too much is left to chance. We are busy making the wheels go around, but we are not sure where we are going. It is requiring too many shots to hit a man!

What, then, are the objectives in teaching religion? Just what are we aiming at with our Sunday schools, our weekday schools, our vacation Bible schools, and all the rest? Toward what goals shall we point our instruction and plan our materials? What are we trying to hit?

We would propose the following objectives:

1—To foster in growing persons a

consciousness of God as a reality in human experience.

2—To lead children into an understanding and appreciation of the personality, life, and teachings of Jesus Christ—to lead them to know Jesus as a loving Savior and Lord.

3—To foster a progressive and continuous development of Christ-like character.

4—To develop the ability to participate in the organized society of Christians—the Church.

5—To develop the ability to participate in and contribute constructively to the building of a social order embodying the ideal of the fatherhood of God and the brotherhood of man.

6—To effect the assimilation of the best religious experiences of the race, as effective guidance to present experience.

Such in barest outline, then, are the objectives of our teaching in religion. We seek as the ultimate goal a way of living—the way of living so clearly defined and exemplified by Jesus Christ our Lord.

Goshen, Ind.

The Bible has recently been translated into its 169th language, Luba Lulua the language of the Bantu natives of the Belgian Congo. The Bible takes the lead in the number of translations; its closest competitors are "The Imitation of Christ" and "Pilgrim's Progress."

—Selected

GOD'S OPEN HAND

By A. J. Spacht

God's open hand,
His fingers clasped round mine
Will keep me safe
Within his band,
Within his hand
That cannot stray
Because his love will hold
All safe within the fold.

God's open hand,
His loving touch will reach
Those wanting souls
Whose hearts have strayed
Without his band,
Because his love will bring
All safe back to the fold.

God's open hand,
Love touching all our lives
Will keep us safe
Within his band;
We will not stray
Because his love and care
All holds within his fold.
North Manchester, Indiana.

NOTES ON THE SUNDAY SCHOOL LESSON

BY GEORGE S. BAER

EZEKIEL TEACHES PERSONAL RESPONSIBILITY

(Lesson for November 10)

Scripture Lesson—Ezek. 33:7-16.

Additional Scriptures—Ezek. 18:1-32; 33:1-6, 17-20.

Golden Text—"So then every one of us shall give account of himself to God" (Rom. 14:12).

The Divine Charge—It is God who speaks. The word is "I have set thee a watchman." The "I" is the emphatic word, and is in contrast with the charge that came from the people of the earthly watchman. The charge of the spiritual watchman is from God and so is a most solemn one.

The Charge is Personal—God speaks directly to the individual—"Thou, O son of man, I have set thee." That is direct and personal. As he spoke to this individual, so he does to every one. He comes with the voice of authority and places responsibility upon each one in person. That means not merely each one set apart for the ministry, but each and every one—layman and minister alike—who knows the destructiveness of sin and the saving grace of God.

To watch and to Warn—With the life of Israel at stake the man upon the wall must watch, and watch constantly and never go to sleep on the job. There are enemies round about and the watchman is to keep an eye open to their approach and warn his people at the first indication of danger. There never was greater need of watching and giving warning concerning the enemies of the soul than there is today. Unsuspecting youth need to be warned, and men who are walking in the ways of wickedness—all should be warned of the evil of their ways. And until the Christian has given the warning the responsibility for their eternal welfare rests upon him.

The Message of Warning—The wicked shall surely die in their sins. "The wages of sin is death,"—it was then and is now. But there was the understood, though unexpressed condition, "if thou dost not repent." And if he should die, and had been warned, he had no one to blame but himself.

The Message of Mercy—God does not countenance wickedness, but he loves the wicked man, and warns him but to save him. For "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." With tender patience and powerful persuasion he pleads with Israel to turn from their evil ways and live. It is a foregleam of that tender mercy vouchsafed by the death of Christ. "But God commendeth

his love toward us in that while we were yet sinners, Christ died for us."

Responsibility of the Hearers—When the wicked have had the warning, they are henceforth responsible for their own souls. Hearing of the warning must be followed by acceptance of the mercy of God, if one is to live. "Turn" and "live" is the divine entreaty, but the sinner must turn or there is no life. If the wicked turn, "he shall surely live, he shall not die." But if he turn not, and continue in his iniquity, he shall die. Each soul's eternal welfare rests upon his own choice.

CHRISTIAN ENDEAVOR

THOMAS HAMMERS, Editor,

Cleveland, Ohio

BRETHREN RINGING C CHRISTIAN HURCH E NDEAVOR
Y UNCONSECRATED VANGELISM

WE CHOOSE CHRIST IN OUR HOME MISSIONS

By Mildred R. Deitz

Several months ago, I read in a current magazine this appalling statement: "There are 10,000 towns without a single church; 30,000 without a pastor; 30,000,000 children under twelve years with no religious instruction; and 70 million people without a church home." I was very much surprised to find out that such conditions really do exist in our own United States—this land which we call Christian America. I sometimes wonder if we are worthy to be called a Christian nation. The harvest truly is white but the reapers are few.

Brethren Home Mission work, for a long time, was at a standstill; but in the last few years it has been progressing, not in leaps and bounds, but slowly. We are sure that we are building on a foundation of stone, which shall not last a year or two, but for all time.

Brethrenism is worth perpetuating and propagating, so we have planted churches "from the Atlantic to the Pacific." The influence of the Brethren pioneers is difficult to measure, but we do know that the Brethren group has had a great deal to do with molding the ethical and religious standards of this country. The emphasis that we have placed on the fundamental virtues of Christian living has been a greater influence than we can imagine.

We do know one thing for certain. There is a future for us. When churches can be built as they have been, and now are being built, we need not be pessimistic about the future. We certainly have a fertile field. We have a tremendous opportunity and a responsibility if we will but recognize it. Now is the opportune time.

Since we know that there is a field, the next greatest need is men. You may reply, "Why, we now have more ministers than we have churches." "Yes, that probably is true; but are

they qualified to act in the capacity of a Home Mission pastor? The task of the Mission pastor is much more difficult than the average pastorate. We need men of special qualifications and preparations for the task at hand.

The Mission pastor must be a student. If he wants to succeed in this day, he must be efficient in thinking and in general educational knowledge. The first thing that we must have is an adequate and growing knowledge of the Word of God. If our program is merely to establish churches, we would better withdraw from the contest. Our whole history was involved in a belief in the Whole Gospel. Our right to exist as a church is involved in that claim. Above everything else the Home Mission pastor must know the Word. He must be a man of the Spirit-Filled Word. His life must be set apart or dedicated to the Lord. He must know the meaning of devotional Bible Study, as well as the need of quiet prayer and meditation.

What an opportunity awaits the youth of the Brethren Church. Now is no time to retreat. We have chosen Christ as our Captain and we are ready to go forward with Him. We cannot all give as much as we would like to give; but we can all PRAY. Can we count on YOU?

Berlin, Pa.

TELL THE WORLD ABOUT IT

Long since has the business world been cognizant of the value of advertising. In fact advertising is one of the greatest businesses in all the world today. No article manufactured, regardless of quality, price, and value, can gain much popularity among the general public until it has been properly advertised.

The work of the church has need of sane, sensible, advertising. Why is it that we who have the best thing in the world are so reticent about telling others of its value. We tell others of our quack cures for colds, for measles, for indigestion, for canker pickles, etc, but when it comes to telling others about the GREAT SIN REMEDY AND CURE we seal our lips.

You have a Christian Endeavor society. You think it is a good one. You have a real message. You put that message up in an attractive manner. You plan, you work, and finally put across a real program, a real social function, a real rally. How did you do it? What were the methods followed? Do you think they would help in some other place? Would you be so unselfish as to tell others if given the opportunity?

That's the purpose of this column. Here's the workshop of the Brethren Christian Endeavorers. Here we exchange ideas, suggestions, news, enthusiasm, and above all, reveal our strength and our common bond of fellowship which is Jesus Christ. Will you take the responsibility, my dear readers, to inform your society of this opportunity to report the activities of your

ety to others? Will you write an article for this column and send it to the editor whose name and address appear at the top of this column?

In reporting your work, please send copy as follows: TYPEWRITTEN, DOUBLE SPACED, ON SHEETS 5½

inches by 8½ inches. THIS IS ABSOLUTELY ESSENTIAL IF YOUR ARTICLES ARE TO APPEAR ON TIME. The editor assumes no responsibility for failure of the articles to appear on time if they are not properly written.

THE C. E. EDITOR.



NEWS FROM THE FIELD



ELKHART, INDIANA

We are launching our year's program with a determination to accomplish a very definite work.

More of our people are back in the fields of industry which gives the church much of our old-time courage. During the years when work was almost unknown to so many of our people, we carried on in a very wonderful way. Now go forward with no visible handicaps.

Every department of the church and Sunday school are organized for the year. The officers are starting their work with courage and a determination to work for the best interests of the church they are serving.

Brother Stuckman is beginning his third year with us. The church is fortunate to retain his services another year. In the strength of his leadership and the loyalty of our people we look forward with faith that the year will be fruitful.

We regret very much to have Brother and Sister Harry Gilbert removed from our midst. However we are glad to be able to make so great a contribution to the work in Cleveland. Mrs. Gilbert is an efficient pianist and has served the church since childhood. Harry was our Sunday school chorister and the church's leading soloist. Through them the Elkhart church has made a new contact. May God keep them in his service and bless the work they are able to do. Our churches should be training schools for our youth that they may be able to be an asset wherever they go.

EDNA NICHOLAS.

BRIGHTON CHURCH

Howe, Indiana

Sometime has passed since we sent any news from our church, but we are happy to announce that we have been idle but are pressing on in the Lord's work.

Several of us were permitted to attend Conference at Shipshewana Lake, which was a spiritual blessing. We joined in with several other churches and had the first Bible school which was not as well attended as it should have been, but the children loved to go. On the closing day dinner was served and in the evening each class

gave something of what they had learned. The community was invited and was well pleased with the first Bible school and the instructors.

Mother's Day was fittingly observed by the Sunday school. Also much credit is due the young people who drilled the children for Children's Day. The W. M. S. is moving along busily working.

We had to move our quarters from the school building and were fortunate in getting a building. After many days of cleaning, we dedicate to the Lord, having Rev. Beach of Orland with us.

Not many of us were able to attend National Conference, but we had a good delegate who gave us a fine report.

We extended a call for another year of service to our pastor, Rev. Walter Gibson, who has served us so faithfully. We expect, the Lord willing, to observe our communion this coming Sunday evening (October 27th).

The first Sunday in October we observed as Rally Day and Home Coming. We enjoyed the fellowship of Brother Porte and family, Brother and Sister C. D. Whitmer and son of South Bend, Brother C. J. Wolfe and family of North Liberty and Brother H. C. Plank of LaGrange.

Brother Walter Gibson gave us a most stirring message in the morning. Dr. Porte was the speaker in the afternoon and gave a very good message, which was enjoyed by a large crowd. The young people gave a musical number on the piano. At the noon hour a very bountiful basket dinner was served at the W. M. S. rooms under the supervision of Sister Walter Gibson and her able assistants, Mrs. Owen Myers and Mrs. Hubert Miller.

Brother Gibson expects to begin a revival in the near future and with the cooperation of all we hope to bring lost ones to the fold. We ask the prayers of all God's people that we may be kept faithful in the Lord's work.

MRS. SAM C. GOOD,
Corresponding Secretary

LONG BEACH, CALIFORNIA

We have all heard of "double-headers," but The First Brethren Church of Long Beach has had a triple-header of

blessings in the past week! Last Friday, October 18, we held our quarterly Communion service. It was the largest in the history of the Church—the Social Hall was crowded to its capacity, and the Lord made our cups run over with a fresh manifestation of His goodness and mercy.

This time of blessing was followed by a Sunday of unusual spiritual outpouring and joy. Our pastor was still running over with the glory of the Lord as revealed at the Communion service, and spoke from the depths of his heart's experience, on, "The Preciousness of Christ." At the close of the sermon, nine people came forward, four of whom were first confessions of Christ as Saviour. In the evening, five others came forward, and there were ten baptisms, nine of whom entered the fellowship of the Church.

The third time of refreshing was our prayer meeting the following Wednesday night. Our hearts were still overflowing with the joy of the Lord, the glory of His presence, and the wonders of His love. Our prayer room was filled, with at least 200 present. After an hour and a half of praise and making our requests known to God, the pastor was about to close the service when a young man halted him by calling from the rear of the room, and then came forward for reconsecration of his life and reaffirmation of his faith.

And so, we are still "slopping over" with joy (literal translation of I John 1:4)! Truly, it makes life worth the living to "Rejoice in the Lord always; and again, I say rejoice!"

ALICE B. LONGAKER,
Church Reporter.

P. S.—1075 present at the Bible school last Sunday morning.—A. B. L.

BRYAN, OHIO

The church at Bryan, Ohio, is moving forward, seeking to do the will of our heavenly Father. Since the summer slump the attendance and interest is increasing in every department. We are still continuing with the merged services in the morning and it is working fine. This is the fourth year for this form of service. Our loss from Sunday school is very small. The Sunday school attendance was good through the summer months. Our finance the past year has been improved and we have been able to meet our bills and do some improving. We have just finished painting the church and parsonage. And our "Ever Ready" class has ordered new pulpit chairs, which are very much needed.

The spiritual life of the church is above the average, we believe, in our community. This is manifest in every service by attendance and interest. We do not pay our bills by serving suppers and various means of raising our money. Our people are thithers, and believe that is the scriptural way of supporting the church. The church has been loyal to every interest of the church in general. We have lifted an offering for

every special day offering and the people have responded splendidly.

Just now we are looking forward to our revival which will begin on November 21. We are planning to have Brother and Sister Harry Richer of Peru with us to lead the music. They will be here on the 24th of November. They are not strangers to Bryan. We had them once before and they were in the U. B. church once. We do ask for the prayers of the entire Brotherhood. The Pastor will do the preaching. We are on our sixth year as pastor on this field, and this will be our fifth meeting to do our own preaching.

C. A. STEWART

OUR LITTLE READERS

CONRAD AND THE STORK

In far-away Norway is a village in which there is a figure of a stork carved on the church and over many of the houses. I want to tell you the beautiful story about it. In that village there once lived a little lad named Conrad, and his widowed mother. Every summer a stork came near Conrad's home, and built its nest close by. Little Conrad and his mother were very kind to the stork. They fed it and petted it, so that it learned to know them, and would come whenever Conrad whistled, to eat out of his hand. Every spring they watched for it, and when it came it seemed just as glad to see them as they were to welcome it.

The years passed, and Conrad grew to be a young man. The stork was still a visitor in Conrad's village. Then Conrad said that he would go to sea, and make money enough to come back and keep his mother in old age. So he went to be a sailor, and set out for a distant land. All went well for many weeks; but one day, when they were near the coast of Africa some very bad men called pirates swarmed around and took possession of Conrad's ship, and put all the sailors in chains and afterwards sold them into slavery.

Weeks went by. Conrad's mother began to be afraid about her boy for it was so long since she had heard from him. Ships had come and gone, and brought no tidings of him. At last she gave up all hope of seeing him again, and mourned him as drowned. All the village pitied the lonely mother in her grief. The only thing that seemed to interest Conrad's mother now was the stork as it came each year. For Conrad's sake she welcomed it and fed it, until the autumn came; and then it flew away to the sunny south; but where, she did not know.

Now it happened that one day, as poor Conrad toiled away at his dreary work in a lonely, tropical country, a stork came flying close to him, circling about him in great delight. It made Conrad think of his boyhood home, his dear mother, and the stork that used to visit them each spring and summer.

Scarcely knowing what he did, he whistled as he used to do to call his pet stork years before. To his great delight, this stork came close to him as if to be fed. Conrad lifted up his heart to God, and with tears gave thanks that his old stork friend should have found him there. Day after day he saved what he could from his little food supply for the joy of calling the bird to feed at his hand. But Conrad's heart grew sad again as the time came for the bird to fly away to the north.

Could it be possible that this stork would be going back to his mother's cottage in Norway? Was the nest there still that he remembered so well? And who was feeding the bird now in Norway? Then it occurred to him: "Why, this bird may help me to get away from this terrible place!" He managed to write on a scrap of paper a few lines, telling where he was, and that he was a slave and then tied the message firmly around the bird's leg.

The spring came to Norway again, and with it the stork. Conrad's mother saw it as it came; and, thinking of her long-lost boy, she tenderly welcomed it and fed it. As it took the food from her hand, she noticed the little paper tied to its leg. Can you imagine her great joy when she found that it was from her own dear boy? She hurried away to the minister of the little village to tell him of the news. It quickly spread through the village. The people said they must send and redeem Conrad. The next Sabbath morning the people brought their money to the church, and each gave what he could for the widow's son. Then a messenger was sent to the king to lay the case before him, and to get a ship of war from him that the pirates dare not touch.

I took a long time in those days to travel to the African coast to recover Conrad from his slavery. But before the stork had flown southward again, the bells of the village church had rung, and all the people rejoiced with great joy, for the widow's son was redeemed, and was safe at home again at his mother's cottage.

Now, boys and girls, don't you see how the stork saved the life of a young man! The most interesting members of the stork family live in Europe during the spring and summer. Their winter quarters are on the African coast. These large birds are magnificent fliers, traveling high up, and usually at night. European astronomers watching the moon and stars through telescopes are sometimes surprised to see a swarm of these noble birds flying across the sky.

The people of Germany, Holland and Scandinavia welcome the storks back in the spring. They put up great boxes on the roofs for them, and there, year after year, the birds make their homes for the summer, laying their eggs and rearing their young. No other bird is fonder of its little ones than the stork, and that is one reason why the kind-hearted people of Europe are so fond of them. The stork pick up food from

the streets and markets, such as was vegetables and fish.

Light is the task when many share the toil.—Bryant.

ANNOUNCEMENTS

WARSAW, INDIANA

The Warsaw, Indiana Brethren Church will hold Communion Service Thursday evening, Nov. 7th, beginning at 7:30. All members are urged to present, and visiting Brethren are cordially invited.

L. E. LINDOWER, Pastor

BRYAN, OHIO

The First Brethren Church of Bryan, Ohio, will hold their love feast and communion service on Friday evening, Nov. 8th. All those of like faith are invited to commune with us.

C. A. STEWART, Pastor

THE BIBLE AND LIFE'S CRISES

(Continued from page 2)

in that you do not understand?

Matthew—I think God is wiser than I. I pray also that he will please to let me know therein that he knows will be for my good.

Here is John Bunyan's common sense at its best. There will be many things in the Bible which we do not understand; but a great deal there which we can understand, and which is for our eternal good.

The Christian church owes much to the heroic and ancient Church of the Waldenses in Italy for the preservation of the Bible and its saving truth. In a day when the Bible was proscribed, Waldensian ministers sometimes supported themselves by selling jewels and precious stones to the families of the great and noble. In the disguise of magicians they were able to speak to the people who otherwise would have been inaccessible. When they had disposed of their rings and trinkets, and were asked if they had nothing more to offer for sale, they would reply, "Yes; we have jewels still more precious than any you have seen. We will be glad to show these also to you, if you will promise not to betray us to the clergy. We have here a precious stone so brilliant that by its light a man may see God; and another which radiates such a fire that it enkindles the love of God in the heart of its possessor."

Then they unwrapped their treasures, which was, of course, the Bible. A true and beautiful statement about the Word of God. It is a precious stone which sheds a light so brilliant that by its light a man may see God. It is a stone which kindles within the heart of man the love of God.

W. M. S. DEPARTMENT

The Lord giveth the Word: the women that publish the tidings are a great host—Psalm 68:11.

Material which formerly appeared in Woman's Outlook.

Slogan—"Living to Learn, Learning to Live"

Our Challenge

Mrs. S. M. Whetstone

WHAT IS THE CHALLENGE that is before us, as women of the W. M. S. or is there no challenge for us?

Let us think first of the "broader vision." Is that a challenge to us? No life is ever successful without a vision. No enterprise is ever successful without a vision. In Proverbs we read; "Where there is no vision the people perish." Visions came to many of the men of Bible times. Think of the visions of Abraham; of Isaiah; of Ezekiel; of Nebuchadnezzar; of Daniel; of Paul; of Cornelius; of Peter; of John and many others which I might mention.

Just where do we need a broader vision. Do we realize the responsibilities we should have in our homes? Are we as kind to other members of our family as we should be? Do we help make it a place where we love to be? I am sure that none of us feel that home is just a place to eat and sleep. As Edgar Guest puts it; "It takes a heap of livin' in a house to call it home."

Do we need a larger vision of our responsibilities to our friends? Do we treat them with all the respect and kindness we should? How about those who are sick or shut-in; do we do our duty to them? Do we do our work with the thought in mind that we are really doing something or is it just a regular routine?

We do need a broader vision of our work for Christ and His church. Are we faithful to our church and are we trying to lead others to Christ? Does our daily walk show that we are His children? Guest has given us a poem which has been a great inspiration to me and I hope it will be to you.

I'd rather see a sermon than to hear one any day,
I'd rather that one should walk with me than merely tell
the way
The eye's a better pupil and more willing than the ear.
Fine counsel is confusing but example's always clear.
And the best of all the preachers are the men who live
their creeds,
For to see good put in action is what everybody needs.
soon can learn to do, if you'll let me see it done.
can watch your hands in action, but your tongue too fast
may run,

And the lectures you deliver may be very wise and true,
But I'd rather get my lessons by observing what you do,
For I may misunderstand you and the high advice you give,
But there's no misunderstanding how you act and how you
live.

For right living speaks a language which to every one is
clear

Though an able speaker charms me with his eloquence, I
say,

I'd rather see a sermon than to hear one any day.

Then think on this:

You are writing a Gospel
A chapter each day
By things that you do
And by words that you say.
Men read what you write
Whether faithless or true.
Say, what is the Gospel
According to you?

What about our challenge to a larger faith? "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). We must believe that God has a place for us. We must believe that he will help us reach that place. We must believe in ourselves and our cause. We are told over and over again in God's word that we must have faith. Faith is the gift of God. Faith was exemplified in such characters as Caleb, Job, Daniel, Martha, The Disciples, Thomas, the Philippian jailor, Paul, Noah, Isaac, Enoch and many others which I might mention. We live by faith, (Rom. 1:17); We stand by faith, (II Cor. 1:24); We walk by faith, (II Cor. 5:7); We fight by faith, (I Tim. 6:12); We overcome by faith, (I John 5:4); We are justified by faith, (Rom. 3:28); We have access by faith into this grace (Rom. 5:2). Faith without works is dead. Do we have faith that our work will succeed and do we try to make it succeed? A little girl was going with her parents to prayer meeting. This meeting happened to be a special prayer for rain. The little girl carried her umbrella with her. She was asked why she had it for there had been no rain for so long. Her reply was, "Are we not praying for rain?" O that we had the faith of children. A little girl saw her brothers set some traps for birds. It so angered her that she began to wonder what to do. She prayed, so she told them afterwards, that the traps

might not go off. Fearing that was not enough she prayed that the birds would be prevented by God from going to the traps. Then fearing that all was not well she said she kicked the traps to pieces.

We have a challenge to teach the real Gospel. We hear so much teaching ABOUT Christ but we do not teach Christ enough. Jesus said; "He that is not for me is against me." There are only two classes of people; those for Christ and those against Him. The blood of Jesus Christ can save. Our religion is not a book; it is not a principle; it is a person, the Divine Son of God. "There is no other name under heaven given among men whereby we must be saved."

Education is good but it cannot save. Music is good but it cannot save. Art is good but it cannot save. Creeds are good but they cannot save. "He is Lord of all or He is not Lord at all." Where can we teach the real gospel? Of course we think of home first. I fear it is taught all too little there though. In a recent survey of 100 homes in which were 150 children these startling facts were revealed. 66% of the children, in homes of which both parents were Christians and members of the church, had become Christians. 33% of children in homes where one parent was a Christian had become Christians. Only 10% of the children in homes where neither parent were Christians had accepted Christ. If you are a teacher in the Sunday School you have a wonderful opportunity to teach the real gospel. Those who teach in vacation Bible schools or in the public schools have a fine chance to teach the real gospel.

Truth is life, (Phil. 2:6); Truth is a light, (Ps. 119:105); Truth is a power, (Rom. 1:16); Truth is pure, (Ps. 119:140); Truth is unchanging, (Ps. 119:89). It searches, (Heb. 2:12); it judges, (John 12:48). Paul in Romans says "it is the power of God unto salvation."

What of our challenge to a deeper consecration? "Not by might nor by power but by my spirit, saith the Lord of Hosts." Men seek better methods. God seeks better men. There is only one inlet of power; that is the Spirit of God. Our power may go forth in different ways: money, work, prayer and life itself. Prayer is the greatest source of power. Prayer is the original wireless. We do not understand it. Neither do we understand electricity or a great many other wonderful things. We know that prayer changes things and that should be enough.

When the wireless telegraphy was tried for the first time John Wanamaker was on one end and the president of the company on the other. After talking Wanamaker was asked; "Isn't that the most wonderful thing in telegraphing you ever saw?" He replied; "It is wonderful, there is something more wonderful still and he read Ps. 34:6 'This poor man cried and the Lord heard him and saved him out of his troubles'."

God has a wireless to everywhere,
We call it the Word of God and prayer,
And everyone may win
God's choicest gifts by listening in.
First you must shut out every sound
From the busy world which throngs around,
For vanity fair makes a deafening din
On purpose to hinder listening in.
The devil will use his utmost power
To stop you from having this quiet hour
For well he knows that safety from sin
Comes always and only from listening in.
But when you have prayerfully read God's word
The still small voice will then be heard.
And wondrous peace and power within
Daily result from listening in.
God longs to give His best to you
To make you loyal, strong and true.
If you've not begun, today begin
To prove the joy of listening in.

Success often lies just beyond the place where we are tempted to give up. No work for God is ever lost. We may not always see the results but we are responsible for doing our best and leaving the results to God. Reward is not promised to the successful but to the faithful. When we think we have failed it is often the time that we have done the best. Have we met our Master face to face and promised to serve Him?

I had walked life's way with an easy tread,
Had followed where comforts and pleasures led,
Until one day in a quiet place
I met the Master face to face.
With station and rank and wealth for my goal,
Much thought for my body but none for my soul,
I had entered to win in life's mad race,
When I met the Master face to face.
I met Him and knew Him and blushed to see
That His eyes full of sorrow were fixed on me;
And I faltered and fell at His feet that day
While my castles melted and vanished away.
Melted and vanished and in their place
Nought else did I see but the Master's face.
And I cried aloud, "Oh, make me meet
To follow the steps of Thy wounded feet."
My thought is now for the thoughts of men,
I have lost my life to find it again.
E'er since one day in a quiet place
I met my Master face to face.

Goshen, Indiana

No man can be temperate who considers pleasure to be the highest good.—ANON.

"Honest work hurts no one. Even if it does not turn out the results we desire, we are likely to have gained knowledge by our effort. Success is not the only teacher in life's great school."

The Church's real progress anywhere is marked by evangelism alone. The church's business, of course, is to build up believers, but there must be constant new believers to build up, and these come through evangelism.—PAUL RADER.

Right in the midst of what some people call drudgery is the very best place to get the transformed, transfigured life. The doing of common tasks patiently, promptly, faithfully, cheerfully, makes the character beautiful and bright.—MILLER.

Purpose in Christ

Rev. A. E. Whitted

THERE IS NOTHING quite so helpful and conducive to a successful and useful life of service than a high resolve, a fixed purpose. When that purpose or resolve is fixed in Jesus Christ we are doubly confident of final victory. As I write, the words of the apostle Paul are constantly passing before my mind's vision. You will find them in his Ephesian letter "According to the eternal purpose which he purposed in Christ Jesus our Lord."

Every man of God should strengthen his faith and fortify his life with such a resolve. In that helpful little book, "The Life of Charles Kingsley," written by his devoted wife, we read,—*"In conversation he had a painful hesitation in speech, but in preaching and speaking, with a set PURPOSE he was wholly free from it."* He became fortified in his resolve to cry across the beautiful message of salvation and faith to those he was privileged to serve. Dr. George Gordon's book entitled, "My Education and Religion" relates the story of the advancement of General U. S. Grant. He says, "Grant rose from Colonel to Supreme Commander of all the armies, by clear, clean steps, by one set purpose." He purposed in his heart to be instrumental in preserving the Union. That fixed purpose won for him the desire of his heart. We fight in the army of the Lord Jesus Christ, shall our aim be less ardent as we endeavor to vindicate the, "faith once for all delivered unto the saints"?

We can turn the pages of God's word and there find like incidents. Open your Bibles to the book of Daniel, we begin to read, "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; and he brought the vessels into the treasure house of his god. And the king spake unto Ashpenaz master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom there was no blemish, but well favoured and skillful in wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank; so nourishing them three years, that at the end thereof they might stand before the king. Now among these were of the children of Judah, Daniel, Hananiah,

Mishael, and Azariah: Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favour and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah. Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat and water to drink." Now continue your reading to the close of the chapter. Here you have a story of the most devoted and loyal servants of God. You will have found that this story has to do with a purpose. In keeping the purpose of his heart Daniel was led to disobey the king and the result was the lion's den, but the Lord delivered him. Here we have a beautiful picture of a life firmly dedicated to a fixed goal.

David Starr Jordan has said, "The world gets out of the way of the man who knows where he is going." That is very simple philosophy it is true, but nevertheless it is quite right. Even on the crowded street if you seem to move as with a certain goal, a definite end—the way will clear. When the fire-engine blows the shrill siren every thing gets out of the way. The message in that call tells of a calamity and the goal of the fireman becomes the place of that calamity. His one purpose is to put out the destructive fire.

Yes, there is a keeping power in a purpose. It is a great thing to discover this truth. In finding and following this truth the ordinary person becomes above the ordinary, his ordinary powers are lifted up. The great D. L. Moody found this secret. He was a very simple, unpretentious saint, yet with the "eternal purpose of God" fixed firmly in his rugged breast he was able to sway continents with the message of the Gospel. James Gribble also discovered this truth, and when the Lord of glory shall call His own, great hosts of dark skinned men will answer because of the "purpose" in the heart of him. It is compacted strength that captures the difficult

citadels. So we see that those who are actuated by a lofty purpose, a fixed goal can never be permanently defeated. Put them down and they will rise again. Slay and bury them and they will live on. They are like the mighty river which flows from its source with beauty and majesty, then quickly drops under the surface and is for a span lost from view, when behold farther down the valley it suddenly appears again to greater beauty and power.

I would advise the youth of the church to sit down and write on a sheet of paper, in one sentence the thing they would rather be and do. Then with that accomplished come as clearly and early as possible to a fixed vision of what you feel is God's will for your life. Do this seriously and in prayer and you will find that that bit of paper will become a document more precious, more full of inspiration than a thousand books.

Helen Keller must have done something like this. When but a babe in her mother's arms every avenue of life seemed to close. Yet quite early in that imprisoned life there rose a desire to know, to be educated. So with but one star to guide, "A ruling purpose for a liberated mind" Helen Keller paid the

price and came soon to stand at the top in the realm of learning. Her ascent was due to the purpose she made in her heart.

The prophets of God speak of this same truth. The Apostles of Christ retell the same story. They all become men of power, of worth, of strength because they felt, they knew in their hearts that God had sent them to proclaim his truth. Read the 11th chapter of the Hebrew letter, the book of the Acts and you will find them drenched in blood with the price paid to accomplish the purposes committed to them.

With a firm conviction, a fixed purpose, a set determination to please Christ, responsibility lightens, duty loses its burden and achievement is assured—personal timidity becomes holy boldness.

"Standing by a purpose true, Heeding God's command,
Honor them the faithful few, All hail to Daniel's band.
Hold the gospel banner high— On to victory grand!
Satan and his host defy, And shout for Daniel's Band!"

Dare to be a Daniel,
Dare to stand alone!
Dare to have a purpose true,
Dare to make it known!

Louisville, Ohio.

Always Abounding in the Work of the Lord

Mrs. E. M. Riddle

TO ABOUND is to be full, to overflow. Would it not be a wonderful thing if all Christians were overflowing in the work of the Lord. Next, we ask, what is the work of the Lord? We read in Matthew 28:19 to make disciples, and when Christ left this earth to go back to glory, He told his disciples to preach and teach the way of salvation, or repent, believe and be baptized. If that were the work of the Lord then, why is it not that now? Putting it plainly, the chief work of the Lord is saving souls.

Someone has said that the church works at every other thing than that, or that we have gotten lost in the side shows before we get into the main tent. Not always is this true but in far too many instances. If all people would take their work seriously, what a change we could see and feel. So many times pastors have to spend so much time trying to hold those who have already joined the church, that they haven't time to go after new ones. What a sad comment!

There are many ways in which we can abound in the work of the Lord. First, by prayer. We should spend much time in prayer if we would know the will of our Lord in our lives. Second, read God's Word. There is many an invalid on a bed of pain, who is abounding in the work of the Lord. We need

them and God needs them, but those of us who are well and able have been called upon to work. After we have earnestly prayed for a person to come and hear the Word of God expounded, maybe God is saying, "Go and Bring" or "Help answer your own prayers."

Women of the Missionary society, let us take seriously this task of abounding in the work of the Lord this year. Our National President has asked for six hundred new members, or every four women win one. Will we do it? Will we reluctantly say "It can't be done." Of course it can be done if we are abounding in the Lord's work. Tell people the importance of being a member, the joy, the fellowship and the responsibility. When we think of the missionary work being done through our organization, we cannot estimate the souls which have been saved at home and abroad. But if we have been faithful, we can say with James Gribble, "May we just sit at the gate of heaven and see the redeemed come marching in."

The story is told of an elderly minister, asking the young preacher as he returned from his preaching trip one Sunday, "Well did anyone get saved today?" "No," he replied. "Then did you make anyone angry?" Every sermon should make the unsaved

see his lost condition. They need to be aroused to the call of the Lord to be enlisted in his service. do not believe in scrapping, we have too much to do for that but I do believe we should arouse people to a sense of responsibility for their own soul and then for others. The hardest person in the world to deal with is the one who thinks he is saved and isn't.

Then, there is the work of total abstinence. Surely there is work for us all to do here. Last Sunday night, we had a W. C. T. U. Pearl medal declamatory contest in our church, when six young people presented the effects of liquor on human life in a wonderful way. All but one dealt with the experiences of this life. One gave a death-bed scene of a brewer's soul lost, besides thousands of others. Surely we can do work for our Lord by trying to destroy this terrible demon drink and seek to rescue the perishing. There are tracts to be given out, warnings and exhorting. There are also false religions which need to be exposed and shunned. We can again use literature of eternal life and truth in the hands of those who have been led astray. We can minister upon the sick and shut-ins. Many times we have received more of a blessing than we have been able to share, because of the love of God in the heart of the one whom we visited.

There are many, many ways in which we can abound in the work of the Lord. In closing I want to use the excerpt taken from Bryant's Thanatopsis when he said,

"So live that when thy summons comes to join that innumerable caravan, which moves to that mysterious realm, where each shall take his chamber in the silent halls of death. Go thou, not like the quarrelsome slave at night scourged to his dungeon, but sustained and soothed by that unfaltering trust, approach thy grave like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

May the Lord help us to be faithful and sincere in our abounding for Him this year, that his will may be done in each of our lives.

Waterloo, Iowa.

CHORUS:

For He's a wonderful Saviour to me,
He's a wonderful Saviour to me;
I was lost in sin, but Jesus took me in:
He's a wonderful Saviour to me.

He's a friend so true, so patient and so kind,
He's a wonderful Saviour to me;
Everything I need in Him I always find,
He's a wonderful Saviour to me.

Dearer grows the love of Jesus day by day.
He's a wonderful Saviour to me;
Sweeter is His grace while pressing on my way,
He's a wonderful Saviour to me.

MEDITATION: I John 5:1.

Whosoever believeth that Jesus is the Christ is born of God: and everyone that loveth Him that begetteth loveth Him that is begotten of Him.

PRAYER.

BUSINESS.

MEDITATION: Romans 5:20.

Moreover the law entered, that the offence might abound. But where sin abounded grace did much more abound.

TOPIC: "In the Fullness of Time."

MEDITATION: Galatians 4:4.

But when the fullness of time was come, God sent forth his Son, made of woman, made under the law.

TOPIC: "God's Unspeakable Gift."

SOLO: "Saviour, Thy Dying Love."

TOPIC: "The Present Day Inn."

MEDITATION: Luke 2:7.

And she brought forth her first-born son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for Him in the Inn.

TOPIC: "Christ, Our Incentive to Serve."

SONG: "My Redeemer."

I will sing of my Redeemer,
And His wondrous love to me;
On the cruel cross He suffered,
From the curse to set me free.

CHORUS:

Sing, O sing of my Redeemer,
With His blood He purchased me,
On the cross He sealed my pardon,
Paid the debt, and made me free.

I will tell the wondrous story,
How my lost estate to save,
In His boundless love and mercy,
He the ransom freely gave.

I will sing of my Redeemer,
And His heavenly love to me;
He from death to life hath bro't me,
Son of God with Him to be.

MEDITATION: Job. 19:25.

For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth.

BENEDICTION:

"The Lord bless thee and keep thee:

The Lord make His face to shine upon thee,
And be gracious unto thee:

The Lord lift up his countenance upon thee,
and give thee peace. Amen.

WORSHIP PROGRAM

DECEMBER

Topic:--Saviour and Servant

SONG: "He's a Wonderful Saviour to Me."

I was lost in sin, but Jesus rescued me,
He's a wonderful Savior to me;
I was bound by fear, but Jesus set me free,
He's a wonderful Saviour to me.

In The Fullness of Time

Mrs. Fred Frank

"But when the fullness of the time was come, God sent forth His Son" Galatians 4:4.

This is he whom seers in old time
Chanted of with one accord;
Whom the voices of the prophets
Promised in their faithful word;
Now he shines the long expected,
Let creation praise its Lord;
Evermore and evermore!

Since the days of King David, with whom Jehovah had made a covenant, pledging Him a kingdom and a throne, as well as an occupant in the throne, springing from his own loins (II Sam. 7:7-16), there was expectation among the nation of Israel for the advent of the Messiah and King, as well as for the advent of the Kingdom. This great covenant was expanded by Prophet after Prophet fortelling the coming of the King and describing in detail the glory, power and far reaching influence of the righteous reign of the King in his glorious Kingdom. And thus the expectation of the nation was enlarged and intensified as the weary centuries rolled by.

About seven hundred years before His birth, Isaiah by the Holy Spirit predicted He was to be born of a virgin (Is. 7:14). And again in Isaiah 9:1-7 a vision of the coming Christ and dawning of a better day for God's children. This prophecy was spoken during the reign of Ahaz. To understand the condition of sin, darkness and desolation into which this wicked king had brought his nation, we must turn back to the beginning of Isaiah 7, and read II Kings 16; 1-8; II Chron. 28. Ahaz made molten images to Baal, introduced the moral abominations of the heathen worship, cut in pieces the vessels of the house of God, and gave the sacred vessels as a bribe to the king of Assyria, shut up the temple, built heathen altars in every corner of Jerusalem, burned his children in the fire as human sacrifices. The result was the desolation of his country. The Assyrians came like a swarm of bees and filled "the desolate valleys" and the clefts of the rock. The people were "sore distressed and hungry." In vain did Isaiah warn him, rebuke him, offer him signs, threaten him, urge him to rely on Jehovah; he doggedly pursued his own course, sought help in every quarter but the right one. However dark the times, yet there were rays of light and hope. Here is the beginning of the prophecy of the redemption to be wrought by the Messiah who, seven centuries later, uttered some of his noblest teachings and worked some of his most glorious miracles of love. In his vision the prophet saw afar off the redeeming Mes-

siah, the Son of David and the Son of God appearing on the scene. The promised times of peace, deliverance, holiness and blessing could come on through Him.

Micah predicted the very place where the Christ was to be born, naming Bethlehem of Judea (Mic. 5:2). And so it came to pass. At Bethlehem, Christ the Lord was born. The overruling providence of God so ordered events that Augustus, the first Roman emperor, made a "decree that all the world should be taxed." God orders Heaven and earth to execute His purposes and to fulfil His Word. He turns the hearts of kings and rulers whithersoever He will. And thus by the will of God, Joseph and Mary came to Bethlehem.

And again, in the last book of the Old Testament, the prophet Malachi, about four hundred years before Christ was born, brings the same Hope and Ideal and Goal in the person of the Messiah, Christ the Jesus who was to be born. Mal. 3:1. He was the people of God's judgment for their dreadful sin, but brings to them the hope of a coming Saviour. After the days of Malachi, for almost four hundred years, there was no communication from Jehovah to Israel. The Heavens were silent and the nation was left to their own self-chosen ways in sin. So hope deferred "maketh sick the heart" and when God's time for the advent of the Messiah and King of Israel had arrived, there was but a very small remnant who were really looking for Him and expecting Him.

Thus the centuries slowly passed away into history, and in due time, "the fullness of time" the long-foretold event began to be fulfilled. God's clock was about to strike the hour when the Word was to be made flesh. When the New Testament opens, the long silence is broken. All at once we find ourselves in "the days of Herod" and are introduced to a Godly priest named Zacharias and his wife Elizabeth, and Joseph and Mary of Nazareth. Gabriel is sent to bring messages of the greatest importance. Zacharias announcing the birth of John the Baptist, the advance herald of the Messiah and King of Israel, and also to Mary and Joseph, announcing the supernatural conception and birth of the "Son of the Highest," the King in David's Royal line.

The Bible is the "Jesus" Book. From Genesis to Malachi it is "He IS coming." The Gospels tell

He HAS come." The Book of Revelation closes with the promise "He will COME AGAIN." Over nineteen hundred years have passed and we still sing the song of praise in many lands, "Glory to God in the Highest, the Prince of Peace has come." And men, praise His Name, it is our privilege to sing a new song, "Glory to God, He is Coming AGAIN."

And as "in the fullness of time" the prophecies of Christ's first coming were fulfilled, so "in the fullness of time" shall His second coming come to pass. May we be faithful in living for Him, in working for Him, in watching for Him. "Even so, come, Lord Jesus, come quickly."

Philadelphia, Pa.

The Present Day Inn

Mrs. C. H. Bennett

"No room in the Inn."

Luke 2:7 "And she brought forth her firstborn and wrapped him in swaddling clothes and laid him in a manger: because there was no room in the inn."

"No room in the inn."

The Oriental "inn" or khan was in form a hollow square with arches round the sides within and over these a series of rooms approached by a stone stair. The rooms were for travelers, the arches for their animals. The "inn" here however may have been the "guest-chamber" in the house of a friend of Joseph. The "guest-chamber" is somewhat higher than the rest of the house, which in the villages is used indiscriminately as a kitchen and cattle shelter. The family often occupy a corner in the lower part, that visitors may be free. Houses were frequently built over caves in the limestone rock, which were used for grain stores and stables. Tradition says in such a cave, the travelers from Nazareth found rest.

It takes but very slight imagination to picture this old time "inn" with every nook and cranny occupied and only a mere corner left in which the glory of the Lord was made manifest. How about your life and mine? Have we filled our lives with "things, things, things," until there is "no room" in them for the Lord? "No room" in hearts, lives, communities, even churches. There is grave danger that our lives, our homes, our communities, even our churches are so burdened and filled with efforts at "big things," over-organization and a reaching out for showy effects that there is "no room" left for Him "tabernacle" with us.

In the Epistle of Hebrews we find the description of the tabernacle and its services. Everything in these services point to Jesus Christ. The truth that God dwells with His people, which was in the tabernacle, in symbol, was in Christ in reality. The name Emmanuel means "God with us" and find "the word became flesh and dwelt" or literally "tabernacled among us and we beheld His glory." Some of the

present day churches have "no room." They fail to be the tabernacle of the Holy Ghost, the center of worship, the place of sacrifice—the means of making known the true God. Each home should be a tabernacle, where God abides, a place where He is honored, worshiped and loved. Each heart should be a tabernacle of the Holy Ghost. In the dedication of the tabernacle, by Moses, God has given us a wonderful symbol of the transaction between Him and ourselves, by which He comes into our hearts. The question may arise, "What did Moses do to induce the Lord to come in and open the tabernacle." Nothing. The blood cleansed it for His occupancy. Moses simply did what the Lord commanded him to do; set the tabernacle apart to the Lord, offered the offerings and left it to Him. This done the Lord of His own free will, came in and abode. The Lord needs no inducement to take entire possession of us. All we have to do is give ourselves wholly up to Him and let Him have us without reserve, and He will quickly take us as His own. Once I listened to a sermon by a learned man on the subject, "A heart swept and garnished." He enlarged the theme idea of the heart being swept, prepared, cleansed, ready for the occupancy of Jesus and then sometimes we fail to open wide the door to "let Him in," permitting our hearts to become dry, dusty, unlovely places. How sad that the baby Jesus must see the light of day in a lowly manger, but oh, how that manger was glorified. It is sadder, by far to know that the "present day inn," the heart of these for whom Christ died on Calvary are not open to Him, but have out the sign "no room in the inn."

"No room in the inn"
How sad we say,
"No room in the inn"
For Jesus to lay.

No room in our lives,
Our hearts are too cold
Not a corner is left
The Christ to hold.

Warsaw, Indiana.

God's Unspeakable Gift

Miss Laverda Fuller

WITH THE PERMISSION of the reader I shall make this short article just a Bible Study of the nature of this unspeakable gift. Surely no words or thoughts of my own could be more transcendent in knowledge or more inspired with spiritual interest than what we find in the Bible itself.

First let us turn to II Corinthians 9:15 and we find that this phrase "God's unspeakable gift" refers to the gift of Christ himself or as this gift applies to man the gift of righteousness and eternal life through Christ as opposed to the reign of death and sin through Adam. Rom. 5:14-18. If we consider these verses in Romans there we find one of the great intrinsic values of this gift. Paul is telling his readers of the joy and hope that we have in being reconciled to God because we are justified by faith in Jesus Christ. This justification being the free gift of God because Christ bought it with his death on the Cross.

God also gave this gift as a humble gift. One had to know the real value of this gift. Isaiah prophesied long before Christ's birth that this gift would come by one who would be a man of sorrows and acquainted with grief. One who would be despised and rejected of men. Is. 53:3 ff. He knew the taste of prison and the humiliation of an ignominious death.

And yet this very humbleness had to be a part of the nature of God's gift as only by playing a part in the whole stage of life could he reach all people and know their sorrow and be acquainted with their grief. Jesus himself said, "The foxes have holes and the birds of the air their nests but the Son of man hath not where to lay his head." However, he thus came to know all men even the despised lepers who also had nowhere to lay their heads.

Even though this gift is free and humble it is only despised by those who refuse to know Christ intimately or to evaluate the worth of his love for mankind. Jesus said to the woman at the well, "If thou knewest the gift of God and who it is that saith unto thee—" How much she missed by not knowing him. She and others who came to follow him later knew so little of the real meaning of his power and of the purpose of his life. Even now though after two thousand years of theological study by great men so many of us little understand the preciousness of this gift and what it could mean to our sinning world.

Jesus said to the Samaritan woman as they talked by the well, "Whosoever drinketh of this wa-

ter shall thirst again,—but the water that I shall give him shall be in Him a well of water springing up into eternal life." So this gift is life giving as Isaiah had promised it should be. Is. 55:1-3. So those whose outlook on life is wholly worldly and materialistic can find no joy in receiving such a gift. Its beauty will appeal only to the spiritually minded.

Indeed this gift of righteousness and eternal life has a source of holiness. It is a holy gift Jesus revealed to the woman at the well—his unique relationship with God the Father. She confessed to this strange man with whom she spoke of her hope of coming Messiah who could tell the people all things. Jesus said, "I that speak unto thee am He." He made the same claim to his disciples as he had in his last intimate talk with them in the upper room. John 14:6 ff. He knew that it meant laying down his life when he made such a claim before Pilate but he did not flinch. His time had come and he was ready to do what he had come to do.

The question that seems so unanswerable to us is Why did God send this precious gift to a world of men who so constantly refused to do his will; who so unfailingly turned away from him and worshipped other gods; whose moral fibre seemed so pitifully weak that they were forever living in sin and in losing sight of God's mercy and love? The most understandable answer seems to be found in John 3:16. Because first, "God so loved the world." What holiness lies in that phrase and what joy to know that it is true. And a second person for this gift "that whosoever believeth on him should not perish but have eternal life." What graciousness! That by believing and without cost we might be reconciled to the sight of God and be forgiven for our sins.

Isaiah said he should come to be a witness against them. Jesus proclaimed this prophecy true when he claimed that to be his mission. To Pilate he said "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." John 18:37. As he also substantiates in his talk with Nicodemus. John 3:11.

So to us who believe, he perfected the plan of God by paying the price of eternal life for those who believe. And now we who have accepted him are righteous in the sight of God because he died on the cross in our stead. "Thanks be unto God for his unspeakable gift."

Ashland, Ohio.

Christ, Our Incentive to Serve

Mrs. W. T. Grace

AS THIS SEASON of the year approaches we love to sing and talk about the great story of the ages, about Christ. It is a story that never grows old. The children love to hear about the Babe of Bethlehem. It is so inspiring to think of One who left Heaven's glory and came into a sin-cursed, wicked world to be rejected and to suffer and die.

Let us refresh our minds concerning His coming. Luke 2, 11. For unto you is born this day in the city of David a Saviour which is Christ the Lord. Here we have the location given and the undisputed record of His birth. In these days of apostasy they seek to take everything away from Christians concerning His divinity but if we are numbered among the truth-seekers we will accept this wonderful story of Christ the Saviour of the world. Truly this message was tidings of great joy. Never was there such rejoicing before. We wonder the Heavenly host burst out in the great chorus, "Glory to God in the highest and on earth peace and good will toward men."

When Christ our Saviour came this was God's greatest gift to the world. John 3:16. For God so loved the world that He gave His only begotten Son. This was the greatest gift that was ever given to the world and how few are thankful and appreciate this great gift. In this season of giving and receiving gifts, may we turn our thoughts to the most wonderful gift and pray that we shall be more thankful and grateful for Christ our Saviour.

Why did my Saviour come to earth,
Why did He to the humble go;
Why did He choose a lowly birth,
Because He loved me so.

He gave all because of His great love for us. What are we giving in return to Christ? Are we giving all to Him? Let us ask Him to search our hearts and to reveal to us His will, if we truly love Him. These manifestations of God's love to us surely should be an incentive to serve Him.

Down from His splendor in glory He came,
Into a world of woe;
Took to himself all my guilt and shame,
Why should He love me so?

When we think of our Saviour coming to bring peace, joy and peace and then the attitude of the world as rejection, how grieved the heart of God His Father and the heart of Jesus Christ our Saviour must have been. They despised Him, they spit upon Him, and took a reed and smote Him. How cruel this suffering must have been but still there was

that bitter suffering awaiting Him, the agony of the crucifixion of our Saviour.

Why did He drink the bitter cup,
Of sorrow pain and woe;
Why on the cross be lifted up,
Because He loved me so.

Because of His love, suffering and death on the cross this should be another incentive to serve Him.

I am unworthy to take of His grace,
Wonderful grace so free;
Yet Jesus suffered and died in my place,
Even for a soul like me.

As we think of His love and suffering and death there should be rising up in our hearts such a yearning and a desire to love and serve Him. While we are truly unworthy of Christ yet we may come to Him offering ourselves, our life, our service, yes, our all. How can we withhold anything from Him. He merits our all for time and eternity and as we daily keep yielding all to Him, our joy will be full and He will become so precious to us.

He is the fairest of thousands to me,
His love is sweet and true;
Wonderful beauty in Him I now see,
More than I ever knew,
How can I help but love Him.

Philadelphia, Pa.

SIGNAL LIGHTS DEPARTMENT

Program for December, 1935

Mrs. H. L. Briscoe

SONG: "Hark! the Herald Angels Sing."

SCRIPTURE: Luke 2:8-20.

MEMORY VERSE:—Luke 2:14, "Glory to God in the highest, and on earth peace, good will toward men."

Jesus is: "The Prince of Peace."

1. Who was the first Christmas Present?.....
2. Although everybody had been expecting a present, what did they think was the matter with this one?.....
3. Who have kept telling about this first present?.....

4. Who is going to help them keep on telling all this year, so next Christmas more people everywhere will know the story?.....

God so Loved the World That He Gave *The First Christmas Present*.

PRAYER: Thanksgiving for Jesus, our Christmas Present from God.

SONG: "It Came Upon the Midnight Clear."

STORY: "The First Christmas Present."

Once upon a time the King of the world gave His people their very first Christmas present. For years and years they had known that some day He was going to give them such a present, only they fully expected to find it wrapped in royal purple, lying in a golden cradle, in a marble palace.

So when they came to look at their first Christmas present, and found it was only wrapped in calico swaddling clothes, and was lying on straw in a stable manger, some of them said: "Why, this can't be the Christmas present the King of the world promised! Surely such a great all-powerful King would send a rich precious present, not something as poor and simple as this!" And they actually went away rather disgusted at having taken all their trouble for nothing.

But a few lonely old shepherds, from out on the hills, saw the Christmas present, and it seemed all right to them, so they knelt down. Later on, some very wise men from a far-away land traveled on camels over miles and miles of desert to see the present, and they, too, fell down and worshipped; they laid wonderful gifts among the hay and straw, too. But that was nearly all that happened just then. There was some stir—and then a great many quiet years slipped by.

Then at the end of thirty years, this first Christmas present had had time to grow up. He told a few friends that He really was the Christmas present everyone had been expecting years before. So they couldn't help but believe Him, because they loved Him, although I expect they wondered and wondered why He seemed so poor—no home of His own where He could lie down to sleep at night, no money to spend on fine clothes or good things to eat. They saw Him just as contented in poor men's huts as in rich men's palaces. It was certainly strange, especially as quite often in talking to people, here and there, He would say: "I really am the one you are expecting." But most of these people just laughed. They still felt that the King of the world, who had all power and all wealth, could easily have prepared a fine house, full of bowing servants and marvelous feasts for such an important person as this Christmas present to live in.

Everywhere He went people were divided in what they thought about Him. Some people said: "Well all I know is, He has been kindness itself to me. Once I was blind, but now I can see, because He touched

my eyes, and healed me. A neighbor of mine was lame, and now he can walk. Our children just love Him, and He loves them. They climb all over His knees. He seems absolutely beautiful to us."

But the other people got mad to hear such praise, and they began to throw stones at Him, hoping to kill Him. Then His friends said: "Isn't there something we can do to make things safer for You?"

"You mustn't worry about Me," He said, "if I wanted to ask Him, the King of the world would send me twelve legions of soldier-angels to kill all these enemies of mine. But I was not sent into the world to hurt people, but to save them."

That was the way He taught them He was the Prince of Peace. But always when people said: "Are you really the Christmas present sent from the King of the world?" He would say that He was. So some of His enemies made Him a prisoner, and they gave money to wicked men to lie, saying He had done things He really never had done. So when He was called guilty, they hung Him on a tree, and He died. Then even His dearest friends said: "We had hoped it would be as He said,—that He really was the Christmas present! But, of course, He could not have been, for the King of the world would never have let such a precious person die!"

But then came the very first Easter Day, when early in the morning one of His friends met the Prince of Peace walking in a garden; she ran to tell everyone the glorious news: "He has risen! He is not dead—He is alive, I have seen Him!" Over and over they told the glad news to each other, then they had supper with Him, and they no longer doubted that since death could not hurt Him, He was indeed the real Christmas present the King of the world had promised to them long ago.

One day He said to them: "I am soon going away and there are two things I want you to do for me. Go into all the King's world, and teach everybody about the King's wonderful Christmas present to them. You will have to travel alone, and it will be dangerous. Men will treat you as they have treated Me. They will kill you, as they killed Me. They may not always believe you, but I don't want you ever to be discouraged, for I will be with you every single minute of every single day. You won't be able to see me, but I shall understand all the things you do."

So He left them; and ever since that day His friends have been traveling into His world,—here everywhere, telling about the Christmas present which the King of the world has sent them. Although the work is not nearly finished, yet on Christmas morning of this year, millions and millions of happy people all around the world will be saying to each other: "Christ is born! Merry Christmas!"

But what would have happened if not a single person had ever told the story of the Christmas pre-

at to anyone else? Suppose no one had been brave enough to dare cross oceans and venture in unknown places? Suppose no one had ever taken the trouble to translate the Bible into a language people could read?

Then you and I could never, never have had a Christmas Day, because we would never have been able to read about the Christmas present, in these well-known words: "God so loved the world that He gave—His Son."

I just love it, don't you? I just love to know that every single missionary who has ever told anybody about Jesus, has given them a Christmas Day. I love to know that you and I have helped make this Christmas merrier yet, because we have given money to reach some little black girls and boys to read and to learn about Jesus. We can't stop telling, now, can we? We love it too much, but there will be millions

and millions of homes where the twenty-fifth of December will seem just exactly like the twenty-fourth or the twenty-sixth. We can't have quite such a good time on Christmas Day this year, I think, unless we plan ahead for next year when ever so many more children shall know about Jesus, because we helped. We can help do what God did: we can so love the world that we give a Christmas present, too. Let's do it, shall we?

SONGS: Several selections of Christmas Hymns.

OFFERINGS: From the "Doing With-out Boxes" and special Christmas Offering for our African school work.

ROLL CALL: Answer with the name of a Christmas gift you would like to receive.

SECRETARY'S REPORT.

ANNOUNCEMENTS.

SIGNAL LIGHT'S BENEDICTION.

Ohio District W. M. S. Conference

WEDNESDAY MORNING

The first session of the Ohio W. M. S. District Conference was held at Highland, June 19th with Mrs. A. E. Whitted, the president, in charge. The devotions were led by Mrs. Esther Schrock. After a piano solo by Miss Dorcas Delozier all joined in singing "There's Power in the Blood."

The minutes were read and approved. The treasurer's report showing a balance of \$13.64 in the treasury was accepted. The African Mission support amounted to \$385.50. After the appointment of committees Mrs. Whitted gave a message of greeting and a report of the progress made during the past year. After singing "Count Your Many Blessings" the session closed with W. M. S. benediction.

THURSDAY MORNING

The session opened with Mrs. C. C. Cisso leading the devotions. Prayers were offered by Mrs. H. S. Rutt and Mrs. Wm. Beachler. Mrs. Beulah Amstutz sang "I Know" after which Mrs. Cisso led us in Bible study from John 11. All joined in singing "Constantly Pleading" and prayed the "Our Father."

The president reported 20 societies in the state of Ohio, 18 of which are active.

The nominating committee conducted the election, the report to be given at a later session.

A paper entitled "Women in the Plan of God" was read by Miss Emma B. Kimmel. The session closed with the W. M. S. benediction.

FRIDAY MORNING

Mrs. Laura Prevo, the vice-president, led in the devotions. After the songs "Beautiful Garden of Prayer" and "He

is Coming Again" she read to us I John 5:14, 15 and led us to the throne of grace in prayer. Miss Dorcas played Minuet in G.

The credential committee reported a total of 13 societies reporting, 12 societies represented at conference with 33 delegates. Credential fees amounted to \$10.75. The report was accepted and the committee dismissed with thanks. The nominating committee reported the

following officers elected:—Pres. Mrs. A. E. Whitted; Vice Pres., Mrs. Laura Prevo; Sec.-Treas., Mrs. T. R. Henning. The report of the Resolutions committee was accepted and the committee discharged with thanks.

Mrs. A. E. Whitted conducted a helpful round-table discussion in which many ladies took part.

Miss Althea Swartz rendered a beautiful vocal solo and the 1935 conference came to a close with the W. M. S. benediction.

MRS. T. R. HENNING, Sec'y.

Minutes of the Illiokota District W.M.S. Conference

The sessions of the Illiokota W. M. S. Conference were held in the Carleton Brethren church at Garwin, Iowa, Sept. 25, 26.

The conference was opened at 9 o'clock with Mrs. J. B. Paul, the president, in charge. She led the group in the theme verse of the conference, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer" and followed this with prayer. Mrs. Schrock of Waterloo, Iowa, directed the song service. Mrs. W. R. Deeter of Dallas Center read Phil. 1 and Mrs. Clinton Royer of Dallas Center led in prayer closing with a poem "My Prayer."

Mrs. Wm. Gray of Garwin made the delegates feel welcome in her brief address and Mrs. Geo. Ronk responded for the delegates. Caroline Shiery of Dallas Center sang "Come Unto Me and Rest." She was accompanied by Maxine Becker. Mrs. Paul, the president, used Bible verses to contrast with the results of the women's work for the year. Nine verses with the word "except" were used as a standard of measurement. She pointed out how the same letters in another position give us

the word "except." Therefore be ye steadfast. Her report showed 525 women in the district, 209 members of the Missionary Society, 83 in the prayer band, 60 completing the Bible reading, 5 societies held Mission Study classes, 3 had Children's organizations. All societies paid their African support and all had special prayer for soul-winning.

The Sec'y-Treas. read the minutes of the last meeting and the financial report showing a balance of \$127.53.

After the appointment of committees and the allowing of current bills among which was a gift of \$10.00 to Miss Mary Emmert, the session closed with the W. M. S. benediction.

THURSDAY MORNING

With Mrs. Paul in charge, the session opened by singing "Sweet Hour of Prayer." Mrs. S. C. Henderson of Leon read Romans 12 and led in prayer. Mrs. E. M. Riddle of Waterloo read a paper on "Abounding in the Work of the Lord." Minutes of the previous session were read and approved. Miss Mary Emmert presented her gift from yesterday's session to the work at Yaloke Station.

The nominating committee conducted

the election resulting as follows:—Pres. Mrs. Geo. Garber, Lanark; Vice. Pres., Mrs. J. B. Paul, Cedar Falls; Sec'y-Treas., Mrs. Dale Campbell, Dallas Center.

Mrs. Garber presented next year's work and explained the Program of Progress. A motion to adjourn to a called session at 1 o'clock was carried.

SPECIAL SESSION

The special session was opened by prayer by Mrs. Paul. Mrs. Garber completed her report and called on the presidents of the district for short talks. Response was given from Dallas Center, Lanark, Garwin and Waterloo.

After a report of the auditing committee and the resolutions committee Mrs. Paul briefly reviewed the paper "Your Labor is not in Vain in the Lord" which had been prepared by Mrs. Dessie Hanna of Milledgeville and will appear in the columns of Brethren Evangelist. This session was closed with the W. M. S. benediction.

OPEN SESSION

The open session of the W. M. S. conference was held Thursday p. m.

Mrs. L. O. McCartneysmith furnished special music. Rev. Geo. Ronk, the moderator, installed the new officers. Miss Mary Emmert gave an address on her work in Africa, in the usual inspiring manner. She closed this session with prayer.

Conference theme:—Be Ye Steadfast I Cor. 15:58.

MRS. DALE CAMPBELL, Sec'y.

PRAISE AND PRAYER

DECEMBER

LET US PRAISE GOD:

1. For His Son, who gave Himself for our sin.
2. For being permitted to live where we can worship him unhindered.
3. For all answered prayer of this past year.

LET US ASK GOD:

1. For a renewed consecration for the tasks of the new year.
2. For a better understanding of our Bible as we read it day after day.
3. That the new station in Africa may advance in His will.
4. That our missionaries in South America may be led into the most needy fields of service.

He who received a good turn should never forget it; he who does one should never remember it.

—CHARRON.

Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men! Psalm 107:8.

ADMINISTRATION NEWS

REPORT OF FINANCIAL SECRETARY FOR SEPT. 1935

Apportionment Fund

Hagerstown, Md .....	.75
Raystown, Pa.	6.75
Tiosa, Ind.	12.00
Warsaw, Ind.	3.00
Winchester, Va.	5.50
Hampton, N. J.	6.00
South Gate, Cal. ....	.75
Middlebranch, Ohio	8.25
Clayton, Ohio	11.25
Whittier, Calif.	6.00
	<hr/> \$60.25

Seminary Fund

Ellet, Ohio	4.06
Middlebranch, Ohio	1.00
Gretna, Ohio	3.75
	<hr/> \$ 4.75

Mission Support

Southern Calif. District W. M. S.	5.00
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Total for all funds\$74.06

Respectfully submitted,

MRS. N. G. KIMMEL

APPRECIATION

Recently we have had some *new joys* which we desire to share with our readers.

Dallas Center, Iowa sent in their revised list of subscriptions with twenty-three *new names*.

Mrs. Chas. Mayes, Southern California's president, helped in organizing a new society in the new church at Bellflower, California. Fifteen of their women—all new—are joining our Outlook Family.

Another woman sent her list in this form:

Mrs. Sarah (John) Smith, 103 East Main St.

PROGRAM OF PROGRESS

DECEMBER

The Program of Progress has had a year of trial and has proven a help to many societies.

Already several months of our program have passed and it is well to check up on the activities of our society. Is your prayer band organized and working? Have you given your tithing instruction and thereby gained new tithers? Have new family altars been established by means of your efforts to stress this need? Are your children receiving regular missionary instruction? Have you given a study in personal evangelism and then

Mrs. Mary (J. A.) Brown, 506 West First St.

Mrs. Clara (Wm.) Miller, 421 Second St.

Still another woman marked all the names on her list who were Evangelist subscribers.

We recommend these two forms sending names where possible. It is wonderful aid in helping us to determine "Who's Who," thus avoiding duplications and still sending the magazine to all who are entitled to receive it. Your co-operation is greatly appreciated.

THE BUSINESS MANAGER

ABSENT FROM THE BODY

Let us be patient, these severe afflictions

Not from the ground arise;
But oftentimes celestial benediction
Assume this dark disguise.

We see but dimly through these mists
and vapors;

Amid these earthly damps—
What seem to us but funeral tapers,
May be heaven's distant lamps.

Mrs. Ida Bowser—New Lebanon, O.

W. M. S.

FAMILY CIRCLE

GREETINGS FROM DAYTON W. M. S.

Under the capable leadership of our president, Mrs. Emma Bowman, our society has kept in line with the local church slogan for the year, "Step Ahead."

The meetings have been interesting, educational and spiritual and attendance has been very good even on

given it power by special prayer for soul winning? And now are you preparing your gift for some Brethren work in the Homeland? And looking ahead have you planned for your public service in January? If you have missed any of these points *NOW* is the time to catch up on them. You still have several months to accomplish these tasks. Let us make plans at this meeting to meet every goal this year.

Remember your Mission Study covers the Home Mission study book "Toward a Christian America." If your society does not have it, order today from Mrs. D. A. C. Teeter, Rt 5, %Don V. Holloway, Rochester, Indiana.

rainy days." Nine new members have been added to our membership list. Our women are all willing to do their bit when asked to serve on committees or on other work for the upbuilding of the society.

Having obtained all but one or two of our goals we are looking forward to giving a Banner Society by the time of the National Conference. Our Personal Evangelism Study class was conducted by our pastor, Rev. R. D. Barnard. Various public church services have been conducted by the W. M. S., in which we usually stressed the subject of Missions. Among these services was the sacred play, "The Great Awakening." This service was attended by a large and appreciative audience.

About 150 women and girls attended our Mother and Daughter Banquet which was held in May. A most joyous occasion was the joint picnic held on one of Dayton's beautiful parks. Members of the Junior and Senior Sisterhoods of Mary and Martha and the W. M. S. really had a full day of spiritual and social feasting to say nothing of an unusually bountiful meal served to about 125 persons. The afternoon was given over to a regular meeting in which members of all three societies took part.

Early in the year our membership was saddened by the death of our Sister Elizabeth Beeghley.

The "Step Ahead" accomplished by its working, growing, energetic group of Christian women is certainly a tribute to the ever present fact that the message and Power of the Gospel still works and grows in the life of man.

RUTH HUETTE, Cor. Sec'y.

SMITHVILLE, OHIO

Dear Sisters of the W. M. S.:

The Smithville W. M. S. have been pushing forward with their regular meetings each month. Our summer meetings are held in the church basement and the remainder in our homes. We meet all day doing things with our hands in the forenoon and spending the afternoon in devotions. In August we reversed our order, having our program in the forenoon and cleaning and renovating our church basement in the afternoon.

We gained all our goals except the membership goal this year. Our Missionary day was held in December with Mrs. S. Rutt. Many of our ladies took part and all pronounced the study most interesting.

The Mother and Daughter banquet in June was served to about 50. An interesting program was enjoyed by all.

Our prayer is that we may always be found faithful and be led more definitely in doing the Lord's will.

MRS. E. C. CRIDER.

BERTY W. M. S., QUICKSBURG, VIRGINIA

Though few in numbers, yet we feel our efforts have not been in vain even

though we did not accomplish this year what we had hoped. We were not a banner society but are still striving toward that goal. The Bible Reading and Mission Study goals were reached. Our devotional and Bible study programs prove interesting to our group. Much of our enthusiasm has been inspired by our president, Mrs. Florence Bushong.

Our W. M. S. assisted in financing the renovation of the interior of our church this past summer. It is now a more delightful place in which to worship.

We ask an interest in your prayers that we may grow spiritually and numerically that we may be of greater service to our Lord.

Yours in His Service,

VIRGINIA KETTERMAN.

SUMMIT MILLS, PA.

We are happy again to send a letter from our society to be published in the "Evangelist" and in behalf of our society must say that we like this new merged paper, and find it more efficient than the Outlook.

At the beginning of the past year we had a joint meeting with the Meyersdale society. The S. M. M. presented "America's Call to Service" in a very efficient manner. Our Mother and Daughter meeting was held in May in the nature of a Memorial Service for our departed sisters and in June the Fellowship service of the girls and women was held.

The lives of our women were greatly blessed by the six mission study classes covering "Undaunted Hope."

We missed seeing Miss Tyson but were glad we could send with her a quantity of loaf sugar for her use on the field.

The project of recarpeting our church has been a fine improvement.

We would express a word of appreciation of our worthy president who has served us for ten years, Mrs. Mahlon Werner. No task too hard, no lack of faith and always a broad outlook for the future of our society.

MRS. RALPH NICHOLSON, Cor. Sec'y.

LEON, IOWA

Dear Sisters of the W. M. S.:

We extend greetings and best wishes to you from our society.

Although we have not sent a published word of rejoicing and encouragement to our societies we rejoice with you in your work for the Master. We trust now that we will be more faithful in our interest by writing more often.

We have indeed been blessed by hearing two missionaries from Africa at our recent meetings, a missionary to Ethiopia (sister to one of our local members), and the other our own Sister Sheldon. We were truly inspired by their messages. They encouraged us to more faithfully keep the Great Commission in behalf of the lost souls in this dark continent.

We have tried to carry out the goals set by our National Society under the leadership of our president, Mrs. Elmer Carrithers. We were very sorry to lose her but as she with her husband has entered in to a richer and fuller work of preparation for the Lord at Ashland College, we would not wish them anything but God's richest blessing as they work for Him this coming year.

We have a very efficient new president, Mrs. Anna Hale and are trusting, with the Lord's guidance, that we will have a very successful and happy year in our missionary efforts. For what is accomplished the Lord be praised. We ask your prayers that we may be faithful in His Service.

Yours in His Service,

MRS. ONIA HARDIN, Cor. Sec'y.

HUNTINGTON, INDIANA

The July W. M. S. meeting of the Huntington, Indiana church was held at the beautiful country home of Mrs. Alta Funderberg. Officers were chosen for the year as follows: Pres., Mrs. Clifford Funderberg; Vice Pres., Mrs. Belle Witters; Sec.-Treas., Mrs. Ida Trammel; Asst. Sec.-Treas., Mrs. Amy Smith; Cor. Sec., Mrs. Belle Zook.

During the absence of our pastor, Brother Stanley Hauser, the W. M. S. had charge of the program at the regular Sunday morning church hour. July 21st Mrs. Funderberg gave a concise and comprehensive review of Dr. Gribble's book. Aug. 4th the article given by Brother F. C. Vanator on "The ten tasks of the church" was used as a basis for the scripture reading and for the talks that were given. We were favored by the young people helping with the music. The thought was expressed many times that the services were constructive and spiritual.

Aug. 8th Mrs. Ed Derf was hostess for the devotional meeting. Marie Enyeart gave the Bible Study from Hebrews. A very able and helpful paper was presented by Sister Ray Souers. A general discussion followed the lesson which was much enjoyed by all.

It is the desire of the society to do with our might, all that we find to do. May our hearts be so in tune with God as to meet with his approval. We do need and solicit the prayers of those who know the value of prevailing intercessory prayer. May this be the best, the farthest reaching, the most spirited year the W. M. S. has ever known.

MRS. BELLE ZOOK, Cor. Sec'y.

OAKVILLE, IND.

Dear Outlook Readers:

We have been very busy in our W. M. S. and although we have made most of our goals we were not a banner society. We have had all our devotional meetings, our joint meeting with the girls with 45 present and others equally important.

On June 6th the W. M. S., Signal Lights, and the Jr. and Sr. S. M. M.

met at "Memorial Park" and had a pitch-in dinner at noon and a program in the afternoon. There were about fifty present.

On Aug. 7th the W. M. S. women had an all day meeting at the church with quilting in the morning and devotional and election of officers in the afternoon. The following officers were elected: Pres., Mrs. Lillie Ball; Vice Pres., Mrs. Mary Jones; Sec., Mrs. Luella Metzker; Treas., Mrs. Rosa Harry.

Our dues have all been sent in and although each goal was not reached entirely we worked on each one.

We hope to do better another year.

MRS. EVA METZKER.

CERRO GORDO, ILL.

It has been a long time since Cerro Gordo has been heard from through the pages of the Outlook.

I think I can speak for all of our W. M. S. women when I say we like the change in the Outlook very much.

Our W. M. S. is still working and we hold our devotional meeting the first Thursday of each month.

Our July meeting was held at the home of Mrs. Craw at which time we retained our old officers who are as follows: Pres., Mrs. Ora Darr; Vice Pres., Mrs. Mattie Darr; Sec., Mrs. Lena Fulk; Treas., Mrs. May Hess.

On July 30th we all met with Sister Groff to help her celebrate her 93rd birthday. At this advanced age Sister Groff is still faithful to her church and Missionary Society.

Pray for the Cerro Gordo church as we are few in numbers and so isolated from other churches.

MRS. FRANK BOGUE.

GREETINGS FROM THE NEW LEBANON, OHIO W. M. S.

Dear Sisters:

Our last year's work was very satisfactory and we are happy to report that we were a banner society.

Our meetings during the year have been very well attended and we are praying for greater things in the future. We meet the first Tuesday of each month in the homes of our members. Our Mission study took the nature of an all-day meeting, at the noon hour a covered dish dinner was served. The chapters of the book were reviewed in an interesting manner by those to whom they were assigned.

We are all proud of our Sisterhood which is doing a wonderful work for the Master.

Our prayer is that we may be faithful in His Service,

MRS. F. E. KEISER, Cor. Sec'y.

LANARK, ILL.

We are happy to report our W. M. S. as the year draws to a close. We lost two of our faithful members by death. We have gained twelve new members.

We meet the first Thursday of each month at the home of one of our members, using the program given in the

Outlook. We have thirty minutes of devotions at each meeting.

Through our Bible reading we are gaining a deeper knowledge of the Word.

Our Mission Study class was well attended and "Undaunted Hope" was enjoyed by every woman present.

We held our public program in February at the church. Our pastor, G. T.

Ronk, was the principal speaker.

We sent a bag of clothing to Kentucky.

Every member has paid her African dollar this year.

Miss Mary Emmert was with our people on Easter Sunday and brought us some very wonderful messages both morning and evening.

MRS. MARIE FLICKINGER, Pr.

W. M. S. Useful Information

NATIONAL W. M. S. OFFICERS

President—Mrs. U. J. Shively, 301 W. Market St., Nappanee, Indiana.

First Vice President—Mrs. S. M. Whetstone, 207 North Second St., Goshen, Indiana.

Second Vice President—Mrs. F. B. Frank, 7494 Rockwell Ave., Philadelphia, Penna.

General Secretary—Mrs. Gertrude Leedy Briscoe, Rt. 2, Claypool, Ind. Financial Secretary—Mrs. N. G. Kimmel, Gratis, Ohio.

Treasurer—Mrs. M. A. Stuckey, 1111 King Road, Ashland, Ohio.

Literature Secretary—Mrs. D. A. C. Teeter, Rt. 5, care Donald V. Holloway, Rochester, Indiana.

Outlook Editors—Mrs. F. C. Vanator, 12 South Clay St., Peru, Indiana; Miss Helen Garber, 235 East 49th St., New York, N. Y.

Outlook Business Manager—Mrs. Ira D. Slotter, 44 West Third St., Ashland, Ohio.

DISTRICT ORGANIZATIONS

Pennsylvania

President—Mrs. D. C. White, Mt. Pleasant.

Vice President—Mrs. F. J. Seibert, Masontown.

Secretary-Treasurer—Mrs. W. C. Ben-shoff, 122 West Second St., Waynesboro.

Ohio

President—Mrs. A. E. Whitted, 1032 East Main St., Louisville.

Vice President—Mrs. Laura Prevo, Rt. 6, Box 125, Dayton.

Secretary-Treasurer—Mrs. T. B. Henning, Middlebranch.

Mid-West

President—Mrs. L. G. Wood, 615 Lowman St., Fort Scott, Kansas.

Vice-President—Mrs. George E. Cone, Portis, Kansas.

Secretary-Treasurer—Miss Ella Noyes, 1307 Lane St., Falls City, Nebraska.

Indiana

President—Mrs. Clyde Rager, Roann.

Vice President—Mrs. C. H. Bennett, 2016 East Market St., Warsaw.

Secretary-Treasurer—Mrs. F. Emerson Reed, 509 College Ave., North Manchester.

Southeastern

President—Mrs. Geo. M. Simpson, Oak Hill, West Virginia.

Vice President—Mrs. J. R. Laughlin, 143 King St., Hagerstown, Maryland.

Secretary-Treasurer—Mrs. H. E. Bowman, Harrisonburg, Virginia.

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President—Mrs. W. Stover, Harrison, Washington.

Vice President—Mrs. A. L. Lantz, 2319 Wall St., Spokane, Washington.

Secretary-Treasurer—Mrs. George Miller, Sunnyside, Washington.

Illioikota

President—Mrs. George Garber, Laark, Illinois.

Vice President—Mrs. J. B. Paul, 21 Walnut St., Cedar Falls, Iowa.

Secretary-Treasurer—Mrs. Dale Campbell, Dallas Center, Iowa.

Southern California

President—Mrs. Charles Mayes, 237 Newlin Ave., Whittier.

Vice President—Mrs. F. Taber, F more.

Secretary—Mrs. Ray Runyon, 1427 59th St., Los Angeles.

Treasurer—Mrs. Lottie R. Gates, 30 Dolores St., Los Angeles.

General Information

Send to Mrs. N. G. Kimmel, Grati Ohio

1. National Apportionment of \$1.00 per member, payable 75 cent January and 75 cents in July.
2. Offerings for the Seminary.
3. Thank offerings which are taken to National Conference.

Send to Mrs. F. C. Vanator, 12 South Clay St., Peru, Indiana.

1. All material for publication in the W. M. S. Department of church paper.

Send to Mrs. Ira D. Slotter, 44 West Third Street, Ashland, Ohio

1. All Outlook (W. M. S. Magazine) subscriptions. Note: Each Society MUST REVISE their subscription list and send in complete revision once each year.

Send to Mrs. D. A. C. Teeter, Rt. care Donald V. Holloway, Rochester Indiana.

1. All orders for books and literature.

Send to your W. M. S. District Secretary

1. Your District Dues.
2. Your District Missionary Support of \$1.00 per member.

THE SISTERHOOD

Do God's Will

of MARY
and MARTHA

A History of the Brethren Church

Beginning in Germany and America

THE REFORMATION had shaken the religious foundations of Europe. The essential principle which induced this readjustment was that religion must be an appeal to the individual choice and judgment. This liberty of conscience resulted in a variety of religious organizations. Out of the whole situation came the religious struggles of the Thirty Years' War, the Pietistic movement, religious persecution, and many minor developments. The Lutheran ministers were so involved in controversies with Roman Catholics and Calvinists and with other problems that the spiritual life of the church was neglected.

With the beginning of the new century, in Germany the Reformation principle of liberty was emphasized again. Believing that there should be no exercise of force in religion, a few men studied the Holy Scriptures carefully. They concluded that no one should be compelled to join the church without his own choice, hence infant baptism was wrong. One should not be forced to take an oath. To impose a state religion and war was not in keeping with this principle of freedom, nor should there be religious persecution. The established churches of Germany were not congenial with these principles, so, after long consideration, a new organization was started with the Bible as the only creed, the Holy Spirit as its only Guide, and the Christ of God, its only head.

From among the Pietists came Alexander Mack, the one destined to be the leader of this new group. In 1708, eight persons from in or near Schwarzenau, Germany walked to the banks of the river Eder, there to be baptised and form the nucleus of a new church group. Of this incident an old record says: "And now as they were prepared thereunto . . . even eight of them went out into the water called Aeder. And the brother upon whom fell the lot baptised the other whom the congregation of Christ wanted baptised, and after he was baptised, he immersed in who had baptised him and the remaining three others and sisters. And so all eight were baptised the early morning hour. This was accomplished the year 1708. But of the month of the year, or the day of the month or the week they have left no account." They all returned to their homes with a

courage and heroism that was sublime, little suspecting the persecution their group was to experience.

The early history of this group was filled with uncertainty but steadfastness. As did many of the other groups of the time who dissented from the state churches, the Baptist Brethren suffered persecution of various sorts. In spite of these circumstances the church grew and, with the burning missionary zeal, organized congregations in various places. Severe persecution, however, forced the group of Schwarzenau to flee to West Friesland.

With the prospect of freedom and the enticing land grants by Wm. Penn, this group made its way to America and was followed later by others. On September 25, 1729, the group of 59 families—126 souls—arrived at Philadelphia. Persecution in the Crefeld congregation started that group to America in 1719 under the care of Peter Becker. By 1733 practically all the leaders of the church in Germany had come to America with their congregations, so that the group existed no longer in Germany.

The center of this new church was Germantown. The group met for services in the home of their leader, Alexander Mack. The birth of the church in America really was Christmas Day, 1723, when the first baptism and love feast was held. Some members went on missionary tours to various places. A great disappointment came when Conrad Beissel with his congregation of Conestoga county withdrew and refused to join fellowship again. This group held to the seventh day Sabbath, and community of goods and was known as the Ephrata society. Deeply saddened by this experience, Alexander Mack died on February 19, 1735.

Many interesting things came out of the early history of these people which gave an intimate insight into their spirit. Since some members of the early German congregation had been trained in leading German universities, Halle, Heidleburg, Marburgh, it is not surprising to find a progressive educational spirit expressing itself in America. Lewis Hoher became schoolmaster of his congregation, and in 1749 a building was erected. He opened a Sabbath school

and maintained it for about thirty years before Robert Raikes began his Sunday School work. In 1744 Christopher Saur printed a collection of 381 tickets with Scripture verses and a stanza of religious poetry. These were probably used in the Brethren Sunday School. They organized their Old Folks' Home and held weekly council meetings.

Christopher Saur was the great moving spirit in these interests through contributions from his printing press. In 1738 he printed the first edition of the German Bible in America, the now famous Berleburg Bible. For forty years his press sent forth German and English literature throughout the colonies from New York to Georgia. He helped to arrange and printed their hymn book, "Das Kleine Davidische Psalterspiel" which had gone through fourteen editions up to 1817. "The one greatest German of them all, loved and followed most devotedly was Christopher Saur, the Good Samaritan of Germantown." Because of his belief in Gospel teaching, he refused to take an oath of allegiance during the revolutionary period. He was very cruelly treated, and his property was sold leaving him nothing but his clothes and spectacles. In 1784 he died in great sorrow.

Christopher Saur, Jr. carried on the work of his father unflinchingly. His "Geistliche Magazin" was the first religious magazine published in America. He was a "warm supporter of all proper means of educating the youth of the land. He held, and wisely, that enlightened Christians were the hope of the church of God. He, therefore, became a leader in founding the still famous and flourishing German-

town Academy." (1899) It is little wonder that Edmund Burke should be interested to write of these people. "They have schools taught, books printed and even the common newspaper in their own language."

Early there grew into the life of the church the emphasis on non-conformity—adornment of the soul and simplicity of living. This principle was seen in the building and furnishing of their houses, absence of musical instruments in churches, and plain clothing. An interesting insight is given us from a letter of David Urner of Springfield, Ohio about his grandfather, Martin Urner. The preachers were jogging along on horseback to an annual meeting. One preacher said to Elder Urner,

'As you will no doubt be called upon to preach at this meeting, I want you to preach particularly against the wearing of fine clothes, as the brethren of Philadelphia are becoming entirely too fashionable in their dress.' And although he urged the matter lengthily, he thought my grandfather did not give all heed to what he said, and asked, 'Do you hear what I said?' The answer was, 'Yes.' The next question was, 'Will you do it?' My grandfather replied, 'If I am called on to preach, I hope I shall have something of more importance than to talk to people about the rags with which they cover themselves.'

So the German Baptist Brethren began in the midst of persecution. In becoming established in North America, they set many fine examples. In the years which followed, they were spread in the expansion of the country.



Residence of Christopher Saur

*Erected in 1731 on what is now Germantown Ave., in Philadelphia.
The Printing Establishment occupied the building in the rear.*

Senior Devotional Program for December: "Home Missions Comes of Age"

Toward a Christian America, Chapter 3

HYMN: Onward, Christian Soldiers.

Onward, Christian soldiers, Marching as to war,
With the cross of Jesus Going on before!
Christ, the royal Master, Leads against the foe;
Forward into battle, See His banners go!

REFRAIN:

Onward, Christian soldiers, Marching as to war,
With the cross of Jesus Going on before!

Like a mighty army Moves the Church of God;
Brothers we are treading Where the saints have trod;
We are not divided; All one body we,
One in hope and doctrine, One in charity.

Onward, then, ye people, Join our happy throng,
Blend with ours your voices In the triumph song;
Glorify, laud, and honor, Unto Christ the King:
This through countless ages Men and angels sing.

TOPIC: A History of the Brethren Church.

(told briefly).

SCRIPTURE LESSON: Acts 8:25-40. A home missionary at work.

DEVOTIONAL:

We thank Thee, Lord, Thy paths of service lead
To blazoned heights and down the slopes of need;
They read Thy throne, encompass land and sea,
And he who journeys in them walks with Thee.

We've sought and found Thee in the secret place,
And marvelled at the radiance of Thy face;
But often in some far-off Galilee
Beheld Thee fairer yet while serving Thee.

Show us the paths in which Thou wouldest lead
To blazoned heights or down the slopes of need;
For both alike encompass land and sea,
And he who journeys in them walks with Thee.

PRAYER: Thanksgiving for those who, by sacrifice and labor, have kept the torch of the church burning; gratitude for those who made possible your own local church; remember all who are workers with Christ in these days to build His church; ask that we may be guided to fulfill our part in the building; pray especially for the pastor and people of some mission church in your district.

HYMN: Jesus Shall Reign.

Jesus shall reign where'er the sun
Does His successive journeys run;
His kingdom spreads from shore to shore,
Till moons shall wax and wane no more.

From north to south the princes meet
To pay their homage at His feet;
While western empires own their Lord,
And savage tribes attend His word.

People and realms of every tongue
Dwell on His love with sweetest song,
And infant voices shall proclaim
Their early blessings on His name.

Topic I—Growth of Home Missions, pp. 34-46.

A map of the U. S. showing the growth of these various periods by different colors would be very helpful).

Topic II—Missionary Interests and Methods and Approaching Maturity pp. 46-55.

Topic III—The Frontier Remains pp. 55-57.

SOLO: 'Tis Jesus.

What do you think about it? Provide each girl with a slip of paper and a pencil. As the leader reads these statements, let each one mark N for "no" and Y for "yes," as they would answer them. After you have read all of them, count the number answering each, and discuss any one that may be of special interest.

1. The church's work should be kept to those who come to it of their own accord.
2. The church should provide a healthful program of recreation and fellowship for young and old.
3. The automobile has been a greater hindrance to the church than help.
4. The work of the public school makes it hard to serve the church like one should.
5. The church should have an active part in raising the moral standards of the community.
6. The church should enlarge its work to include new sections of the community and new elements in the population.
7. The church has a responsibility to all within its reach who are not affiliated with any other church.

Prayer for the leaders and work of your own local church.

HYMN: Spirit of Sisterhood.

BUSINESS: Call attention of Bible study; report of prayer chairman; dues must be paid next month; be sure that your membership roll for the year has been determined; announce special benevolent project suggested in this issue.

SISTERHOOD BENEDICTION: Ps. 145:1, 2.

Mission Study Summary: The early program of home missions was changed in time and place according to the enlarging of our country and the moving of the population to fill the new country. It did not become organized until the country itself developed a national feeling. In this changing situation, there was always something new to challenge the church—a new community, a place of human need, neglected groups. The church did not dare rest.

The growth of home missions was encouraged because of the continual addition of land and the moving of people to those places continuously during the 19th century. In 1890 it was announced that the

frontier existed no longer. The type of population was a challenge to the church also. In the early 1800, people lived mostly in country communities. Later the church took an interest in the Indians and Negro slaves. The flood of immigrants from Europe made a foreign element with need. In the middle of the century, the growth of the Mormon power in Utah challenged the church. The people of the southern mountains in their isolation were in need. Work among the Indian tribes and in Puerto Rico and Cuba required attention. Then, the great turning away from country communities to the cities caused still new problems to be faced. The home mission program must adapt itself to all of these needs.

This missionary activity involved three plans: building churches in the newly settled areas, evangelizing particular groups, as Indians, Mormons, Mexicans, etc., and establishing the work in the new areas. To do this, there was need for adequate organization of the church and a means of sustaining the churches. Some of the things which grew with these efforts were schools or academies, agricultural, industrial, or medical work.

Although there are no more lands to conquer in physical sense, there is still a great challenge in spiritual conquest. The spiritual frontier is still calling for workers. Home missions are as necessary today as ever.

Junior Devotional Topic for December: "Three-Cornered Continent," Chap's. 2,3

CHRISTMAS THOUGHTS: Isaiah 9:6; Matt. 1:21.

SONG: The Name of Jesus.

The name of Jesus is so sweet,
I love its music to repeat;
It makes my joys full and complete,
The precious name of Jesus.

CHORUS:

"Jesus," oh, how sweet the name!
"Jesus," ev'ry day the same;
"Jesus," let all saints proclaim
Its worthy praise forever.

I love the name of Him whose heart
Knows all my griefs and bears a part;
Who bids all anxious fears depart—
I love the name of Jesus.

No word of man can ever tell
How sweet the name I love so well;
Oh, let its praises ever swell,
Oh, praise the name of Jesus.

POEM:

"In India, way beyond the sea,
Are little sisters, brothers, too;
Can we not help to set them free,
And send the message good and true?
In Africa and other lands
Are children we can help to lift
By stretching out our helping hands
And give them God's own blessed gift."

HYMN: I Love to Tell the Story.

I love to tell the story Of unseen things above,
Of Jesus and His glory, Of Jesus and His love,
I love to tell the story, Because I know 'tis true;
It satisfies my longings As nothing else can do.

CHORUS:

I love to tell the story, 'Twill be my theme in glory
To tell the old, old story Of Jesus and His love.

I love to tell the story, 'Tis pleasant to repeat
What seems, each time I tell it, More wonderfully sweet.
I love to tell the story, For some have never heard
The message of salvation From God's own holy Word.

I love to tell the story, For those who know it best
Seem hungering and thirsting To hear it like the rest.
And when, in scenes of glory, I sing the new, new song,
'Twill be the old, old story That I have loved so long.

BIBLE LESSON: Luke 19:1-10; 10:27. What happens when Jesus comes into a home.

PRAYER: Thank our Heavenly Father for His great gift, Jesus Christ, and for the Bible; thank Him that we may help others to know and love Him; pray for our missionaries in South America; pray for boys and girls trying to be Christians in families which do not trust in Jesus.

STORY II—"One of the Seven Wonders."

After the story, ask—What was the most wonderful thing? Are we fingers of God? What will they do?

STORY III—"My House is Yours."

What happens when we live or obey what the Bible says? Does having the Bible make you live differently than you would without it?

Let your patroness explain our mission study project about the pictures.

HYMN: Let the Lower Lights be Burning.

Brightly beams our Father's mercy,
From His lighthouse evermore,
But to us He gives the keeping
Of the lights along the shore.

CHORUS:

Let the lower lights be burning!
Send the gleam across the wave!
Some poor fainting, struggling seaman
You may rescue, you may save.

Dark the night of sin has settled,
Loud the angry billows roar;
Eager eyes are watching, longing,
For the lights along the shore.

Trim your feeble lamp, my brother;
Some poor sailor tempest tossed,
Trying now to make the harbor,
In the darkness may be lost.

BUSINESS: Dues to be paid up next month; check on Bible readings; be sure that your members' prayer roll for the year has been corrected; make plans about your collecting pictures.

SISTERHOOD BENEDICTION: Ps. 145:1, 2.

They Say "Thank You"

Through your work in Sisterhood, you have helped make many happy. You have shared the gratitude some as they have expressed their appreciation. The means of our national Sisterhood budget for this year, which you found in the October "Outlook" number, you have given definite assistance to others. Their hearts rejoice in the way God is able to use our work for His servants, and they say "Thank you."

HOME MISSIONS

You remember that our budget provided for a gift of \$200 to the national Home Mission Board. At the request of the Sisterhood Board, this money is to help pay off the building debt of the Brethren Church in Roanoke, Va. One of the members of our Sisterhood writes:

Dear Sisters in S. M. M.:

We, the Sisterhood of the Roanoke, Virginia Church wish to express our sincere thanks for the wonderful way you remembered our local church at our last national conference in centering your home mission efforts in the Roanoke work this year. It is certainly appreciated by our people.

The Lord has blessed us bountifully in placing this work upon the hearts of the Brethren people by remembering us in their prayers and giving financial aid to the work. He has blessed a number of our most faithful members here recently by giving them promotions and raises in salary. Our people are growing spiritually and love the Word.

As this is a city wrapped in modernism, continue to pray that the Lord may use us greatly in saving lost souls and proclaiming the Gospel of Christ to many.

May the Lord bless your every effort to His glory.

Yours in Christ Jesus,

MYRTLE CONNER,

The Roanoke S. M. M.

It is our joy to have been able to help you, Roanoke, and we shall pray the Lord's continuing blessing with you.

MYRTLE MAE SNYDER SCHOLARSHIP

Each year you help some one of our Sisterhood to get started in Ashland College. You have already read that Miss Mildred Flatten of the church at Ellet, Ohio, received the scholarship this year. She says that God has used us to answer her prayer. She thanks you for helping to bring to her this joy. She is attending College trusting that God will supply her needs and asks that we continue to pray for

FROM DR. C. L. ANSPACH

Words of appreciation has come from C. L. Anspach, president of Ashland College. A number of years ago we helped them furnish the parlor in the Girls' Dorm, so we made a gift this year to help to recover the furniture. We share this with you—

In behalf of the faculty and trustees of Ashland College may I express to the Sisterhood of Mary and Martha our appreciation for the appropriation to the Dormitory Fund. As I recall, your organization has been more or less interested in beautifying our Dormitory. This is as it should be for, without doubt, many members of your organization will be future residents of the Dormitory.

I also wish to thank the members of your organization for establishing a Sisterhood Scholarship. This scholarship makes it possible for a worthy student to attend college. This year as in past years we are delighted with the scholar.

Cordially yours,

C. L. ANSPACH, President.

BANDAGES

Perhaps to some of us, the rolling and sending of bandages has become a bit commonplace. But let us not forget that it is not a commonplace event for the missionaries to receive them. Here are a few lines from the business meeting of the African field council:

That the medical committee desires to express their thanks for the kind gift of the Sisterhood along this line (referring to the bandages) and to encourage them to continue. This action is taken because contrasting to previous higher rates we have found that the present total cost to the Sisterhood for bandages thus forwarded is one cent a roll, while the purchase price is 16 cents. That we request the Board to forward this information to the Outlook for the special attention of the Sisterhood.

To all those whom we have the privilege of helping we would say that we trust their joy in receiving has been as great as ours in the giving.

"To form character, make an ideal of just the sort of person you want to be, and take a step toward it every day."

SMILES

"I asked her what she was doing;
After yawning, she turned about,
And said, as a matter of course,
'Why, I'm letting the tired out!'"

Stewardship Reading Course

STEWARDSHIP is our theme for this year. As Christian girls, we have the privileges of studying God's Word and of prayer, but there is another privilege and responsibility which we want to understand. The very beginning of our keeping this goal must be a knowledge of the meaning of stewardship. Our Bible study and prayer both will help us, but we need read definitely on the subject.

You have noticed that our new goal this year is number 6—a stewardship reading course. This is required of both Juniors and Seniors. If you are to report this goal as met at the end of the year, it means that your society will secure the material suggested below and that your members shall have read these books and pamphlets. It may be wise for you to appoint a *stewardship secretary* who will be in earnest and will see that the material is passed among the girls quickly.

Our literature department is ordering these materials for you to save you trouble in securing them. Send in your order for the stewardship reading materials, asking for junior or senior group. Include the payment with your order. If you wish any of the additional materials not required, please make special note of that in your order.

Do not write to Mrs. D. A. C. Teeter for these stewardship materials. Send your orders for stewardship reading matter to Miss Dorothy Whitted, 1033 E. Main St., Louisville, Ohio.

Required for Juniors

Stewardship Stories, Guy L. Morrill, 50c. (A very interesting book. Each girl should read it through. Maybe you will want to let each one tell one of the stories. Plan with your patroness to do some of the things—posters, acrostics, memorize verses, learn hymns and poems. Many of you want to start keeping accounts).

Thanksgiving Ann 5c.

Marjorie Memorandum 2c.

The Party Dress 5c (dialogue of two girls).

The Fight of Mr. Simpson 2c

Required for Seniors

The Stewardship Life, J. E. Crawford 50c. (A very interesting book giving stewardship in its widest meaning).

Marjorie Memorandum 2c

The Coinage of Life 2c

The Party Dress 5c (dialogue for girls, about 5 minutes)

Myself 2c

Shedding One's Blood 2c

My Cake 2c

Immortal Money 2c

Is Your Class in This Class Free

Thanksgiving Ann 5c. (Playlet by a colored girl, her master and mistress, 2 children, and a colored man; about 15 min.; very fine message on planned giving; may be used as a reading).

Additional Reading, but not required

Uncle Ben's Bag 2c

The Economic Basis of Idealism 2c (for older girls)

Financial Strategy 2c (for older girls)

From Three Angles 2c

Red Wagons 2c

Stewardship Scripture Memory Verses 2c

Books

Speculating in Futures, Lovejoy \$1 (stories for Seniors)

Jesus' Teaching on the Use of Money, Ina D. Brown, Senior, 50c

Studies in Stewardship, Robert P. Anderson, Senior, 75c

Laughing Stewardship Through, Guy L. Morrill, Junior, \$1.

Readings and Plays

Accounting that Costs—(learning to keep an account; 2 girls, 1 boy; moderately long).

The Mansion—(adopted from Henry Van Dyke; very effective to teach selfless giving; reading with musical accompaniment; good length)

The Second Mile—(being stewards of what we have; 6 girls. 15c).

If you have a large society and wish more than one copy of some of the leaflets, be sure to make that clear in your order and add the extra cost. The Junior required materials will cost 64c and that for the Seniors, 72c.

Do not let this reading become a drudgery. Keep up the interest and do not let it wait until the next month.

"The Christian college rightly equipped and endowed, has the supreme call and the supreme opportunity of the hour."—W. O. THOMPSON.

"If you do not like a person, try to keep your lips from talking about him or her. Your dislike will show in your words. You will say unfair and mistaken things, and do your own character a great deal of harm."

MISSION HOME FUND

No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

It is probably true that many of you are thinking that this is a rather long furrow that we are plowing. Year after year, holding the same plow has grown rather uninteresting. You can't look ahead and see the end of the furrow. The beginning is so far behind that you have lost the feeling of the future. The gathering of the harvest seems so far away that it gives you no reason to look forward. Yet, you feel you must keep on for loyalty's sake.

That the way our Mission Home seems to you? If it is even an occasional temptation with you to feel "le-warm" about this project, then it's time to stir the fires of enthusiasm! After this year there remain only two more to be behind this "plough." So far we have finished half the furrow. We have done it, but now is no time to let our feet grow slow. Let us take new earnestness and determination and "plow the furrow deep" this year.

Our missionaries have not forgotten their promise to them. They will be glad to let this place of their own to rest. We remember them in their ministry in the mission land, and we want their days in the homeland to be full of joy and peace.

EDUCATION OF MISSIONARIES' CHILDREN

We give our thanks to God for keeping Marguerite safe during the days of the depression. Our \$5,000 Fund for the education of missionaries' children. By means of this fund, for three years we have been able to help Marguerite Gribble. She has been attending Moody Bible Institute and trusting God to supply her needs. She is very grateful to you for the gifts to her.

OUR LITERATURE

Senior Mission Study Book	60c
Junior Mission Study Book	50c
Covenant cards, Senior or Junior, per dozen	15c
Sisterhood Hymn, per dozen	6c
Covenant Candlelight service (by mail)	10c
Thank Offering Boxes	free
Sisterhood Pins (new)	50c

Write to Mrs. D. A. C. Teeter, Rochester, Indiana, R. R. No. 5, c. o. D. V. Holloway For stewardship literature, write Miss Dorothy Whitted, 1033 E Main St., Louisville, Ohio.

ON BENDED KNEE

Pray God's guidance and strength for the two new Junior Sisterhoods at Lathrop, Calif. and Spokane, Washington.

Pray God's blessing upon your patroness and all others who are so gracious in giving their assistance to us.

Ask God to bless the church at Roanoke, Va., and use it as a great witness for the risen Christ.

Pray for the native workers in our South American mission work that the needs of their families may be supplied and that their testimony may bring many to Christ.

Pray for the work of the mission churches of your own district.

Pray that God may send a great revival in the life of the church and let it begin in you.

Pray for a deeper realization of the meaning of the coming of the Christ child.

A prompt and correct decision in all important matters that may come up in your life-time will follow the habitual exercise of making your own decisions in small matters.

ADMIRAL WILLIAM S. SIMS.

FROM THE MAIL BAG

ROANOKE, VIRGINIA

"Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Only a few years ago our work seemed much uphill pulling. But thanks be to God for the wonderful way He has blessed us, and especially spiritually. As Sisterhood girls, let's claim this promise in I Cor. 15:58 by laboring only for our Master's glory.

We shall mention a few of our activities of this year. We contributed to our Home and Foreign Mission offerings by passing a bank at the meetings several months before these offerings were taken. Upon request we again gave the play entitled, "The Pill Bottle," which has done much in enlightening some as to the need of missions.

Lyda Carter at Krypton was taken under our wing again this year, and at Christmas time we sent her some gifts, cards, and a bag full of clothing to the needy there.

We look forward to being both a banner and honor society this year, as about all goals have been met.

A little Christian fellowship has helped to make several of our meetings enjoyable. One was a surprise birthday luncheon for our patroness, at which we presented her a beautiful handkerchief corsage. Our regular meeting followed. A delightful day was spent at a summer cabin with a picnic dinner, the meeting in the afternoon, and Miss Elizabeth Tyson, our beloved missionary, was our guest speaker. We had a glorious time with her, and the girls enjoyed the opportunity to ask her questions very much. At this meeting she was given a shower of personal articles to be used in her sewing, mending, and work in Africa.

Miss Tyson is dear to the heart of each of our girls. Just before sailing, many of the girls wrote her a card or letter, addressed to her boat.

PRAYER FOR THANKSGIVING

*I thank Thee just for life,
The chance to live,
To be alive. So great Thy gift,
If Thou dost nothing give
Beside, it is enough,
To breathe Thy air,
To walk the mountain sod,
To feel the play of mighty winds,
To look Thee in the face,
And call Thee God.*



At our Mother-Daughter meeting, a nicely arranged banquet was enjoyed, followed by an interesting program.

Four girls attended our district conference.

More bandages were rolled this year than ever before.

Pray that we may be used in His work and especially in giving the Gospel to others, thus hastening His appearing. We pray that Sisterhood girls everywhere may "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

MYRTLE CONNER, Cor. Sec'y.

SOUTH BEND, INDIANA

We are rapidly approaching the end of another year in our Sisterhood work. As we look back upon our accomplishments of the past year, we are made glad in the success of our various endeavors. Also, we are aware of times when we might have done more, so our next year must be one of still more intensive work.

Our work, it seems credible that we can call it work, was enjoyed immensely. A group of girls cutting, sewing, and rolling bandages, and collecting quilt patches, thread and other articles for a box to be sent to the Brethren Home, obviously is having a good time. A good time that is appreciated more fully, when a letter of thanks is received, expressing the pleasures derived from and the need for the results of one's work.

The play, "Two Masters," served as a fitting climax to the evening's entertainment at the potluck supper, sponsored by our society for the entire church. Our national project received such a hearty response from the group that our Mission Home offering far surpassed our hopes and expectations.

Daily Bible reading, daily prayer for individual missionaries, and monthly Bible study at our meetings are giving our society a regular, organized and worthwhile experience.

Starting a new custom for us girls, we conducted the Mothers' Day program for the church. We are steadily meeting our required goals to, we hope, become an honor society.

Our membership drive was launched at an attractive tea, to which all the girls eligible to join Sisterhood were invited. As a result we obtained several new members, which brought our membership to "par" again. This condition can readily be explained by the fact that the loss to our S. M. M. was gain to the W. M. S. Although we cannot help missing the support of our more experienced members, we feel that the younger and less active girls will be benefitted by being necessarily urged into more active service.

For our maintained attendance we also must give our vote of thanks to our secretary for her posters. These posters are cleverly made and strikingly placed in the church foyer every month.

Our delegates to the Indiana conference at Shipshewana Lake returned with interesting and helpful reports,

THE LISTENING EAR

BE YE DOERS OF THE WORD; AND NOT HEARERS ONLY; DECEIVING YOUR OWN SELVES.

JAMES 1:22

SENIOR STUDY — EXODUS

In some ways Exodus is the most thrilling of the historical books. Although it is so old, it is so modern. Exodus means "going out," so here we find the people of God leaving Egypt on their way to the land of promise. The experiences here are often like those in the life of one who chooses to leave the world and seek to know Christ, the Jehovah of the Old Testament, and to obey Him. You will have a rich experience if you seek the Spirit's guidance in your reading.

Theme: God preparing a people for Himself.

Chaps. 1-12, Egypt

Chaps. 13-19, Wilderness

Chaps. 20-31, Sinai-laws and the tabernacle

Chaps. 32-40, Sinai-sin and building of tabernacle

You will find it helpful to make a line lengthwise on a paper, mark off the chapters on it, and keep a record of interesting things you find. In comparing time and place, you find the first twelve chapters center in Egypt and cover about 430 years. From chapters 13-40, Sinai is the central interest and only one year in time is covered. Which is most important and why?

As you read, imagine yourself a sister of Moses living at that time. Just how would you feel about all this, about the suffering of your people, the promises about which all Hebrews knew, the God of your fathers?

Two central passages in the whole book are 5:22-6:9 and 19:4-8. Notice Moses' two questions in 5:22—what does this suffering mean, and why did you send me? Study the Lord's reply to Moses—now you will see something. He first insures Moses of His own integrity, then makes some wonderful promises on the basis of who He is. Notice them—"I will—I will—" etc. Remember how the Lord proves Himself in the following chapters, then notice further promises—19:4, 5, and their obligation—19:8, obedience. In the rest of the book you will find what God *speaks* to them, and what they *do*.

What causes the hardness of Pharaoh's heart? Note carefully all statements about it. Are we in danger of letting such a thing happen to us? Recall "hardness of heart" in the gospels. How about compromise, putting off, insincere Christian experience, going just part way with God, trusting in form, arguing about the truth of the Scriptures, failure to do anything about what you know?

Why did not God give the Hebrews the 10 commandments while they were in Egypt?

What changed the groaning of chapter 6 to the song of chapter 15?

Watch for everything that shows you the character of Moses.

Notice the contrast of the distraction and confusion of the beginning of the book and the order and quietness of the end.

What effect did the building of the tabernacle have upon the people?

Watch for the repeated use of "know" and "worship."

Begins with bondage and ends with the "glory of the Lord."

JUNIOR STUDY — Mark 8-10

Because you have the stewardship reading to do also, we have changed the Bible reading to just Mark and Acts for this year. We hope that all of you will follow our plans each month.

Chap. 8. Jesus and others

Chap. 9. Jesus and His disciples

Chap. 10. Jesus answers questions

Enjoy the chapters as you read them. Make a little note of anything which you like very much, or which is new to you. Keep some of these points in mind.

What did others think of Jesus? What are some names given to Him? How would you answer, "Who is Jesus?"

What is alike and what different about the two experiences of feeding the multitudes—6:34-44 and 8:1-10?

What is alike and what different in Jesus' dealing with the two blind men 8:22-26 and 10:46-52?

What do you learn about Jesus from the story of His transfiguration? 9:2-7.

Did Jesus know how He would die? Why didn't He go away so they could not find Him?

According to Jesus, who is greatest? 9

What did Jesus think of little children?

Why didn't the young man do what Jesus said? 10

Is it easier to be a Christian when you have a lot of money?

What do you like about Bartimaeus?

What in these chapters makes you want to love and trust Jesus?

Did you find these verses to learn? 8:35, 36; 9:35; 10:45.

ch gave us many new and practical suggestions.

through our whole year's work we received the valuable and indispensable support of our patroness, Mrs. F. Porte, and our assistant patroness, Mrs. Wm. Heiremann, and we appreciate them and their work more than can properly express.

that other groups are enjoying their work for Christ and are receiving His gifts such as our society is, is our prayer.

Sincerely,

HELEN SHOLLY, Cor. Sec'y.

SENIOR S. M. M., WAYNESBORO, PENNSYLVANIA

September 9, 1935

Dear Sisterhood Girls:

The Junior girls have enjoyed reading letters from other societies so much, that we thought a write-up of our activities might be of interest to others.

We have seventeen members on the sisterhood roll. The girls have worked hard this year to be a banner society. We feel that this was accomplished through prayer, and the willingness on the part of girls to work for sisterhood.

Following are our officers: President, Elaine Bock; vice president, Laura Malles; secretary, Betty Sweeney; treasurer, Florence Hebb; patronesses, Agail Newcomer, and Mrs. A. G. Cloud. We know that the Lord will bless these officers, and help them in their work this year.

Agail Newcomer, one of our patronesses, attended National Conference at Minona Lake, Indiana. We will be glad to hear from her because we know she will have a lot of good things to bring to us.

Last year we had a contest which lasted four months. Points were given for attendance at devotionals, dues, assigned books, praying regularly, giving thank offering, new members, attendance at morning church service, and attendance at evening church service. The contest was very successful as it encouraged the girls to give of their time and money; and it helped them to read good wholesome books. They have formed a habit of praying regularly and have realized the importance of attending the services of the church.

Two members were added to the roll.

The contest was divided into two groups. The losing side entertained. The three girls who received the highest number of points will be rewarded with Sisterhood pins.

The girls are eager to help in benevolent work. We sent a bag of clothing to Kentucky, gave to Home Missions, Foreign Missions, and Educational Day offerings. At Christmas the girls brought soap and this was given to the Waynesboro Hospital. We also sent a gift to Marguerite Gribble. The girls went Christmas carolling for the shut-ins.

Invitations are made for each meeting. Each committee takes turn in making the invitations.

Some of the girls in the society have made scrap-books. They contain material of each meeting, pictures of missionaries, and important things about our College and Church.

The Mission Study, "Undaunted Hope," was very interesting last year. At each meeting it was given by a member from the Women's Missionary Society.

The Junior and Senior Sisterhood sponsored a Drama called "Two Masters," at which time a silver offering was lifted and this was used for the Mission Home.

Last February the Junior girls entertained their mothers at a covered dish luncheon, after which a social hour was enjoyed, followed by a devotional program.

In June we had our Mother and Daughter meeting. The Daughters furnished the program and the Mothers furnished the eats. All had a very good time.

As you all know for five devotional programs we are to study about ships. We are trying to make this an interesting study. The girls are making a poster, having in the center, a picture of a ship, around which will be pictures and scripture verses to illustrate the following: Citizenship, Friendship, Worship, Stewardship, and Sonship.

Pray for us, that we, with God's guidance, may follow in the foot-steps of Mary and Martha. We pray that all Sisterhoods may have a profitable year for Christ.

Yours in His service,

MRS. A. G. CLOUD, Patroness

JOHNSTOWN, PA.

Dear Sisterhood Girls:

We pause in our activities to tell you some news of the Third Brethren Senior Sisterhood work.

Our membership has been increased due, in part, to a number of girls coming to us from the Junior Sisterhood. The girls have made valuable additions to our society.

We have had regular devotional and business meetings with very good attendance at all meetings. Our consistent good attendance is probably due to the good work of our membership committee. These girls send out clever invitations to the members and prospective members informing them of the time and place of the meeting.

We sent some useful articles to the Brethren Home.

Bandages were made and sent to Philadelphia early this spring.

At the close of a very successful revival service, the Sisterhood girls were privileged to present two pageants, "The Two Masters" and "The Challenge of the Cross," with gratifying results. These plays were capably directed by our patroness, Mrs. Gingrich, assisted by Hazel Benschhoff.

On Mothers' Day the girls presented a program which seemed to be very well received. On May 21 the regular mother and daughter banquet was held with 106 in attendance. This year the Woman's Missionary Society presented the program. The Sisterhood girls furnished the refreshments which were served by the social committee.

At our April meeting we received our sacrifice offering which, we believe, was larger than ever before.

Much interest has been manifest in our Bible study and daily prayer. We believe it has enriched the experience of the girls individually and as a group.

We have met the goals so far, and we hope to be an honor society, as we have been for several years.

Our present officers include, president, Rita Jones; vice President, Luella Jones; recording secretary, Hazel Benschhoff; assistant secretary, Goldie Horner; corresponding secretary, Catherine Benschhoff; treasurer, Thelma Teeter, and patroness, Mrs. J. L. Gingrich.

That God may richly bless His work in all the societies and in the national work is our prayer.

Sincerely,

CATHERINE BENSCHOFF, Cor. Sec'y.

"No burden is heavy that love gives us to carry."

When Louis XIV asked Colbert how it was that, ruling so great a territory as France, he had been unable to conquer "Little" Holland, the minister replied, "Because, sire, the greatness of a country does not depend on the extent of its territory, but on the character of its people."

BY THE WAY

CHECK AGAIN ON NEW GOALS. Keep special watch for these numbers—4, 5, 6. Success is not made up of big things, but little ones.

Every member should notice carefully the STEWARDSHIP READING COURSE. The officers should provide the material as soon as possible. There are only seven months left to complete the reading.

Your FIRST payment of DUES will be made in another month. Remember that you are to pay dues for ALL your members, not just those who are paid up. Therefore, you must have a membership roll. Write the general secretary a card at once telling what your membership is to be counted at this year. If new members join during the year, you need not pay dues for them until the next year. If members drop out, you will be expected to pay their dues for the year in which they have been reported. Your dues, then, is based upon the number of members reported on the statistical blank in July.

MISSION STUDY PROJECTS!!! We present to the societies some projects in keeping with your mission study. JUNIORS! Juniors!! Miss Johanna Nielsen, our missionary home from South America, says that they would be very happy to receive pictures of Bible stories to use in their Sunday School and Vacation Church School. The teachers like to give the children pretty pictures when they have done their work well, and the children like to make scrap books. Won't you help them? You can by gathering your Sunday School leaflets and other things which have very nice Bible pictures. Begin your collection now, then in the spring we will inform you where to send them. It will not be necessary to mount them.

Seniors!! SENIORS! Miss Lyda Carter, our worker at Krypton, Ky., has told us of a girl in the mountains who has no one to help her to go to school. She has started this year on faith that God will supply her needs. She is in a very fine Christian mountain school where her expenses are \$10 a month. Since our study is home missions this year, would you like to make your benevolent work count toward this end? We shall plan a special offering in a few months to help make it possible for her to remain in school. Plan for it.

The NEW SISTERHOOD PINS are ready for you. They are as nearly like the others as it was possible to get. Find them listed with the literature.

WELCOME JUNIORS OF SPOKANE! We are glad to have you join with us in the service of Jesus Christ. We shall pray for you and ask you to pray with us. Though you may be far away, you are near in our hearts.

Sisterhood Goals for 1935-36

LOCAL GOALS

1. Twelve devotional meetings.
2. One public program.
3. Mission study with the use of approved text.
4. A prayer chairman to carry through a plan for prayer.
5. ½ members cover the assigned Bible Reading for the year—Genesis through Ruth and Job for Seniors; Mark and Acts for Juniors.
6. A stewardship reading course.
7. Membership project.
8. Annual cabinet meeting.
9. Benevolent work other than bandages.
10. Bandages sent to District Secretary.
11. Statistical report sent to District Secretary by August 10.
12. National dues sent to Financial Secretary in January and July.

13. Thank offering received in April and sent to the financial secretary by May 15.
14. Gift to Mission Home Fund sent by financial secretary by July 1.
15. District dues of 15c per member sent to the district secretary July 31.

JUNIOR GOALS

- 1, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13,

HONOR GOALS

1. A delegate to either District National Conference.
2. Thank offering boxes turned in ¾ of members.
3. Outlook in the homes of ½ members.

DISTRICT GOALS

1. One District meeting.
2. All societies sending statistical reports.
3. Two-thirds of societies banner.
4. Missionary project completed.

S. M. M. Useful Information

NATIONAL S. M. M. OFFICERS

Honorary Patroness—Mrs. G. T. Ronk, Lanark, Illinois.

National Patroness—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Pa.

President—Miss Dorothy Whitted, 1033 E. Main St., Louisville, Ohio.

Vice President — Miss Ella Kimmell, 5335 Large St., Philadelphia, Penna.

General Secretary—Miss Helen Garber, 235 E. 49th St., New York, N. Y.

Financial Secretary—Miss Mary Merrick, 1523 25th St., S. E., Washington, D. C.

Treasurer—Miss Louise Kimmel, 517 W. Main St., Berne, Indiana.

Literary Secretary—Mrs. D. A. C. Tee-ter, Rt. 5, care Donald V. Holloway, Rochester, Indiana.

DISTRICT ORGANIZATIONS

Southeastern

President—Virginia Brumbaugh, Roanoke, Virginia.

Secretary-Treasurer — Ruth Sensenbaugh, Rt. 1, Fairplay, Maryland.

Patroness—Mrs. H. W. Koontz, 105 Otterview Ave., Roanoke, Virginia.

Pennsylvania

Secretary - Treasurer — Miss Grace Spangler, Zullinger.

Patroness—Mrs. Chas. Provance, Ma-sontown.

Ohio

Secretary-Treasurer— Evelyn Fockler, 317 Belden Ave., S. E., Canton.

Patroness—Mrs. Samuel Adams, Pleasant Hill.

Indiana

Secretary-Treasurer — Allegra Richmond, 504 East Walnut St., N. Indianapolis.

Patroness—Mrs. J. R. Schutz, 503 College Ave., North Manchester.

Illioikota

Secretary-Treasurer — Dorothea Ra-
Lanark, Illinois.

Patroness — Mrs. E. M. Riddle, 1
Randolph St. Waterloo, Iowa.

Mid-West

Secretary - Treasurer — Helen R
Stump, Falls City, Nebraska.

Patroness—Mrs. Nona Wagner, Ch
St., Falls City, Nebraska.

Southern California

Secretary-Treasurer — Miss Bern
Brown, 270 E. 42nd St., Los Angeles.

Patroness— Mrs. W. E. McNeil, 5
Holmes Ave., Los Angeles.

Northwestern

Secretary-Treasurer— Miss Julia
ver, Harrah, Washington.

Patroness—Mrs. B. G. Jones, 907 Y
Ave., Spokane, Wash.

Send all monies for Sisterhood national dues

Thank offering
Mission Home Fund gift
to Miss Mary Merrick, 1523 25th St.
E., Washington, D. C.

Send your district dues and bandage
your district secretary as given above

Send all materials for the Sisterhood
department of the church paper to
Helen Garber, 235 E. 49th St.,
New York, N. Y.

The BRETHREN EVANGELIST

FOREIGN MISSIONARY NUMBER

A Negro's Song on His Coming



"There's a King and Captain high, Who'll be comin' by and by,
And He'll find me hoein' cotton when He comes;
You will hear His legions chargin' in the thunders of the sky,
And He'll find me hoein' cotton when He comes!

When He comes, when He comes,
All the dead will rise in answer to His drums,
While the fires of His encampment star the firmament on high,
And the heavens are rolled asunder, when He comes!

"There's a Man they thrust aside, Who was tortured till He died,
And He'll find me hoein' cotton when He comes;
He was hated and rejected, He was scourged and crucified,
But He'll find me hoein' cotton when He comes!

When He comes, when He comes,
He'll be ringed with saints and angels when He comes;
They'll be shoutin' out hosannas to the Man that men denied,
And I'll kneel among my cotton, when He comes!"

—Selected



Signs of the Times

By Alva J. McClain

CURING The Incurable

The trouble with all modernistic religious schemes for redeeming mankind is that they have never really diagnosed the desperate nature of his disease. If you find out what a man's views are as to sin, you can generally predict the rest of his theology. The Parisees had very superficial ideas of sin; hence thought they could actually keep the law of God and thus be saved. All defective schemes of salvation arise out of defective views of sin.

The prophet Jeremiah saw clearly into this gravely important matter when he said, "The heart is deceitful above all things, and desperately wicked" (17:9). In the Hebrew "desperately wicked" is one word, "anash." Five times in the Old Testament, and three times in the book of Jeremiah, this word is translated "incurable" (see Jer. 15:18, 30:12, 15). Why not so translate in Jer. 17:9? "The heart. . . . is incurable."

But if this be so, then man is doomed, some one may say. The answer is that man would be doomed were it not for the power of God. When Jeremiah speaks of man's disease as "incurable," he means from the standpoint of human remedy. But God is able to cure the incurable. Read Jeremiah 30:12, "Thus saith the Lord, Thy bruise is incurable." Yet in 17th verse the same Lord declares, "I will heal thee of thy wounds."

The Son of God repeated the dictum of Jeremiah when, to the Rich Young Ruler, who had low notions of sin and high notions of human nature, He said, "With men this is impossible, but with God all things are possible."

PAGAN Culture versus Christianity

Along this very line of thought I recall a paragraph written by Dr. Machen in his remarkable book "Christianity and Liberalism." He says:

"Paganism is optimistic with regard to unaided human nature, whereas Christianity is the religion of the broken heart. In saying that Christianity is the religion of the broken heart, we do not mean that Christianity ends with the broken heart; we do not mean that the characteristic attitude is a continual beating on the breast or a continual crying of, Woe to me. Nothing could be further from the fact. On the contrary, Christianity means that sin is faced once for all, and then is cast, by the Grace of God, forever into the depths of the sea.

"The trouble with the paganism of ancient Greece, as with the paganism of modern times, was not in the superstructure, which was glorious, but in the foundation, which was rotten. There

was always something to be covered up; the enthusiasm of the architect was maintained only by ignoring the disturbing fact of sin. In Christianity, on the other hand, nothing needs to be covered up. The fact of sin is resolutely faced once for all, and is removed by the Grace of God. But then, after sin has been removed by the Grace of God, the Christian can proceed to develop joyously every faculty that God has given him. Such is the higher Christian humanism—a humanism founded not upon human pride but upon divine Grace." (pages 65-66).

NO HELP From the Hills

From the standpoint of literary quality, there is scarcely anything in the English language more perfect than the 121st Psalm. Its measured cadence and rhythm marches like a solemn procession from earth up into eternity. It is no accident that this Psalm has become a literary treasure to all who read with understanding.

Yet beautiful as it is, the first verse contains a calamitous mistranslation: "I will lift up mine eyes unto the hills, from whence cometh my help." One needs only to be familiar with the rest of the Old Testament in English, not a Hebrew scholar, to feel there is something wrong here. "The hills" were the places where the pagan temples and altars were established. How strange that David would look for help from the hills.

Such an idea would flatly contradict Jeremiah 3:23, "Truly in vain is salvation hoped for from the hills." The American Revised Version almost repeats the words of the 121st Psalm, "Truly in vain is the help that is looked for from the hills." If the Bible teaches anything, it teaches from one end to the other that not in mere nature can man get the spiritual help he needs, but only in God.

We need not change a word in the first verse of Psalm 121, but only change the punctuation, to bring it into harmony with the rest of the Bible. Like this:

"I will lift up mine eyes unto the hills.

From whence cometh my help?

My help cometh from the Lord which made heaven and earth."

The first line is a soliloquy in which the writer suggests that he will look to the hills. Then he stops and asks the question, From whence cometh my help? Have the hills ever helped me? And the answer is, No, my help cometh from the God who made the hills. To the Bible writers God is in the world of nature. But they never get God confused with the world He has made.

There is, after all, no help for sinful man in a god who is merely another name for the world, in nature but not above it. Our Lord recognized this fact in the first petition of that great prayer which is so little understood. It is not "Our Father which art in nature," but "Our Father which art in heaven."

Unless God is "in heaven" as well in nature, or to speak philosophically unless God is transcendent as well immanent, it is merely a waste of time to pray.

GET A Lift With a Camel.

Not long ago two Yale scientists found that nicotine causes an activity of the adrenal glands which results in an increase of sugar in the bloodstream where it becomes available for work or whatever you want to do. The advertising department of the Reynolds Tobacco Company caught sight of the scientific announcement, and the slogan was born, "Get a lift with a Camel."

But another scientist got busy on a series of experiments, and wrote the findings in the American Journal of Hygiene. He agrees with the Yale experimenters that nicotine will give you "a lift." But he points out that you can get the same kind of a temporary "lift" by using morphine, cocaine, strychnine, carbon monoxide, ether, chloroform. Furthermore, if you want to increase your adrenal gland activity in other ways, you may do so by acquiring such diseases as diphtheria, tuberculosis, syphilis, typhoid fever and cancer.

These are some of the bed-fellows that the Camel advertisers have inadvertently crawled in with. It might be well for the company to hire a few scientists to check up on the advertising department after this.

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W. M. S. Editor, Mrs. F. C. Vanator

Sisterhood Editor, Helen Garber

Send all matter for publication to the Editor, except that articles intended for any one of the merged papers should be sent to the proper editor above named.

EDITORIAL

Are Homes Be Careless About This?

For many years we have contended for a generous amount of good reading in the home, especially for the presence of church paper and other denominational literature there. We are still of what conviction. There ought not to be any retrenching, either on the part of those who buy, or on the part of those who make, the church literature. Our watchword ought to be "forward" and not backward, and the church ought to make it possible that that should be the case. However, we do not propose to discuss that now, but merely to sound a word of warning against carelessness about church literature for our homes. And we do it by recalling to your attention the words of an outstanding Southern Baptist minister:

"The passing word needs to be said about our religious and denominational papers. Who can estimate their meaning to the home? The home may be ever so humble and far removed from the maddening crowd's ignoble strife, but the weekly visit of a noble religious paper, supplemented by the occasional visit of a good book, shapes the life and determines the destiny of that home.

"The picture of such a home passes before me now. Its inmates were poor and lived in a section where they must toil through all the seasons in order to provide a livelihood. But, though all thus had to toil, from the oldest to the youngest, though the home in which they lived was exceedingly humble, yet they held converse with the men and movements of the great, wide world. The parents turned every extra far into good literature for their children. They believed in Erasmus when he said, 'I buy books first; after that, if I have any money, I buy clothes.' They believed with a theological teacher who said to his class, 'Young gentlemen, shirts are necessary, but books are indispensable.' So into that home a choice book came as often as it could be afforded, and several of the great religious papers came every week. Those papers and books silently wrought their destiny-shaping power upon all that large family of children, and though far removed from the scenes of the world's great movements, yet they thus became vitally real to those children and entered into their lives. And when they went forth to the work and warfare of the world, all of which had been won to Christ and to joyfully walk in his blessed service of this day.

"Is this a mean or ordinary result? Nay, it is the sublimest thing possible in the history of an earthly home. And more than all things else, the literature provided out of a scanty allowance for those children, during the plastic years of their childhood and youth, shaped their characters and determined their destiny. Oh, how can parents and teachers and preachers be oblivious to this transcendently important matter of church literature? Carelessness here is worse than being foolish—it is wicked.

EDITORIAL REVIEW

THANKSGIVING OFFERING for Home Missions is near at hand. It is time to pray and to plan definitely for it. The future of the denomination depends much on the way we get back of the Home Mission Program. The extension of the church in the homeland is strategic and vital and deserves our most prayerful attention.

DR. I. D. BOWMAN writes from Sergeantsville, New Jersey where he is making his home during the winter with his son, Brother J. Milton Bowman, pastor of the Sergeantsville Church. Dr. Bowman's wife is ill and request is made for prayer in her behalf, that she may be recovered. Read Brother Bowman's request in another department of this paper.

BROTHER GEORGE H. JONES, in a personal communication to the editor, says his church work is going fine at the Second church of Johnstown, Pennsylvania, but he states that the men of his church are only working one or two days a week, so that the financing of the work is a big problem. The encouraging feature is that the church can go forward with faithfulness even though the men are compelled to suffer from unemployment. God works his good work within us even in days of difficulty if we let him.

DALLAS CENTER, IOWA, church set as its goal for Rally Day an attendance of 175 and we are informed that they went over the top with 180 present that Sunday morning. It was an all-day program they had arranged and at the noon hour 110 gathered for the basket dinner. The afternoon service was attended by over 100 and the evening service by 125. Brother W. R. Deeter is the pastor of this church. Revival will be held Nov. 24th to Dec. 8th, with the pastor doing the preaching.

A UNION SERVICE of the Church of the Brethren and the Brethren Church people from the various congregations in and nearby Ashland was held in the First Brethren Church in Ashland, on Sunday afternoon of Nov. 3rd, presided over by Dr. Martin Shively. There were 218 Brethren people present, representing eleven congregations and a fine spirit of fellowship was manifest. Words of welcome were spoken by Dean E. G. Mason, vice moderator of the entertaining church. Two sermons were preached during the service, one by Brother C. H. Deardorff, pastor of the Third Street Church of the Brethren in Ashland, and one by Brother Willis E. Ronk, pastor of the First Brethren church of Ashland. Both gave splendid addresses dealing with Brethren history, ideals and principles. The roll of the congregations was called, the delegations from each congregation standing to be counted, then each furnishing a special music or a reading as a contribution to the program. Following are the names of churches represented: Lincoln Heights (C. of B.), Fair Haven (B.), Richland (C. of B.), Ankenytown (B.), Mohican (C. of B.), Third Street, Ashland (C. of B.), Maple Grove (C. of B.), Mansfield (B.), Olive Creek (C. of B.), Dickey (C. of B.), and the First church of Ashland (B.). The response to the program was splendid and the selections rendered were very appropriate and spiritually inspiring. One interesting incident that was not anticipated by the program makers was the fraternizing of two of the oldest ministers. Elder A. L. Garber, oldest minister in the Ashland Brethren Church and Elder W. M. Dessenberg, oldest minister present of the Church of the Brethren and member of the Third Street church of Ashland, sat side by side during the services, and at a fitting time Elder Garber arose and felicitated Elder Dessenberg, who responded with a like fraternal spirit. It was good to see such expressions of brotherhood on the part of those whose memory takes them back to other days. The service was one of real fellowship, greatly enjoyed by all, and it was decided to have another such fraternal gathering next summer when the meeting can be held in the open air and when plans will be made on a larger scale.

FOREIGN MISSIONARY NUMBER

"THE HARVEST IS PLENTIEOUS"

Louis S. Bauman, Editor

Long Beach, California

EDITORIALS

IT IS A WONDROUS THING

By Martha Snell Nicholson, Wilmington, Calif.

*It is a solemn thought;—
I, who am less than naught,
Was yet so loved by God
He cleansed me in the flood
Of His Son's precious blood.
It is a solemn thought!*

*It is a blessed word
I had from my dear Lord,
That I need never be
Afraid nor lost, for He
Will always walk with me.
It is a blessed word.*

*It is a promise true
That any work I do
For Him, He will reward
Whose face is ever toward
His own. Thus saith the Lord;
It is a promise true.*

*It is a wondrous thing
That some day I shall wing
My way thru shades of night,
And dwell in glorious light
Forever in His sight.
It is a wondrous thing!*

MRS. NICHOLSON'S POEMS

Again, we print (above) a hitherto unpublished poem by Mrs. Martha S. Nicholson. We owe a real debt to Mrs. Nicholson for allowing us to print so many of her original messages which have been a blessing and an inspiration to the saints all over the world. Her poems are appearing in magazines throughout Christendom. In a recent letter we received from Mrs. Nicholson, she says, "It is my story, and I will stick to it, that I would never have written any of these poems without your encouragement." Well, we think Mrs. Nicholson exaggerates our importance in connection with her work quite a bit. Nevertheless, if any encouragement of ours has ever helped her to write these messages, we shall feel that we have not lived in vain. Many of her messages will live in human hearts until the Lord Jesus comes.

A CALL TO PRAYER Elsewhere in this issue, we are giving our readers a portion of a letter recently received from Brother Floyd Taber, now on the eve of completing his medical course, preparatory to going to our African field as a medical missionary. And, our Lord knows how greatly he may be needed there. Brother Taber's letter tells its own story. We need not say more. But we are calling upon all who know how to lay hold upon God in believing prayer, to make request that the French government will look with favor upon giving Bro. Taber the right to practice in French Equatorial Africa. Brother Taber is not going to Africa to practice for monetary return. He is going there on an errand of love and mercy, as an ambassador of the Lord God of hosts. His expenses are to be paid by our Church here in America. We trust that the French government will consider this situation. We are not responsible for the decisions of our own government. They certainly have not always been decisions that were motivated by unselfish ideas. We can only ask all those interested in our work to lay hold on God. We trust that another "Seigneur de Brazzaville" will prove to be unnecessary.

BOOST FOR THE THANKSGIVING OFFERING

No true friend of our Foreign Mission work will fail to give a boost to boost for our coming Thanksgiving Offering for Home Missions. The Master said, "The field is in the world!" Again, just as He was about to start for glory, using a return trip ticket, He gave the divine order for the gathering out of "a people for His name." "Begin at Jerusalem," He said, "and then go out into Judaea, and on over into Samaria, and then on and on to the uttermost parts of the earth." See Acts 1:8. Notice that Jerusalem (honor) is made the basis for all the work to follow. Twenty-four years ago, a Home Mission Board, with many Brethren folks gave to Home Missions, started a church in California. Saying nothing about what that Church has done along other lines, it has contributed considerably more than \$100,000.00 to Foreign Missions alone. More and stronger missions at home mean more and stronger missions in foreign lands. In a very real sense, a gift to Home Missions

a gift to Foreign Missions. The work is **one**. Brethren, get back on this coming Thanksgiving Day Offering, and make it the best in the history of The Brethren Church!

THAT Do not fail to read the letter
CHARCOAL BILL from Mrs. Sickel, to which the editor has given the heading:

A Trip With the Sickels to the Miracles of Grace
Hernando. Surely, the power of the old-fashioned Gospel of the grace of God is being felt in Argentina. And, apparently, the business of being a Christian means more down there than it does here in North America where the leaven of Modernism is doing its deadly work. Note that one paragraph:

"Nothing in their lives (the saints at Hernando) must reflect upon the Gospel. Recently two members made a hurried trip to Tancacha to get the pastor to come back to Hernando with them. What was so urgent? **They had discovered one of the Brethren was not paying his charcoal bill!**" Imagine what would happen if all the members of the churches in North America would get a case of genuine Christian religion like that! Wouldn't a lot of pastors have to travel "**back to Hernando!**" We venture to say that enough money suddenly would be put into circulation through the paying of "charcoal bills" to send the nation on its way to a complete recovery from the depression! Come on, now, you prosessed Christians of America—**What about your charcoal bills?** Our missionaries in Africa relate similar experiences. Really, do not these converted pagans, that some have said are "not worth saving"—put many of us in "Christian America" to shame?

MORE GOSPEL It is with regret that we feel
FOR TODAY for more reasons than one, that we should again call attention to an "editorial" that we have just read in that usually fine church magazine, though it dates back to the issue of July 27, 1935. As a matter of fact the "**Gospel For Today**" offered the readers of this editorial, is no gospel at all. The only gospel (i. e., good news) sinful man ever can know is the gospel that was epitomized by the Apostle Paul in the following words:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8-10).

If those words mean anything, they mean that salvation is "not of works;" and, therefore comes it through any personal merit of our own. It is merely "the gift of God," which it would not be if we worked for it, or if it should come as a reward for

personal merit. But, never forget, that when once that gift is ours "by grace through faith," there follows an inevitable result—**we walk in good works.** Good works is no more a part of salvation than a buggy is a part of a horse. But good works are always hitched to salvation, unless the hands and feet of the man "saved by grace through faith" are nailed unmoveably to a beam. If they are so nailed, thank God then for the salvation that saves alone by grace-through-faith.

Our esteemed contemporary says:

"We have little patience with the doctrine that you should be right with God first and then . . . You can not get right with God if you are wrong with your fellow man. The two relationships depend upon each other, and in the matter of righting them there is no chronological first about it. They go together or they do not go at all."

In that statement is the germ of all that Modernism implies. It should be challenged by every true defender of the faith. Unless we know not the meaning of words, as well as the records of Biblical experience, **man's first duty is to right himself with God**; and, then, as **the sure result of being right with God**, man goes forth to right himself with his fellow man. The two relationships DO NOT "depend upon each other." A man's salvation does not depend upon his getting right with his fellow man. It depends wholly and altogether upon his getting right with God—upon his being "**born again.**" Once "born again"—salvation wrought and finished—then the man is one "**created in Christ Jesus unto good works.**" The two things are not the same. Getting right with God brings salvation. Getting right with man brings eternal rewards. **Salvation** is not a reward. We repeat,—a man's salvation does not depend upon his getting right with his fellow man. But a man's getting right with his fellow man does depend upon his getting right with God. We doubt if ever any man was altogether right with his fellow men who was not **first** right with God.

The superficial mind may assert the difference is only the difference between tweedle-dee and tweedledum. That matters not. The difference is the difference between a **certain** salvation wrought wholly and alone by God through our Lord Jesus Christ; and, an **uncertain** salvation wrought in part by God and in part by myself. With a salvation depending in part upon ourselves, we would ever be haunted by a dread—a fear. We join with the Apostle Paul in saying, "**We . . . rejoice in Christ Jesus, and have no confidence in the flesh**" (Phils. 3:3).

Yes, brother, it may be true that you "have little patience with the doctrine" that does not give man much chance for boasting of his own personal merit; but, we still feel that sinful men "should be right

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?



Drawing by Raymond F. Burch, Long Beach, Calif.

"THE MADMAN OF EUROPE"

When one contemplates the situation now existing in Europe, where, at the present moment, one man is pitting his wits against more than fifty nations of earth, and, seemingly is outwitting them all, we are made to wonder. Apparently, when the time comes to bargain, Mussolini, the Roman dictator, will have already annexed a kingdom to his realm for bargaining purposes. Will the stupendous events of the hour throw this "man of mystery" "up out of the sea" (Rev. 13:1), and make him the predestined "man of sin" (II Thess. 2:3)—the sword of Jehovah to punish the nations for having counted Christ out of their counsels? One thing sure, IF the coming of Christ is as near at hand as tens of thousands of devout souls believe it to be, the Antichrist somewhere walks the earth. For, he is to be revealed to the world as soon as the "one that restraineth now" is "taken out of the way" (II Thess. 2:7). The Church of Jesus Christ, which is "the salt of the earth" (Matt. 5:13), and the only "one that restraineth" the wickedness of men today, is going to be suddenly "caught up in the clouds to meet the Lord in the air" (I Thess. 4:17). Then shall the God of heaven give over the nations into the hands of "the beast" for their days of sorrow. No one can say before the translation of the saints that **this** man or **that** is the Nebuchadnezzaranian ruler that God is to use as His sword at the close of this age. But, in the light of a close study of the sure Word of prophecy, this "madman of Europe"

becomes interesting. Thousands of devout souls have wondered whether this is the Roman prince that is to be at the head of the revived empire of the Caesars, before it is crushed under the falling of the Stone (Dan. 2:44, 45).

Arno C. Gaebelein, Editor of "Our Hope" (New York), said several years ago: "The most outstanding figure in Europe today is Benito Mussolini, the Italian dictator. Millions upon millions . . . look upon him as their man, the superman, for whom the world has been waiting . . . There can be no question but Mussolini is the nearest fulfillment of the little horn in Daniel, Chapter VII, the age has ever seen. We do not say that he is the head of the coming Roman Empire, but he bears certain marks which make the case intensely interesting."

D. M. Panton, B. A., Editor of "The Dawn" (London), one of the greatest students of the prophetic Word in the world today, also said: "Mussolini is either a remarkable understudy of the Seventh Emperor yet to come, or he is the man; and while probability points to his being an understudy, the fact thrills to the soul that we cannot exclude the possibility of his being no less a person than the Seventh Emperor. For in either case, Mussolini is correctly acting the part in its initial stages."

For the one who has made a close study of the characteristics of this big-mouthed modern Caesar the following Scriptural characteristics of the coming Antichrist are at least interesting to note. The Antichrist will be a "lawless one" (II Thess. 2:2 R. V.); a worshipper of the sword, or, "the god of forces" (Dan. 11:38); "that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows" (Dan. 7:20); dictator (Rev. 13:16, 17) who "shall do according to his will" (Dan. 11:36); in the beginning of his career, friendly to the Jews (Dan. 9:27); setting up a great image of himself (Rev. 13:14), which, at the opportune moment will be an "abomination" (Matt. 24:15) which men will be compelled to worship (Rev. 13:15); resurrecting the Roman Empire (Dan. 7:23-25) in its final form of a league of "ten kings with himself at the head (Rev. 17:12, 13); conquering "the king of the south," placing the Libyans and Ethiopians "at his steps," and making "the precious things of Egypt" his own (Dan. 11:40-43); and, overthrowing Russia, "king of the north," his bitterest foe (Dan. 11:40, 44). Whether Mussolini may finally prove himself to be the devouring "beast" that is to come, or whether he is but the precursor of the "beast," thank God for the assurance that we have that when he does arrive, we shall be "caught up above the clouds of this world's woe. And, in due time, the Stone will fall on the kingdom of the "beast" and grind it to powder. Then shall "the Sun of righteousness arise with healing in His wings" (Mal. 4:2), and "sorrow and sighing shall flee away" (Isa. 35:10). Come, Lord Jesus, come!

"As Little Children"

By Florence N. Gribble, M. D.,
Yaloke, French Equatorial Africa

The missionary was in the village of Ndende. More than two years ago she had passed enroute from Yambouroer, announcing her arrival on the return trip for a meeting at ten o'clock. It was now nearly eleven. The service was drawing to a close.

A little child came wandering up to the front of the tiny chapel during the closing exercises. The missionary put out her hand. The baby paused. She put out both hands. The baby advanced, slowly but steadily. The

song continued. The baby was in the missionary's arms, on her lap. The missionary asked the evangelist for his "mbeti ji" — monthly record. He passed it over. The song closed.

It was baby's turn now. Unable to read, this tiny one, yet he is in a village where he sees others

reading, hears others singing. Tapping the "mbeti" with his tiny finger, he commenced to sing one of those musical, wordless songs which toddlers love to produce. The audience was so much amused and interested in the tiny child who could produce music even from the sordid "mbeti ji" that it was difficult for the evangelist to unite their attention for the closing prayer.

All Christians had been asked to remain after the service for a special heart to heart talk. The Lord had graciously provided the text. The sermon commenced with a series of questions. What's the baby's name?" The missionary glanced down at the dirty, naked baby, sitting on her Sunday dress; but, in view of the text he was furnishing, this seemed of small importance. "Ouazele," came the response in an admiring chorus, among which might have been distinguished the proud, quivering treble of the baby's mother. "Is he afraid?" "No!" proudly. "Will I throw him away?" "No!" clamorously, "you

could not! You received him! Surely you love him!" The baby had resumed his little song without words. "Can we understand him?" "No!" "Who does understand him?" "Our Father in heaven," reverently. "Does he give joy to the Father's heart?" "Yes!" "Why did he come to me?" "Because he had faith in you," said some one with sudden enlightenment.

Then followed a little sermon on the love which casts out fear, on the assurance we may have that

God will receive all who come to Him, and never, never, cast them away; on the loving understanding of the Father's heart; on the possibility of our sincere worship and service bringing joy to the infinitely tender One; on the need of faith that we might not only approach Him, but cling the



"AS LITTLE CHILDREN!"


Children of Kare Tribe, living within one mile of Bassai

more tenderly to Him. The baby had locked his little arms in mine and was smiling serenely and rapturously into my face.

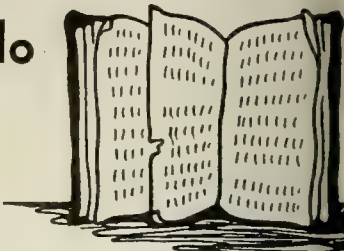
It was hard to close the little after-meeting. We went on and on, unfolding to them the love of God, and how He loves to have us come "as little children." The baby clung on. It was impossible to close the meeting formally. At last with sudden inspiration, the missionary arose with the child on her arm. "Shall we go to the car?" she said. "Yes," said the chorus of women and children, the faint scattering of men adding their approval. The missionary's chauffeur was awaiting her.

The sturdy toddler was a little heavy in her arms, and it was quite a walk from the chapel to the road. "Andre," she said, "try to get Ouazele to come to you." Ouazele obligingly complied, and Andre carried him out to the car. The missionary mounted,

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Miracles of Grace in Hernando



A Trip with the Sickels

By Mrs. Clarence L. Sickel

Greetings to you from under the Southern Cross! Will you travel with me for a short while over the plains of Argentina? I will take you to visit one of our newest stations—**Hernando**. The road is rough and deep with dust, but we are so accustomed to this kind of traveling that we do not mind as we bump along in our little Ford. The wind has come up with the sun as usual, and the air is so filled with dust today that we can scarcely see ahead of us. It is well for us all that Mr. Sickel has developed a sort of second sight for driving and seems to know that the bumps are just ahead even before he sees them. In this way we ride with only minimum discomfort, even when traveling at a fairly good rate of speed.

As we travel along, with the wind and dust increasing, we speculate as to how many will be able to come out in such a day for the morning meeting. We decide that we cannot expect many, even in Hernando—that the folks from the country, and the mothers with little children, at least, will be unable to be there. But when we arrive we find five sulkies tied at the entrance. Some, at least, have not minded a ride, in an open sulky, for several miles, even in a bad dust storm, if only they get to hear some of the Gospel. As our arrival is announced, people begin pouring out of the hall, all eager to grasp our hands and to tell us how happy they are that we have come.

When all are seated again, we calculate that there are about seventy people, eager to hear more of the Word. Not one but who had to walk for blocks through wind and dust so thick as to be unable to see more than a few steps ahead, or ride for long distances in an open sulky. After the morning service, everyone lingers, loath to leave, anxious to hear more of the Word. After dinner, for which several poor, but hospitable homes are open to us, we spend the afternoon in visiting in the homes of these dear 'babes in the Lord.'

Juan Scandolera, a native **curadero** before his conversion, was once able to make a good living, without effort on his part, from his quack healing. When he accepted the Lord he gave up all of that and this winter has been out working in the cornfields. He now spends his time, "colportoring" among the farms. The fact that he has so entirely given up his former life of deception is a marvel to the people of Hernando. Why give up that which was such easy money?

With his conversion has come a complete change of heart, and a change in his face. His wife, at first so rebellious, is also a believer. She is a native of Argentina, and her home and her person have undergone a radical change. Once so untidy, her home is now a different place. The old mother's heart is so full of joy that she hardly knows how to express herself. Words in broken Spanish and Italian tumble over one another as she tries to express her gratitude for the Gospel having been brought to her. At one time she did not know what it was to lie down and sleep in peace, nor to awaken in the morning without fear. But now her nights and her days are filled with a new peace and joy, and she cries: "Praise His Name, forever!"

From here we go to Antonio Scandolera, the converted drunkard. His home is neat and clean. He, too, spends all of his time that is not needed in his garden to "colportoring" and personal work. The last thing he does before leaving his home for this work is to look his little house over to see that all is in order as he considers the home of a Christian should be, then kneeling in prayer for guidance, he goes out for definite work for the Lord. The entire town knows him, and is ready and anxious to know what it is that has made the change in his life. His former friend, the saloon keeper, has now refused him entrance for he fears that more of his good clients may disappear. Antonio spends hours with his Bible and can quote whole chapters from memory. With noble furnishings with which to fill the heart and mind, banishing the tawdry trappings and muck of other years. It is an inspiration to watch his face as he repeats the Word or testifies to God's saving Grace in his life.

Our next visit is to the home of the Peyrassos. She is an invalid, but her husband, who never misses a meeting, listens for both, and carries the message to her. Neither weather nor distance hinder him. He is lamenting the fact that it does not rain and set some of the dust so that he can go to Tancacha on his bicycle more frequently for the meetings there. Last year, when there was so much rain, he could not be kept at home from the meetings. He did not have rubbers, so putting his shoes under his arm, he waded through the streets and when he reached the hall, put on his shoes again. When the heart is hungry for the Word, there are no obstacles that cannot be surmounted.

Sr. Terra is another believer that we visit, happy of face and heart. He tells us that, for the first time in his life, he finds himself a part of a family. He, who has never known the love of father or mother, for who, so far as he knows, has no living relatives, is full of joy in being part of the family of the Lord. The fellowship with the brethren has a special joy to him.

We will find that the Ferrera's have a very poor native Argentine home, but both husband and wife now the Lord. An invalid sister gave her testimony months ago and wished to be baptized. Only recently was she able to come to Tancacha for baptism; and, then, had to be lifted on and off the truck in which she came. She, too, rejoices in the Lord's power to save. In this home we are reminded again of the work of dear Brother Humbert of Tancacha, who is now with the Lord. Hernando was laid upon his heart and he, himself, went there with gospels and tracts, paying the carfare of another believer to accompany him. Among those with whom he first talked about the Gospel was this same Sr. Ferrera. He did not immediately accept the Lord, but two years later, after Bro. Humbert had died, he came to Tancacha and called upon the pastor, telling of the visit of a colporteur from Tancacha who had promised to pray for him. When Mrs. Humbert looked over her husband's prayer list she found Sr. Ferrera's name. He was among the first to take a definite stand when the Coach and tent went into Hernando.

Don Luis, another converted drunkard, has been through hardships and bitterness. He has tasted of the very dregs of sin. His wife left him for another man and for months he sought to kill them, giving himself up entirely to sin. Now that the Lord has him, he is another living testimony to the power of the Gospel.

The Pereyra's are with us for the Sunday meeting but they no longer live in Hernando, having moved to Dalmacio Valles. He has recently been baptized and she is only waiting the opportunity. Sr. Pereyra considers that the Lord has indeed been blessing suffering with his family. Their story is an interesting one. His mother had been in the insane asylum, not because of insanity, but what seemed to be demon possession. He and his brothers finally came to Juan Scandolera to see if he could cure her. It was just the time that Juan was observing the power of the Gospel on the life of his brother, Antonio, and he said to these people: "Look at my brother! He has been marvelously cured. The Gospel has done for him, what I have tried for years to do with my magic. Better take your mother to the evangelical pastor in Tancacha." They did so, going to Olivas to get her from the asylum and then making the long trip from there to Tancacha. They went to the church and called for the pastor. The mother,

at first, refused to get down, saying that she knew where they had brought her. Finally she did go into the church, but when the pastor began to talk about the Bible she said, "**This door is closed! Go to some who will listen! I tell you, I have closed this door!**" When they continued to talk about the Bible, she said: "Keep on talking if you will, but don't think I am listening to you!" It was useless, so far as the mother was concerned. We learn, that as a girl, she had been for several years at Colegio Norte Americano in Rosario, where our girls have the privilege of attending. There, no doubt, she had made her decision, and had, as she said, "closed the door" definitely and for all time. But the seed sown that day in the hearts of her children has brought forth fruit. Three of them have become much interested, and, one has already taken the step of baptism. His home in Dalmacio Valles is open to the preaching of the Gospel. And before the Coach season closes this year, we hope to have a preaching place established there.

Time does not permit us to linger with the Hernando brethren, though we would stay longer. There are many more that we might visit to whose testimony of God's saving grace in their lives we might listen. It is with us as with all who visit here—we cannot but love those dear ones, so on fire for God and the cause of the Gospel. Their one purpose is to bring friends and relatives to the Lord. One from this little band, made a trip this month, with horse and wagon, 45 miles to Cabrera. He worked so effectively among his relatives that a letter from the pastor there, last week, reported twenty new faces in the meetings, all relatives of Giubergia. Nothing in their lives must reflect upon the Gospel. Recently two members made a hurried trip to Tancacha to get the pastor to come back to Hernando with them. What was so urgent? **They had discovered that one of the brethren was not paying his charcoal bill!** They could not endure that anything in any of their lives be a stumbling block to the Gospel cause.

It is not easy in these countries where the cross is everywhere in evidence to follow the one who was crucified for our sins, but it is possible as so many lives testify. **His Grace is still abundant!**

"More Gospel for Today"

(Continued from page 5)

with God first and then.....!" And man! Right there in that dash you made, you can stack heaven-high all the righteousness that counts with God! Otherwhere, "All our righteousnesses are as filthy rags." True, God's great plan of salvation excludes any possibility of our boasting, but it gives us a salvation that rests upon a sure foundation—the finished work of Jesus Christ!

Strange Names in Argentina

By Miss Loraine Sickel, Rosario, Argentina

Sometimes we would like to know what certain names mean. Almost every name in Spanish has a special meaning.

Some of the Argentines have names which, when translated into English, sound very funny; for instance, Mr. Sunday Queen; Mr. Mud-Wall or Mr. Angel Saint. Some boys are named Cherub and Angel—Angel being a very common name. We have a boy in the Rio Cuarto Sunday school whose cognomen is **Angel Cake!**

Usually mothers in this country consult the Calendar for their baby's name. They name it according to the saint whose name is given for that particular day. One woman told my mother that she did it because it was so much less trouble. Others do it because they believe that their children will have the special protection of that saint. We know of one mother who didn't want to even bother to look at the calendar. She began by naming her children, **Primero, Segundo and Tercero!** (First, Second, Third).

I went once with mother to visit a new baby here in Rosario. While we were there the neighbor came. She asked what the baby's name was, and, when told that it was Ruth, she looked frightened and said: "Don't you have an **almanque?** That can't be the name for the baby!" When told that they didn't have an almanac, she said: "I'll go to the grocery store and ask for one, and look up the baby's name!" She could hardly understand, when the mother didn't want her to do it.

Some girls have to have what seem very ugly names, like, Ascension, Salvation, Encarnation, Passover, Pious, Innocency, Simplicity, etc. There are many Marys. Mary is the favorite name. I think almost half of the girls in the Argentine must have Mary tacked on to their name somewhere.

When we hear some boys being called Je'sus (Jesus) and Salvador (Saviour) it makes one feel

badly. Some names do not mean much. But the name Jesus means everything to us; and there is only One who has the right to that name,—Our Lord. Saint Paul says, "Wherefore God has also highly exalted Him and given Him a name which is above every name; that in the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

"Neither is there salvation in any other for there is none other name under heaven given among men whereby we must be saved."

Will you pray that many in Argentina may come to know that Name and love Him, whom we know is life Eternal?



MISSSES LORAINNE AND MIRIAM SICKEL

My Friends

By Miss Miriam Sickel, Rosario, Argentina

I wonder if some of you are not pitying the missionaries' children, thinking that their life must be very sad, that

they cannot have friends and good times as do the boys and girls in the States; and, that we just long to get back to the North again? But that is not the case with me. I love Argentina; and, if it were not that I have a very dear grandmother and grandfather and some aunts and uncles up there, and that I want the opportunity to study and see my friends up there, I really wouldn't care whether I ever left Argentina or not. I have good friends, and I think as good times as any girl could care to have.

I consider that I have the advantage over some girls, for my friends are of many nationalities. When I was just a baby, and up until the time that we left Huinca Renanco, my very best friend was a young man of German parentage. We had fine times together. Now, he has a little girl of his own with whom to play. He is Ricardo Wagner, the husband of the former Miss Larson. Here at the North Ar-

ican School I have many friends; but, my special friend is an Italian girl.

Mother thinks that I am lucky in that there are several girls just my age in the church at Rio Cuarto. We had such good times last summer, working together in the D. V. B. S.; in our Sunday School Class; going to the river for bathing; going horse back riding, or, for long walks. Two of these girls are French-Swiss; two others are Swiss-English; one is Dutch; and, one is Japanese-English. The one I love best is the little Japanese girl. We seem to be just suited to one another.

Another good friend of mine is Reuben Reina, whose father is pastor at Tancacha. Mother thinks that I am just tom-boy enough and Reuben is just girlish enough that we get along fine together. Whenever the families of the pastors get together, which isn't often, Reuben and I have the best of good times.

And I mustn't forget to mention another good friend of mine during all these years since we left California—my books! There isn't anything that I like quite so well as to read. Good friends from home have sent books and mother and daddy have bought others. Here at the Colegio Norte Americano I have access to a large library. I think that good books are the best of friends.

Then there is the best best Friend of all friends. I, too, have learned to know and to love Him. I hope to be able to help others, above all to know this Friend of mine!

"As Little Children"

(Continued from page 7)

and took Ouazele, nothing daunted in her arms. The women looked on for a second in breathless consternation. "Who is Ouazele's mother?" She stepped forward, and the child was handed to her.

The chauffeur was about to start but the missionary said: "Wait! Ouazele loves me!" she said to the wondering women; "He would have gone with me, but it is not best to take him now. Some day I will come to see him. Some other day, when he is old enough to go to school, we hope to come and get him to live with us at the Mission. So, you love Jesus. But it is not best in His loving thought, to take you with Him now to Heaven. Some day, how soon we know not, He will come to get you, and take you with Him to His Heavenly home. Hope on, trust on, love on, and each of you teach as many others as you can to trust Jesus as simply as Ouazele trusted me today!"

The women are hard to reach. So often they are thoughtless and indifferent toward the preachers most earnest and best prepared. But the gracious Lord Himself had interposed today, and focused their attention on Himself through the medium of a little child. Pray for the many in Africa's darkness.

THE WEAVER

Then I shall know even as I am known"—I Cor. 13:12

My life is but a weaving
Between my Lord and me,
I cannot choose the colors
He worketh steadily.

Oft times He weaveth sorrow
And I in foolish pride
Forget He sees the upper
And I, the underside.

Not till the loom is silent
And the shuttles cease to fly
Shall God unroll the canvas
And explain the reason why.

The dark threads are as needful
In the Weaver's skillful hand
As the threads of gold and silver
In the pattern he has planned.

THE HIGHER SANCTIONS

Whatever the fate of the League of Nations program there are higher sanctions which boastful conquerors defy in vain.

Alexander dreamed of universal empire. He would chain the hapless named monarchs of Syria to his chariot. At 33 he lamented that there were no more worlds to conquer and tried to drown his grief in dissipation. Instead, he drowned himself.

Julius Caesar, spindling priest in a heathen temple at 39, forsook his vows and crossed the Rubicon. The Mussolini of his day, he boasted: "I came, I saw, I conquered!" He died at the hand of an assassin and his royal lineage ended in the Dark Ages.

Philip of Spain, gluttoned with stolen gold from the Aztecs of the New World, strode swashbuckling over Europe. The inhabitants of one little island off the northwest coast cowered unconquered. Philip built an armada and set sail. But a storm wrecked the vessels and their huge hulks were strewn along the coast of England.

Napoleon swept Northern Africa, Europe and part of Asia with his victorious armies. But on the third morning of Waterloo a thunderstorm drenched the field, and the little corporal could not deploy his artillery till almost noon. He had boasted that God is on the side with the heaviest guns—but he was defeated by little raindrops and died in exile.

The German Emperor dreamed for years of "Der Tag" of conquest. When it came, he got as far as the Marne in France. Then the floods came and islanded him. He is digging the grave of his ambitions today at Doorn.

The mightiest of earth's braggart saber-rattlers are puny before the higher sanctions.

—Editorial, Los Angeles Times.

A PERSONAL MESSAGE

To All Our Friends

Rev. & Mrs. Floyd W. Taber
Paris, France

October, 7, 1935.

Were ever friends so faithful as you have been in standing back of us during all our stay in Paris, even though prolonged far beyond what was expected when we came? And was ever friendship so poorly requited? It has been two long years since we sent any word to most of you, and even then only a mimeographed letter. And now, as our stay draws to a close, the least we could do to show our appreciation would be to write each of you a nice, friendly, personal letter—just the kind we receive from you, that so often warm and cheer our hearts. We long to send each of you a special, individual message. But, alas—

I finished the last year of medical school in June; still have three clinical (hospital) exams to pass in November and December; but the big job ahead (on which I have been working since June) is writing the thesis. Just as soon as I can finish that, I will receive the coveted diploma, and we will be able to leave here. The Mission Board has authorized us to come home for a visit before going to the Field. So our desire to write to you personally is conquered by our stronger desire to see you face to face; for everything I do outside of working on the thesis makes it just that much longer before we can be on our way toward America, and home and you. If there are no interruptions or unforeseen difficulties, we should be able to leave here by March or April.

You have probably heard of the new law which limits the right to practice medicine on French territory to French citizens; so even after getting the French State Diploma I will not have the right to practice in Oubangui-Chari without being naturalized. We do not yet understand just how the Lord is working in all this, but we know it is a part of His Perfect Plan. He has done impossible things for us so often that this seems like just another chance for Him to work. And if for a moment it did seem like a cloud in the sky, it was immediately dissipated when we learned that the Long Beach Church had set aside a day of special prayer about the situation, and that prayers were going up from all over the Brotherhood. God cannot let such a volume of prayer be lost. He will answer. How? By giving the permission for me to open a hospital in Africa? I do not know. But if not, it will be something better.

One recent illustration of the ways of our wonder-working God concerns the closing of the Travelers' Bank of Paris, where we had the account for all

money sent to our missionaries in Africa. A cable stopped payment on some checks recently deposited, so we did not lose a cent. But if I had deposited the checks one day sooner, they would have caught an earlier boat, and the cable would have been too late.

Another example came in my therapeutics exam. We had all been ill before the written exam, and I was still not feeling well at the time, and wrote a very poor paper. But I hoped to bring up the average at the oral exam, when I had time to be better prepared. When I got to school the day of the oral, and saw the lists posted, I realized there was no possible chance of passing, because I was to be questioned by a professor who asks exclusively French mineral springs; and I had never studied the question as I should, because I felt it would be of no use to me in the center of Africa. So I knew there was no hope. Then came the miracle. When he came to my name on the list, he announced I had a good enough grade on the written to be dispensed from taking the oral!

During the winter we all took turns with the grippe. Ada had a stretch of chronic bronchitis; Marguerite had high fever several times with sore throat and intestinal spells; Charles had double suppurated otitis, and then in July had his tonsils and adenoids removed; and shortly after that the children both spent six weeks with the whooping cough. They are through coughing now, and have begun to pick up strength, weight and appetite.

Ada took lessons this winter preparing the exams for the French school teachers' certificate (*Brevet Elémentaire*), but with all the sickness did not really have a chance. Only one out of seven of the French students succeeded, so it would be a miracle for a foreigner to get it—and in this case, for reasons of His own, the Lord did not see fit to work the miracle.

Charles is beginning second grade in school, and Marguerite is in kindergarten. They are of diametrically opposite dispositions. He is quiet, does well in school, and loves to read (of course in French). Likes nothing better than the big two-volume French dictionary. She on the contrary, is just bubbling over with mischief, and does not like to go to school; has a highly developed will power, or rather "won't power," and withal is so coquettish it is hard to keep a straight face in disciplining her; and even if we do succeed, she turns her punishment into play! Reasoning quietly with Charles has more effect

than giving a spanking to Marguerite.

Mr. Warren, Paris representative of the North Africa Mission, has been kind enough to allow me to substitute for him during his vacations, and to preach frequently during the rest of the year. This has been a source of blessing in giving a little spiritual activity to relieve the monotony of medical study and a foretaste of mission work to enable me to hope these long years in France may not be entirely fruitless.

We would ask your prayers for the work here among missionary students, as well as for the work carried on among Paris university students by another one of their missionaries who has been forced to leave Africa because of health. They plan a series of evangelistic meetings in November under the leadership of Mr. Wilder. There is a tremendous field in the University of Paris—over thirty thousand students, almost untouched by the Gospel.

All this summer I have been working at the hospital with an American medical student, Frank Vogel. For two weeks in September we had the privilege of having him in our home. His wife had just come back to New York to try to get a position teaching Latin, and we had both been working all summer, so we took the time for complete relaxation. Of course we had our forenoon work at the hospital, but we spent the afternoons doing whatever we felt like, usually reading and talking together, subjects as far removed from medicine as possible—sociology, economics, politics, art, music, poetry, literature, theology, and everything imaginable. He used to be head of the night force at the New York City Library, and has done more reading than seems possible for a person of his age. I had never even heard the names of his favorite authors! The strange thing is, in spite of the vastness of his field of reading and the littleness of mine, we seemed to agree about almost everything.

After supper we had Bible reading and prayer together, studying the Book of Romans. After that we would spend the evening with some French neighbors in music, conversation, games, etc. It was a most interesting and refreshing vacation, and will long be remembered.

And now, why must we leave this blessed experience, and go back to daily routine? After all, the only thing that counts permanently in life, the stuff of which life is really made, is the development of personality. And how better accomplish this highest goal of life than by fellowship and sharing with another personality? Then why leave what is real and permanent, and highest, to go back to hum-drum drudgery? Why? Is drudgery also a means for developing personality in the image of God? Were thirty years in the carpenter shop necessary to form the character even of the Son of God? A master every disciple undergo the same discipline? WHY? I know not, I only know, GOD'S WAY IS PERFECT.

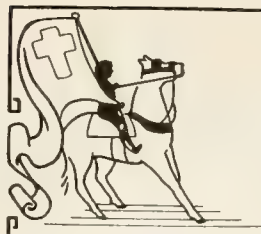
A CALL FOR PREVAILING PRAYER

(We quote below a portion of a letter recently received from Rev. Floyd W. Taber, Paris, France, who is soon to receive his medical degree. The situation that has arisen is here set forth, and at once constitutes a challenge to those who know how to lay hold on God in prevailing prayer.—Ed.)

"Since my last letter to you, the new French law concerning medical practice has been promulgated by the President and become effective. The only provision in it which leaves any possible loop-hole by which I might have the right to practice, is a clause which says that citizens of certain countries which allow French citizens to practice medicine in their territory, may practice on French territory in a number not exceeding the number of French doctors practicing on their national territory, and that to profit by this provision it is necessary to go through a lot of red tape and obtain a special decree of the French government for each individual case. The French consul here is at present seeing what can be done about it, but he informs me that in the past the French government has refused to apply this clause to American citizens on the grounds that certain of our States do not allow French doctors to practice. In case anything should come of this, well and good. But from the human standpoint, we cannot expect it. In case nothing comes of it, we would have our choice between alternatives—either I would become naturalized a French citizen and have the right to practice (afforded a delay of three years); or I would go to the Field without the right to practice, presuming on the tolerance of the French officials. The missionaries on the Field can tell you better than I can how much we should count on that tolerance. My impression is that I would be tolerated as long as I did not enter into competition with a French doctor, and that the Field is large enough so there would be no need for competition. But we could not definitely count on this, and notably not to the point of investing much money in special buildings and equipment. And naturalization? Personally, I would be willing in case the Board approves that plan. . . .

"It is easy to inveiglate against the French government because of this new law, but they are simply following our example. They are still more hospitable to foreigners than the U. S. A. As human beings, we have the right to protest against narrow nationalism wherever it shows its head, first of all in our own country; but as Americans, we have absolutely no right to 'jump on' the French. They have just as much right as we have to shut foreigners out of the profession. There is only one point on which we can criticize this new law—its retroactivity. I came here and asked what the conditions were for practicing medicine in the French colonies; you have spent a considerable

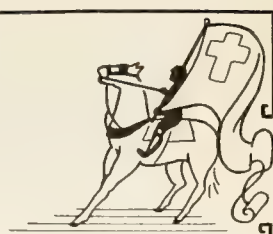
(Continued on page 15)



A Great Opportunity

By Rev. Clarence L. Sickel

Rio Cuarto, Argentina



These are busy days for your missionaries and workers here on this field under the Southern Cross. As rapidly as possible, the program formulated while Bro. Kimmell was with us, is being worked out. A number of the workers have been moved. Frederico Sotola, Sr., has been sent to the church in Laboulaye; Luis Siccardi to Cabrera; Adolfe Zeche has been brought to Rio Cuarto to be associated with us in the pastorate here; a new worker will be placed in charge of Huinca Renanco; Ricardo Wagner and wife are now in charge.

Our recent trip over the field with Bro. Kimmell has made us realize that we have only begun to touch the fringe of the need. There are numberless towns awaiting the entering in of those, who shall be able, through the wonderful message of God's redeeming grace, to relieve their darkness and reclaim the people of the Lord's own possession.

All along the way, as we traveled together for the happy six weeks that Bro. Kimmell was with us, we were reminded, "Great is His Faithfulness;" and, as we recalled how true it has been in the past, we were enabled the more to trust for the even larger ways in which it must and shall be proven in the days which are ahead.

We believe the conviction is from God that we must address ourselves to a wider and larger effort to bring the gospel to all of the towns of our district. We believe the Bible Coach and tent should be used to that end. We are looking to Him for more ample equipment and more workers that this evangelistic work may be carried on more efficiently. The Bible Coach has been brought from its winter home in Tancacha to Rio Cuarto, where it is being thoroughly cleaned, repainted, reshod and placed in condition for the summer's work. By the time you will be reading this, the Bible Coach will be on its way with the "Good News." This year, the workers are new and inexperienced, but are entirely consecrated to Him and His service, Who is the All-sufficient. The first trip is to be made into the towns where there is gospel work established to give help to the churches and pastors in each place.

During the past several weeks, special meetings have been held in all of the churches and have been of special blessing. Early in August we were in Huinca Renanco and Realico. The meetings were well attended, the interest good, and the Seed was sown. A splendid spirit is among the believers there.

Later in the month we were at Tancacha and Hernando. There the Lord is continuing to manifest His power in a special way. Souls are being added to the Church daily. The Catholic priests can do nothing to offset the testimony of many who have been lifted from the dregs of sin to a transformed life. The entire town of Hernando has its eyes upon several whom they know to have once been notorious characters, but now changed by the power of the gospel. The hall was filled to capacity night after night. To these hungry souls, who must be content with one meeting a week, it was a time of great feasting to be able to listen to the Word seven nights a week. And what a privilege it was to minister to them! The meetings in the two places closed with an all day union meeting at Tancacha.

The weather has been very cold; and, it almost seemed unwise to plan for such a meeting without accommodations to care for the people within doors. However, the Lord gave us a beautiful day of warmth and sunshine. The Hernando brethren crowded into autos and truck and came singing along the way for the 21 miles. After the morning sermon, we had dinner together out of doors. Following this, was the baptismal service, and then the Lord's Supper. In the evening the Hernando brethren left. Their hearts were light and so gave vent to their feelings in more singing. For some time after they left, their voices in song came back to us.

The testimonies of these new ones in the Lord are very precious. What to me was most impressive, was the face of Antonio Scandolero, the converted drunkard, as he repeated chapter after chapter of the Bible from memory. Surely the Lord has done a great work in this man, who after years of abuse of body and mind is able to memorize so much Scripture.

The week previous to our meeting in Tancacha, the priest had held a special 'novena' (nine days of meetings) for rain to be sent. The drouth here has continued over a period of six months. No rain came, but during the last days of our meeting there, rain fell. There were those who decided that the 'pastor evangelico' could do more with heaven than the 'padre'!

There are many open doors and open hearts in our district, even as in Hernando. The opportunities for advancement have never been greater than they now are. Under God we depend upon your prayers and co-operation to enable us to make the most of these great opportunities.

Gleanings From Missionary Epistles

C. F. Yoder, Almafuerte, Arg.—“Today (Sept. 27) it is raining a bit—the first time in eight months—and perhaps the farmers may yet be able to plant corn and peanuts, but the wheat crop is lost. . . . There has been a good deal of contagious disease here on account of the long drouth. Our daughter, Grace, has been ill six weeks with bronco-pneumonia, but is better now, and hopes to leave the hospital this week, but will need a month or two to recover complete health.”

Floyd Taber, Paris, France — “Received a letter from the American Consul General giving it as his opinion that it was useless to make further efforts to obtain the right to practice. I thought for a moment of cabling you at Winona to that effect; but in view of the fact that he had given no answer on the most important point under discussion, I felt this was not final, and wrote to him immediately again, and am waiting for his reply. The central point, and the one hope that remains, is a reciprocity agreement between France and the United States, providing that as many American doctors may practice in France as there are French doctors practicing in the States. As soon as there is a definite conclusion I will forward to you my correspondence with him.”

Elizabeth S. Tyson, Yaloke, Fr. Equa., Africa—“Here is some fun—If you could have seen the greeting my cook gave me, I fear that you will think that I need a watch dog. He was not here when I first arrived (back from furlough) but had gone to one of the villages, but the news got to him somehow and he must have run all the way home. I was sitting unpacking one of my boxes and he rushed in all excited and grabbed my head before I knew it and almost blew me off the stool. I was so surprised, it almost took my breath. You better not publish this for some would not understand.* Dr. Gribble was there and seemed to enjoy the commotion as much the Word and love it as we do. Faith will only come through reading the Word.”

* This was too good not to publish. But we will explain that, in Africa, when a native is glad to see you, he lets you know it by blowing in your ear.

—Editor.

as anybody. My ears should be free from ear wax for awhile! Well it was a happy reunion with the folks at Yaloke. I think I told you that Mr. Eckes got a Crosley Radio for me, an all wave six tube set and the first thing that we did when we arrived at the station here was to open the case and he (Mr. Hathaway) set it up and got the evening news from England and Belgium. The Crosley Company gave me the set. It is an eighty dollar outfit.”

Estella Myers, Bassai par Bozoum par Bangui, Fr. Equa. Africa—“Through all my suffering, He has been near. I have not rebelled, Bro. Bauman, but have been happy through it all. I felt sorry for the trouble it caused the missionaries, and want to pay them the best I can. I do not suppose I shall ride a bicycle again, but I can go to the

CLEAN HANDS

Once in my childhood days long gone and dead,
I watched a supper table being spread
By busy hands; and eagerly I said—
Wishing to help—“Please may I bring the bread?”
Gently, reprovingly, a kind voice said,
“Are your hands clean?”—
Abashed, I hung my head.

Oft, when I see the multitude, unfed,
And waiting hungry for the living bread,
My heart and hands are eager to be sped
To bring the manna that they may be fed
But One Voice says, e'en as a voice once said,
“Are your hands clean?”—

I only bow my head.—Mrs. Eddie Dunshine

villages with a push car to preach the Gospel. There are many things I can do, although I can not walk without pain. I find great joy in preaching to the unsaved at the dispensary every morning before I go to teach the lepers to read. I also have the older men and women to teach. This class is at four o'clock in the evening, four days a week. I want to go to the near villages to preach the Gospel as soon as the rains will permit. Bro. Bauman, God is answering prayer concerning the translations. This makes me so happy, that it is good medicine for my nerves. Only a few books of the New Testament remain now to translate, and Bro. Jobson wants to help. In fact all the missionaries are interested in doing some work along this line. . . . Just now I long to preach more and teach the Word since it is translated. The Scriptures were translated only that the natives might know

Curtis G. Morrill, Bekoro, Fr. Equa. Africa—“Brother Jobson and I drove up to the new station the middle of this week and spent two days there. We visited several of the chiefs nearby planted garden and trees, and left instructions for the native carpenter to finish the house. All of our freight had arrived from the coast, and as far as we know now, it is in excellent condition. The missionaries all arrived in good health too. The only illness encountered on the way was sea sickness by two members of the party. So far we have been taking our quinine regularly and have not had any fever. In fact, I believe both of us are feeling better than we did at home. As we drove in from the coast we passed hundreds of villages where the Gospel is not preached, probably never has been. The places and the people in Africa which the missionaries have been able to reach are a mere drop in the bucket. Of all the places that we have seen, there is none that impressed me as well as our Kabba people. We received a very cordial welcome and gifts of chickens from several chiefs. One of the old men who has retired as chief said that he had been waiting a long time for the man God to come to his people. I am the man who said that I had heard about Brother Gribble a long time ago, but no one had ever come to help people to teach them about God. We had about thirty men working for us the second day we went there. The average height was almost six feet. This is very unusual for Africa, as most of the men appear the size of boys. The Kabba are a big people and for the most part seem healthy and strong. They have a custom of removing the lower teeth which gives their language a lisp.

I suppose we will have to have our two lower front teeth removed before we will be able to talk correctly.”

Mr. and Mrs. J. H. Foster, Bouca, Fr. Equa., Africa—“You see by the above place that we are out among the chiefs. We are having a blessed time doing the work of the Lord. Here at Bouca, a new church has been organized. On Tuesday we baptized the first fruits of this place. There were 42 who have been attending the convert's classes and who were able to answer the fundamental teachings of the Gospel of our Lord Jesus correctly. They had been waiting for a long time. Our Bapt

neighbors used to have their worker here and he taught them for about a year. They surely were glad to become members of the earthly church, for they belonged to the Heavenly one for quite some time. Today, the Lord willing, we are going to have Love-Feast with them. The pastors surely miss a great deal at home in not having the privilege of working among these primitive people! My heart overflowed the other day as, one by one, they went down into the waters of baptism so reverently and quietly. There was no whispering, talking or noise of any kind. But they all felt that a great thing was being done, and all of them revered the God of Heaven. One of the things that was hard for us to ensure at home in the churches was the constant flow of talk during the services. I mean by the congregation—not the pastor! It is heavenly joy to see fathers and mothers come to the Lord and enter the waters of baptism together. Husbands and wives starting on the road of God together; establishing family altars in their homes, attending the services together and bringing up their children in the fear of the Lord. They bring of their little to the Lord as their tithes and in every way as far as they have light, they live sincere Christian lives. True, some fail, but many, after many failures, return and truly live for the Lord. Last Sunday at Bostanga Chapel the Christians gave 50 pesos in tithes. It surely was excellent for none of them earn one penny—or at least I should say—by working for the mission."

HOW THEY SAY IT IN ETHIOPIA

The strife between Italy and Ethiopia is presenting the world with a good many geographical names with which it is unacquainted. We are indebted to the National Geographic Society, in Washington, D. C., and to the permanent Committee on Geographical Names for Official Use, in London, for some help in speaking these names:

ADDIS ABABA—Ah-dis A-ba-ba, with all A's pronounced as in what, accent on first syllable in Addis and middle syllable in Ababa.

ADUWA—A-duwa, A's as in what, as in rule and accent on first syllable.

DJIBOUTI—Ji-bu-ti, accent on middle syllable, I's as in it, U as in cure.

ERITERA—E-ri-tre-a, accent on next to last syllable, first E as in get, I like in Ea of eat, second E like the I of if, final A as in all.

OGADEN—Oga-den, accent on first syllable, O as in not, A as in all, E as in get.

ASMARA—As-mar-a, accent on middle syllable, first A as in fast, second as in artistic, third A as in all.

HARAR—Hur-rar, accent on first syllable, U as in burn, A as in artistic.

ASSAB—Accent on last syllable, first as in fast, second A as in what.

A CALL FOR PRAYER

(Continued from page 13)

sum of money in order that I should meet all those conditions; in 1933 the French Parliament passed a law taking away the right of any new foreigner students to practice in French territory, but definitely assuring us that those who were already fulfilling the conditions, as I was, would still have the right to practice. Now, after we have spent our money, they take away that right. It seems to me that from the standpoint of abstract justice, as well as from the practice of jurisprudence, we have a rather strong case there."

CHEATS YOU

"But tobacco never made a man beat his wife." Let us see. A moderate smoker will beat his wife out of a good coat or a washing machine every year, or a car in ten, or a home in thirty. An insurance man told me one day that a certain high school student smoked enough cigarettes to pay for six thousand dollars worth of insurance! But what did the student get? **Smoke!**

—The Gospel Messenger.

"Didn't you have any luck at the races?"

"Luck! When my horse passed me, I leaned over the fence, pointed, and yelled: 'They went up that way.'"

A negro mammy down south named one of her offspring Morphine. "Why do you call him Morphine?" Jane asked one day. "'Cause I done heard white folks say morphine am a produck ob de wild poppy," explained the negress, "an' ef evah a chile had a wild poppy, his am him."

FINANCIAL STATEMENT

The Foreign Missionary Society Of The Brethren Church

August 16 to Sept. 10, 1935

General Fund:

Mr. and Mrs. A. J. Neer
(Gretna, O.) \$20.00

African General Fund:

Homerville, Ohio 10.75
A Friend (Poplar Grove, Ind.) . 6.50

17.25

Foster Fund:

Mrs. Reuben Latsha 5.00

Gribble Fund:

Mrs. C. E. Doty, Turlock, Cal. .. 5.00

Kennedy Fund:

Allentown, Pa. 11.37

Sheldon Fund:

Portis, Kans. 9.31

Carleton, Neb. 2.35

Falls City, Neb. 7.07

Leon, Iowa 6.61

Garwin, Iowa 4.85

Waterloo, Iowa 10.34

Milledgeville, Ill. 8.57

Lanark, Ill. 6.58

Warsaw, Ind. 7.75

LaVerne, (Calif.) W. M. S.

(Outfit) 8.15

LaVerne, (Calif.) Church

(Marker) 9.28

LaVerne Cradle Roll (Marker) .. 9.40

Portis, Kans. S. M. & M. (Outfit) 2.00

So. Calif. Dist. Conference

(Outfit) 20.00

112.26

South American General Fund:

A Friend (Poplar Grove, Ind.) .. 6.50

W. M. S. Fund:

Per Treasurer 1936.00

Total

\$2113.38



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torial Africa.

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Mrs. Joseph H. Foster.
Miss Florence Bickel.
Miss Mabel Crawford.

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Mrs. Curtis G. Morrill.

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ky St., Ashland, Ohio.

Mrs. Chauncey B. Sheldon, 547 San-
dusky St., Ashland, Ohio.

Miss Mary E. Emmert, Dallas Center,
Iowa.

Mrs. Wilhelmina Kennedy, R. F. D.,
Hatboro, Pa.

Miss Johanna Nielsen, 1819 Pine Ave.,
Long Beach, Calif.

and girls, they must be within the un-
derstanding of the children. This
means that the thoughts expressed
should be related to the interests and
experiences of the Juniors.

Prayer is usually the highest point
in the worship service. That is, the re-
lationship to God can be made very
close for the Junior boys and girls. The
prayers used in Junior worship should
voice the real desires of the boys and
girls. The thoughts of the Juniors
should be put in simple words by the
Junior leader. To lead a group of Jun-
iors in real prayer demands the high-
est type of understanding and apprecia-
tion of children's interests, as well as
an intelligent Christian conception of
God. Silent, directed prayer is of value
in helping the children form the habit
of talking directly to God about their
problems.

All the materials for worship—songs,
Bible passages, poems, or pictures—are
to create a feeling of the nearness of
God, or to suggest ways of acting that
are Christian. Effort in worship should
be applied to discovering better way
of living and to reaching out for broad-
er conceptions of God and His plans.
The children themselves must enter into
these worship experiences before they
will become real and vital in their lives.
The Junior leader needs the coopera-
tion of every boy and girl and every
Adult leader in the department in or-
der to secure the best and most lasting
results.

The atmosphere of the room should
help to build up the worshipful atti-
tude in all the members of the group.

W. I. DUKER
President
Goshen, Ind.

NATIONAL SUNDAY SCHOOL ASSOCIATION

E. L. MILLER
Vice President
Maurertown, Va.

W. I. DUKER
Editor for November

N. V. LEATHERMAN
General Secretary
Berlin, Pa.

K. M. MONROE
Treasurer
Ashland, Ohio

Junior Worship

By Mrs. Mabel Stump

The main objective of the leader of
the Junior department is to lead the
Junior boys and girls into a closer re-
lationship with their Heavenly Father
and His Son, Jesus Christ. The leader
wishes to help the Junior children dis-
cover the best ways of living and to
quicken their desire to do their part in
making the world better and happier.
Through a well planned and properly
conducted worship service the Junior
superintendent finds her best avenue
toward meeting this aim.

In planning Junior worship services
the natural capacities of the Junior will
guide the intelligent leader. Such a
leader realizes that the Junior children
can feel very intensely and very rever-
ently but only for a short period, so
the worship period will be of short du-
ration. The Junior's capacities for loyal-
ty makes possible the type of worship
programme wherein the personal loyal-
ty to Jesus as Lord of their lives is
stressed. The Juniors' natural admira-
tion of power will make them ready to
respond to the thought of the magni-
tude of the creative work of God. And
so the worship program will present

the thought of God's power in such a
way as to develop within the children
an attitude of reverent awe mingled
with a feeling of satisfaction that this
all-powerful God is the same loving
Father whom they have known all their
lives.

The need for a belief in God's im-
mediate interest in the conduct of each
boy and girl is necessary as the Junior's
world is broadening so rapidly. They
need to be helped to build for them-
selves a standard of living that will
stand the test of ridicule and the per-
suasion of the gang. Then, too, the
growing interest in geography makes
possible the laying of the foundations
of Christian attitudes toward all peo-
ple.

Each worship service needs a general
theme which has grown out of class
discussions, the informal period, the needs
of the Junior group, or seasonal re-
sponse. It is wise to build the program
around familiar material, for it is dif-
ficult to worship and learn at the same
time.

If song, poetry, and Bible passages
are to be of real value in helping boys

"LET'S LOOK AT THE RECORD"

By W. I. Duker, President National
Sunday School Association

The National Sunday School Associ-
ation is attempting to get closer to the
constituency. This we hope to do by
asking different members of that con-
stituency to prepare copy from time
to time for our "page" in the Evangelist.
Since we have realized that there is dif-
ficulty in contacting the different
schools over the Brotherhood, and that
seldom can we secure any reasonable
report from them, we hope to increase
our relationship after this manner.

Constantly have we heard a question
such as this. "Just what is the National
Sunday School Association doing for
us?" "How can we receive help from
them?" "Do they have a definite plan
for our schools?" Our answer dogmati-
cally given will help but little. It is
not difficult to get down on paper a
secure an adoption from the National
Conference of "Standard Of Excellence"
for our schools, but it is an entirely dif-
ferent matter to get that "Standard"
actually working. This is not the fault
of any one; it is just the task of securing
intelligent co-operation.

Brother minister and Brother Super-
intendent, will you do this for yourself
and us? Just get that "Standard"

"Excellence" before you on your desk. Oh! you haven't a copy? Then write your office at Ashland and secure one again. We are sure you have had one before. Now, honestly measure your school by this STANDARD. This is our AIM. This is our hope crystalized. It is not the work of a moment. It is not the work of one man. It is rather the ideal of Brethren effort through a period of years. You say that your school has reached the goal set. Then to doubly assure yourself let another check your work. You know it has never been entirely satisfactory to give ourselves an examination. We are too generous when dealing with ourselves.

You say, "Well, we are not sure about this point." Then write our secretary and indicate your difficulty and you may be assured you will receive a courteous and enlightening reply. You must know that one letter written in reply to an inquiry is worth a hundred sent out promiscuously. As you attempt to reach any degree of success being governed by your Standard of Excellence you will be securing for your school that help you desire. After any certain number of our schools have reached perfection as indicated by our Standard," then we may give our standard attention in an effort to increase its requirements. Then too, as we attempt to direct our efforts in keeping with this Standard, we will be developing a certain unity of effort altogether necessary in our Brotherhood. Then each local school indicates its own standard we will be going in as many different directions as we have schools.

Here lies our greatest difficulty. One Sunday school superintendent is in office for a certain period and then he is replaced by another. Assuming that while in office he became acquainted with the aims and purposes of the National Sunday School Association, he will soon be replaced by another who will have the entire course to pursue again. You know, in all too many cases, national aims and goals are not given requirements for candidacy of a local Sunday school superintendent. This must be learned while in office.

Washen, Indiana.

NOTES ON THE

SUNDAY SCHOOL LESSON

BY GEORGE S. BAER

THE RETURN FROM CAPTIVITY

(Lesson for Nov. 17)

Scripture Lesson—Ezra 1:1-6; Psa. 61:6.

Additional Scriptures—Jer. 29:4-14; Ezra 1:1-11.

Golden Text—"The Lord hath done great things for us; whereof we are glad."

Cyrus, King of Persia—It was about

536 B. C. that Cyrus has completed the founding of his great empire, including Persia, Media, Babylonia, Chaldea, and many other small dependencies. Although he was a great strategist, a strong commander and a wise organizer, he was also humane to the conquered, very religious and had a sense of the supremacy of God, and of his instrumentality in the hands of God. This indicates how strongly he must have been influenced by Daniel, his prime minister.

According to God's Purpose—The writer tells us that God purposed to keep his word, that he stirred up Cyrus to make a proclamation permitting the Jews to return to Jerusalem in order "that the word of the Lord by the mouth of Jeremiah might be fulfilled" (Jer. 25:12; 29:10). God always keeps his promises to the sons of men. And he does it in very definite and certain ways, according as he has planned, for 200 years before Cyrus was born he had made known to Isaiah (44:28; 45:1-4) the name, victorious career and the important services of this great man.

The Proclamation—It is to the everlasting credit of Cyrus that he definitely acknowledged the supremacy of God, and that he was kindly disposed towards the Jews. His edict made provision for the return to Jerusalem of all Jewish exiles in every part of his kingdom, and for those who chose to remain to aid those who should go, especially the poor and feeble, and to contribute liberally to the rebuilding of the temple.

Preparations for Return—The chief fathers and priestly leaders of Judah and Benjamin with about 50,000 of their fellow-tribesmen and 200 singers and many Levites were divinely moved to respond to the proclamation to return to Jerusalem. It meant hardship to make the long journey and it meant the breaking of business and family ties to leave Babylon, and only about one in seven of the captives had the courage, patriotism and religious devotion to make the sacrifice. Those who returned were liberally assisted by multitudes of their fellow-countrymen who preferred to remain in the land of their captivity, where they had been born and where many of them were comfortably established with family connections and possessions of property.

The Pilgrims' Song—They sang as they marched; they could not help it. They were surprised at the marvel of their deliverance; their hearts were filled with joy and their tongues were loosed with laughter and praise. It was a great experience and they glorified and thanked God for it. They also prayed that God would cause still others to come forth out of Babylon, even as a stream out of a desert.

Seems like most of the "solemn and binding agreements" between nations in these recent modern times are made through farce of habit.—Milton Lee.

CHRISTIAN ENDEAVOR

THOMAS HAMMERS, Editor.

Cleveland, Ohio

BRETHREN BRINGING CHRISTIAN CHURCH UNCONSECRATED ENDEAVOR EXTENSION EVANGELISM

ALLENTOWN ENDEAVORERS ORGANIZE

The Young People of the First Brethren Church of Allentown, Pennsylvania, recently met in the home of Miss June Yufer to organize a Christian Endeavor society among their group. Harrison E. Missmer heads the new society as president. Other officers elected are: Clarence E. Fehnel, Superintendent; Ray J. Shoemaker, Vice President; June R. Yufer, Secretary; Gladys Heefner, Treasurer; Arthur C. Schlough, Publicity Supt.; George Messinger, Prayer Meeting Supt.; Edna Linderemuth, Missionary Supt.; and Rev. Paul M. Naff as the Pastoral Counsellor.

This election marked the promotion of a number of former Intermediate Endeavorers to the Young People's Society, thereby necessitating a re-organization of the Intermediate Society. Officers elected are: George F. Seagraves, Supt.; Charles C. Messinger, President; Curtis Short, Vice President; Ruth Wilt, Secretary; George F. Seagraves, Treasurer; Arthur C. Schlough, Publicity Supt.; Catherine Messinger, Lookout Supt.; Jams A. Kamoie, Missionary Supt.; Franklyn Linderemuth, Recreational Supt.; and Rev. Paul M. Naff, Pastoral Counsellor.

The Adult group of this church has likewise organized a society with James O. Huffort Jr. as the President; Carol G. Parks, Vice President; and Arlene Missmer, as general secretary.

In the Junior department, Mrs. Carol is the Superintendent and Miss Emma Oswald is the assistant.

In a very impressive candle-lighting service conducted by the pastor, the newly elected officers were formally installed. The new president of the Adult Society addressed the groups, using as his theme, "The Character of the Officers and Duties of Christian Endeavor."

As each officer was given a candle and installed into office, the entire congregation joined in singing the theme song, "Living For Jesus." Assisting the pastor in the installation services were George Seagraves, Intermediate superintendent; and Clarence Fehnel, Young People's Superintendent.

The entire staff of newly elected officers took up their new duties on Sunday evening, Oct. 27, at 6:30 o'clock, the regular time for meeting of the various societies.

A. C. SCHLOUGH, Publicity Supt.

Living like Christ will make others want to live for Him.

THE JESUS WHOM JEWS DO NOT KNOW

As Revealed in Literature and Art

For centuries no reputable Jew gave any place in his thought to the person of Jesus. He was ignored. That day has passed. Living in lands where the influence of Jesus has permeated human thought and action in almost every area of life, Jews have been obliged to take account of the Man of Nazareth and place their own estimate upon Him. Many lives of Jesus by Jewish scholars and authors have recently appeared. Those of Ludwig, Trattner and Klausner being probably best known. In all of these works the Jewishness of Jesus is emphasized, His high character extolled, and His teaching praised. But by none of these authors is there any recognition of the Jesus of the New Testament or of Christian experience. He is a Jew, a noble Jew it may be, but nothing more.

Dr. Claude G. Montefiore, one of the most sympathetic and scholarly of the Jewish interpreters of Jesus, reveals this glaring misunderstanding in an article on "What a Jew Thinks About Jesus" in the *Hibbert Journal* for July. He finds himself able to go far in appreciation of Him. From a study of the Synopostists he says:

"I infer a fine, a very fine character, unlike the teachers of his age, a sort of eight-century prophet born out of season, a combination of Amos and Hosea. Jesus is for me one of the greatest and most original of our Jewish prophets and teachers, but I should hesitate to say that he was more original than any one of them. Nor, in spite of a noble death, can I discover in the number or in the character of the incidents of his ministry enough material to make me regard that brief career as the noblest, though it was in all probability the most important and influential life which was ever lived by man."

Believing Him to be confined within the moral, spiritual, and racial limitations of His time Dr. Montefiore has in his thinking no place at all for the Jesus who by His teaching, death and resurrection gave to men a conception of divine love undreamed of before and released spiritual powers which created a new type of man and set new ideals for human society. We marvel that such a Jew as Dr. Montefiore does not see what other Jews just as sincere and just as scholarly have seen in Jesus. But the secret of his inability to discern the real Jesus he frankly suggests may be "remnants of ancient prejudice." "For to the Jew," he says, "for many centuries, the religion of love was the religion of hate. It was the religion of the sword and the stake, or, at the least, the religion of exiles, ghettos, disabilities, persecutions."

We have here the real reason why Jews generally have not found in Jesus all that Christians have found. The face of Jesus has been hidden by the

conduct of many who have professed but have not possessed the faith of Christ. Unchristian conduct has fostered prejudice and prejudice robs the mind even of the most scholarly, of its power to see things as they are. Like a defective lens, it distorts the object toward which it is directed.

These observations are equally true in the realms of art. The *Jewish Mission Quarterly* of the Church of Scotland calls attention to Epstein's weird, colossal statue of Christ, the grotesqueness of which has shocked many and called down upon the Jewish sculptor abusive criticism. As the editor says: "Its hideousness flouts our every imagination of the Man of Nazareth, affronts our every thought of the risen Christ." But as the article goes on to say:

"A Jew in the modern world, with a Jew's heritage of memory of what Christendom has been to the Jew through the centuries—what is he to think of the Christ whom Christendom has revealed to his race? Could he, in truth to experience, create a figure like, say, Thorwaldsen's Christ, divinely benevolent? He has created instead a figure hard, pitiless, impotent, the face robbed of every semblance of human benignity, as undivine as that of a heathen idol!"

Epstein's Christ is not at all the Christ of the New Testament, the Christ whom Christians know and love, but what if it is the caricature of Christ which an unchristian part of Christendom has manifested to Jews through so many centuries? The tragedy of Jewish experience is that the real Christ has so often been distorted by false witnesses into a figure stiff, pitiless, coarse, unloving and unlovable. The artist's chisel, as the author's pen, has

simply emphasized anew the lesson for Christendom of Lowell's Parable:

"Lo here," said He
Is the image ye have made of Me."

Those who would help Jews to a true appreciation of Jesus must take into account this tragic background. The only interpretation of Jesus that finally counts with a Jew is that which finds expression in the attitude and conduct of His followers toward him. The real answer to Montefiore and Epstein is neither argument nor abuse but a life and testimony that shames their misconceptions and demonstrates the poverty of their insight and understanding. The Jewish problem centers in the person of Jesus, and to make Him known to Jews as He was and as He is, is a Christian problem.

When Jesus was talking with the woman at the well, all the disciples could think about was that the Master had not had his dinner. There are many like that. They would rather miss the Day of Pentecost than miss their dinner.

A BRETHREN MINISTER ORGANIZES AGAINST ATHEISM

The American Anti-Atheistic Association has been organized to combat the rapidly-growing menace of atheism there being facts indicating that it propaganda can be successfully met, to a large degree by interesting lectures and articles upon the evidences of religion, a subject with which comparatively few persons are familiar.

The writer was once connected with a Boston publishing house that sent out tons of literature upon atheism and the evidences of Christianity and he has reason to believe that organized infidelity lost greatly in numbers and influence because of so widespread a circulation of anti-infidel books, pamphlets and other publications.

In one year in Great Britain 600,000 anti-infidel booklets were circulated at lectures on Christian evidences were delivered in London and other cities that did much to undermine the work of atheists and agnostics. In ten years when Christians made extraordinary efforts to inform the public on the evidences of religion, organized infidelity in Great Britain decreased more than 400 per cent. C. J. Whitmore reports that out of twenty prominent lecture editors and other workers in the propagation of infidelity whom he had known in twenty years' experience in London sixteen had renounced "free thought and become preachers or lay workers in the ranks of Christianity.

Four infidels, who, at different times heard a lecture on "Will the Old Bible Stand?" are known to have become convinced, because of its arguments, of the truth of Christianity and soon afterwards they became preachers of the Gospel.

There is no scarcity of argument

THIS TOO SHALL PASS

By Arthur R. Baer

*This too shall pass,
These tangled threads shall yet be caught;
Deft hands shall weave;
The strings drawn taut
Shall yet be tuned,
Full tones and deep again shall speak;
This too shall pass.*

*Though wrong is full arrayed,
Shall we give up;
As trust is oft betrayed
Shall we lose faith?
In God's full time
His will revealed to seeing eyes
New hands take up our task
From where it lies.*

*This too shall pass,
Hurt hearts shall heal
We then shall dimly feel,
The throes which now sear deep.
God's word again be heard
Complete, nor trimmed
To suit some private creed.
This too shall pass.*

Muncie, Indiana.

Christianity, and, although we realize that the religion of Jesus must be experienced to make fully effective its power, yet even mere intellectual assent to the truth of religion is better than no belief at all in God and the revelatory process.

Not only are multitudes led to renounce belief in religion because of infidel propaganda, but a large percentage of them become hostile to all Christian influences and so are not likely to attend church or go where they will hear the Gospel or come under the power of Christian preaching.

Chalmers, the great divine, said that Butler made him a Christian, for he was an infidel and refused to investigate the evidences of Christianity until he was persuaded to read the "Analogy of Religion." This book convinced him of the truth of religion, and there is every reason to believe that had he not read it he never would have entered the church and become one of the mightiest powers of his time in bringing men and women into an experimental knowledge of the Gospel.

We think, therefore, that our organization meets a need in these days, when high school, in college and upon the street infidels are sparing no effort to bring men and women, and especially young people in their formative years, under the influence of anti-religious propaganda.

We shall be glad at any time to send a ordained minister to any church or club to tell of our work and to speak "The Menace of Atheism" or by a lecture upon "God," "Why Jesus Came" "The Finality of Calvary" to show that Christianity has nothing to fear from its critics and that, as expressed by Joseph Barker, once the head of organized unbelief in Great Britain and not a Christian, "infidelity is madness and the religion of Christ is the perfection of wisdom and goodness."

T. DARLEY ALLEN,
President,
American Anti-Atheistic
Association.

THE BLACK JEWS OF ETHIOPIA

A Strange People in the Land of Haile Selassie

(The following article by "Our Jewish Neighbors" press service is both interesting and timely, and we believe our readers will appreciate our passing it on to them.—Editor.)

The war clouds now hovering over the highlands of Northern Africa have focused the attention of the whole world upon Ethiopia, the last remaining native free state of the dark continent. The daily press has made us familiar with its location, its extent, its characteristics, its resources, and its people. We have learned that the royal house claims descent from King Solomon and the Queen of Sheba, and that Christianity is the dominant religion of

the land. But nothing is heard of a strange people numbering about fifty thousand among the other five million inhabitants who call themselves **Beta Israel**, "House of Israel," and who have borne with them out of a distant past a form of Judaism antedating Herod's temple.

Who these people are no one knows. The rest of the population speak of them as **Falashas**, a name signifying exiled immigrants. They themselves claim to be children of Abraham, and faithfully transmit from father to son this tradition as their cherished heirloom. Though without contact with their co-religionists of other lands through many centuries, they have still preserved many of the observances and requirements of the ancient faith. They worship in synagogues patterned with courts after the manner of the tabernacle. They keep the Sabbath, are strict monotheists, observe a ritual distinctly Jewish and observe a number of Jewish festivals.

These **Falashas**, as their name would seem to indicate, are strangers who came from abroad to establish themselves in Ethiopia at some period in the past of which we have no record. The first information concerning these Black Jews in modern times was furnished by Bruce the Scottish traveller about the middle of the eighteenth century. He brought back word of a people in Abyssinia who practiced certain Jewish rites and raised the question of whether they might not be Jews. Further knowledge of the **Falashas** came from reports of missionaries of the London Missionary Society at work among the Abyssinians early in the nineteenth century. In 1855 the Church Mission to the Jews secured permission from King Theodore II to send missionaries to establish schools among the **Falashas** and preach and teach the Gospel. Thousands were won to the faith of Christ. There are few missionary records which reveal more of heroism and romance than those which tell of the struggles and achievements of Stern and Flad.

But perilous times fell upon the unhappy land. Internal strifes, endless wars, foreign invasions, and raging famines added misery to misery within its borders. Persecution, imprisonment, and martyrdom were the lot of Jew and Christian alike. The attention of Jews in other lands was called to their dark-skinned co-religionists, but it was not until 1905 that Baron Rothschild sent out Jacques Faitlovitch from Paris to investigate the condition of the **Falashas**. Most of our knowledge concerning this people, we owe to Faitlovitch. He is of the opinion that the **Falashas** migrated southward many centuries ago into the high plateaus of Ethiopia from Upper Egypt and were joined by other Jews from Arabia.

The existence of this interesting group brings to mind various reflections which bear upon our understanding of the Jewish people. It is generally admitted that the **Falashas** are negroes. Racially, therefore, they are not

Semites and do not belong to the House of Israel. Those who maintain that the Jews are a race which can trace its ancestry back to Abraham must face the question of the **Falashas**. Where do they belong? Have they a place among the children of Abraham? Would they be received as Jews into the new Jewish national life of Palestine? Would they be placed on the Jewish black-list of Germany? Would they be welcomed as Jews in the synagogues of London or New York?

And the **Falashas** are not the only Jews whose Abrahamic ancestry may be questioned. What of Chinese Jews who until recent years lived in Kai-fung-foo? The **Bene Israel** of India have all the characteristics of the people about them, differing from them only in the practice of certain Jewish rites and ceremonies. On the Malabar Coast is a group of Black Jews—thousands and more—who unmistakably belong to the Negro race. Scattered along the Loango Coast of North Africa is a tribe of negroes, called by their neighbors **Judeos**, who follow many Jewish customs. In New York and other American cities there are synagogues of Black Jews. How has it come about that these people of non-semitic races have entered the fold of Israel? The answer is obvious. Though Jews today for the most part claim to be a non-proselyting people, the history of Judaism tells a very different story. There have been periods of quiescence in Judaism when self-preservation was its chief aim, but there have been periods on the other hand when Judaism was aggressively and zealously missionary. It is to one of these periods that Christ refers when he declares of the zealots of His time that they were ready to "compass sea and land to make one proselyte." Jews object to Christian missionary efforts, especially if directed toward their own people, but Judaism is itself a missionary religion and when truest to its own ideals seeks to win converts to the faith of Moses. Christianity, born of the best and noblest in Jewish life and thought, is never true to itself unless it seeks to win men and women of every race and clime to the discipleship of Christ. The Black Jews of Ethiopia bear testimony to what Judaism was, and they remind us of what Christianity must always be if the purpose of Christ is to be fulfilled.

"What makes a great ministry is that a man or woman is charged with that sense of the responsibility of speaking for God to the needs of man, which comes from the love of Jesus; for identification with Him is the surest road to identification with the sin and sorrow of men. The condition of an effective message is that it is given under pressure. It may be the pressure of sin without and within; or it may be the pressure of joy in those who inwardly know what it is to 'feel like singing all the time.' It will best be the pressure of Jesus Christ."—T. R. Glover.

OUR LITTLE READERS

IN-the-House Jobs

By William Norris Burr

"Chicken Pox!" announced mother, with rather a doleful smile.

"Chicken pox!" said Dr. Enderly, when he came in a little later to see grandma, who had not been feeling very well for a day or two.

"Dale! Dale! O Dale!" called one and then another boy voice from the sidewalk in front of the Allen house.

Dale bounded up from the floor where he had been sitting for almost two minutes Turk fashion, and ran over to the open window.

"I can't come out. I've got the chicken pox!" he informed the group outside.

Within the next two minutes almost every family in the neighborhood knew that Dale Allen had the chicken pox.

"We've every one of us got to keep away from the Allen house end of the block—it's ketchin'," ordered Tim Sayles.

"What's ketchin'—that end of the block?" winked Rob Andrews.

Just at that moment Dale was trying to amuse himself with a set of blocks which he had really outgrown. "Oh, dear! What can a fellow do when he's got a ketchin' disease and has to stay in the house when he isn't sick a bit?"

The dining room table had been cleared, and daddy and grandpa were at work there getting a great pile of letters ready for mailing. Daddy was the pastor of a growing church, but just at that time he had no secretary and so he had to do some of the work himself that would otherwise have been done at the church office.

"Here!" Let me help with that, daddy. I can fold," Dale offered, jumping up and rushing to the dining room, knocking over Little Sister's doll carriage on the way and leaving china-headed Anna Belle sprawling under mother's sewing table.

"Well, let's see," said daddy. "I have about a hundred of these letters to sign yet. Grandpa will fold them. I had an extra number of last Sunday's bulletins printed, and I want one to go with each letter. Here are the envelopes which I addressed last night with the typewriter. Suppose you can put a folded letter and one of the bulletins in each envelope, and do a neat job, Dale?"

"Course I can!" said the boy with the chicken pox.

Dale worked pretty steadily at his part of the job, his tongue going every minute of the time. Dale's tongue was one of those that are said to be "loose at both ends and hung in the middle."

"Well, Dale," said daddy, when the letters were all sealed and stamped, ready to be taken to the postoffice, "you found something that time that a

fellow with a 'ketchin' disease can do, didn't you? You stick to your job pretty well."

"'Cause it was interesting," said Dale. "Most in-the-house jobs are no good—for boys."

"You think a lot of Don Benson, don't you, Dale?" said mother, coming in just then from the kitchen.

"I should say I do!" Dale answered, stoutly. "He's the best chum I ever had."

"I had an errand over at the Bensons' last night," mother went on, "and I found Don in the kitchen washing the dishes. When I asked him if he liked that job he said, 'No, I don't; but mother has a headache, and I just made her go and lie down and let me do this. Mother does lots of things for me that she don't really like to do, I know she does.'"

"Well, Don's a peach," was Dale's only comment.—Selected.

ANNOUNCEMENTS

SECOND CHURCH, JOHNSTOWN

The Second Brethren Church of Johnstown, Pennsylvania will observe communion services on Sunday evening, November 10th at 7 o'clock. All brethren of like faith are cordially invited to participate with us in these services. There will be three evenings of preparatory preaching preceding the love feast.

GEORGE H. JONES, Pastor

PASTOR WANTED AT TURLOCK

The Turlock Brethren church of Cali-

fornia is now without a pastor and would like to communicate with any pastor desiring to make a change at this time. Those interested may write to Paul F. Gibson, Treasurer, The Brethren Church, Turlock, California.

MRS. I. D. BOWMAN ILL AGAIN

Dear Evangelist Readers:

I want to ask all the dear brethren who believe in divine healing to pray for the healing of Mrs. Bowman. She has had a nervous breakdown, very similar to the one she had thirteen years ago when our granddaughter was kidnapped. She lost twenty pounds in three months and for eight months she did not work. After being anointed for healing she gradually recovered, gained all her weight back and for nearly ten years had good health. Then she collapsed again and had two severe operations. Then for several years she had normal health until the 13th of June. Since then she has lost much weight and is almost as bad as she was thirteen years ago. About two months ago my son, Milton, came with his car and took her to his home in Sergeantsville where she has remained and last week I left my home at Leesburg and came to spend the winter with her. At my son's home we have a more quiet, restful place than we had at Leesburg. She is gaining slowly.

I am writing this for two reasons: First, I want the brotherhood to pray for her recovery. Second, because of her sickness I have to withdraw all my evangelistic engagements. If she continues to improve, I may be able to go out some later. Until further notice address me at Sergeantsville, N. J.

ISAAC D. BOWMAN



your picture



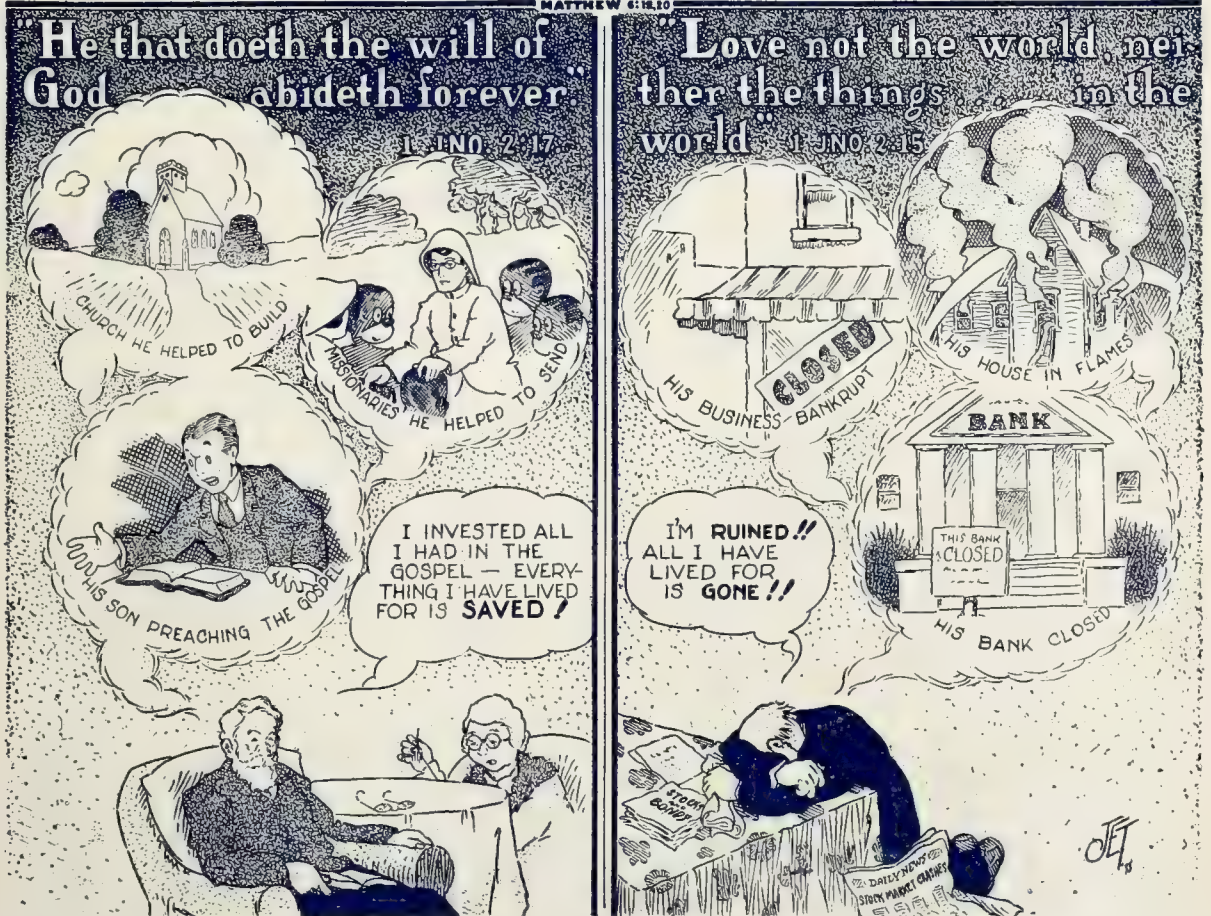
or any picture or design on your own personal Christmas cards. Give us your idea and we will make it a reality. For estimates on Holiday greetings, Religious cards, or hand colored cards see or write

The Engraving Dept.,
Brethren Publishing Co.,
Ashland, Ohio

The BRETHREN EVANGELIST

HOME MISSIONARY NUMBER

"LAY NOT UP FOR YOURSELVES TREASURES UPON EARTH...BUT...IN HEAVEN"



Give Generously for Church Extension in the Homeland

A Day of Prayer for National Home Missions

Because of the greatness of the work and the smallness of our ability;

Because of the tremendous increase in new fields calling to us;

Because the many problems involved in each field are beyond human wisdom to overcome;

Because the Lord's coming seems near and we have not accomplished for Him as we should have;

Because of the need of capable workers willing to sacrifice to establish the whole gospel in new fields;

Because of the need of an increase of twenty-five per cent in our Thanksgiving Offering this year if we are to maintain the works already begun, and take advantage of the new fields calling for the Brethren faith;

The members of the Home Mission Board feel that the responsibility is too great for them, and they are asking that

The Entire Brotherhood Join Them In A Day of Prayer Wednesday, November Twentieth

Special services for prayer will be held in all our churches during the afternoon and evening of that day.

If you cannot attend the service at church, won't you take time at home to meet us all at the Throne of Grace as we beseech Our Father God in behalf of this work He has given us?

SUGGESTED PROGRAM

for use at the Day of Prayer Service at the church

Afternoon—

Hymn, "A charge to keep I have."

Scripture reading, II Corinthians 5:10-20.

Hymn, "Throw out the life line."

Message, by pastor, "The responsibility of each member of the church toward spreading the gospel in America."

Distribution of the tract, "We are advancing on our Knees," to provide objects for prayer.

Hymn, "We'll work till Jesus comes."

Evening—

Hymn, "When I survey the wondrous Cross."

Scripture reading, I Thess. 1:2-10.

Special Music.

Announcement of the scope and needs of Home Missions in the Brethren church today.

Message by the pastor, "God's hand in Brethren Home Missions today."

Season of prayer for all.

"Must Jesus bear the Cross alone?"

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EDITORIAL

Through a Glass Darkly

"For now we see through a glass, darkly; but then face to face: Now I know in part; but then shall I know even as also I am known" (I Cor. 13:12). We are daily made conscious of the dullness of these physical eyes of ours and of the many obstructions to vision. There are multitudes of things we cannot see, or can see only dimly, because of imperfect vision and clouded media through which we look. We are continually trying to overcome these obstacles to clearness of vision. When eyes are defective, lenses are prepared that tend to correct the difficulty. When the air or glass through which we look obstructs the vision, we seek to clarify it so as to make sight more perfect. Even at its best physical vision is far from perfect, but is continually hampered by cloudiness and reflections, which men are struggling to overcome.

This is illustrated by the latest invention in the making of plate glass windows. It is what is known as invisible glass, the first installation of which in the United States was just completed in a Jewelry store in New York City. The glass has a British patent and has been very successfully used for several years in enhancing window displays in London department and specialty stores. The physical principle with which it is constructed is described thus: "By curving the glass in a certain way, with different radii at various points of its arc, and by placing it between mirrors and under lights, a spectator from the sidewalk cannot possibly see his own reflection in the glass."

The proprietor where this invisible glass was installed said: "We think it's going to work out very well. There was a five-year-old out there this afternoon who was quite interested for a while, but soon he said: 'Mummy, let's go; they ain't even got the glass in yet.' Many of the spectators," he said, "sheepishly put their hands out to touch the diamonds, only to be foiled when they came in contact with the solid glass which they could not see." With this new glass it is possible to photograph merchandise in windows for advertising purposes without spending long hours at retouching to eliminate the highlights and reflections caused by the normal plate glass used in show windows. In addition the brightness of precious stones will be set off to advantage by the reflectionless glass.

What is true with regard to the imperfect physical vision with which men must contend and which they are seeking to overcome, is even more certainly true regarding spiritual

vision. Nowhere is the dullness of our eyes more pronounced than in spiritual things. Nothing is so hard to see and so imperfectly seen as the values of the soul. We find it difficult to distinguish between the good and the bad, the pure and the impure, the true and the untrue, the things that elevate and the things that degrade, the things that lead heavenward and the things that pull to the earth. Our eyes are so spiritually dull we find it hard to make keen distinctions, and the more carelessly we live the more befogged we become. The things of sense are very real but the eternal values of the spirit seem unreal and indistinct. Heaven is far away and but dimly seen. Sometimes we strain our eyes that we may see, but we see as through a glass, very darkly.

We live too close to the earth. The eyes of our soul become befogged with worldliness. The heart becomes blinded with carnality. Jesus said, "Blessed are the pure in heart, for they shall see God." And because we are not pure we cannot see him. That is the reason for the unreality that troubles us. If we should allow our lives to be immunized and purified by the Holy Spirit, then we should be able to see much more clearly.

Dare Homes Be Careless About This?

(So cogent and far-sighted is this editorial in a recent issue of the "Milwaukee Journal" that we gladly adopt it as our own, says "The Living Church," and so says "The Brethren Evangelist.")

The battle between war trade and the lives of American citizens begins. That is stating baldly, almost brutally, the issue we are likely to have with us for many months if the Italo-Ethiopian war continues and spreads. But the issue should be so stated.

President Roosevelt, in accordance with congressional instructions, issued a proclamation against munitions trade and warned Americans off belligerent ships. He felt it wise, also, to go further and indicate the attitude of the state department toward other types of trade with Italy and Ethiopia. He said in plain words that the government would not be responsible.

And now the tocsins sound. Eastern railroads, ship lines, and exporters protest. They want neutral trading rights and freedom of the seas. Or, to put it brutally again, they are willing to risk the lives of a million American boys for the sake of profits. They will take a dollar now, even though that may mean a young American's life later on.

And do not think that this tocsin chorus will not swell. It will. If this war goes on, and orders are brought to our shores for all types of goods that a nation needs in its campaigns, we shall find a growing movement to get this country in on the profits.

"But we did it before," the war traders will argue. The answer is that we had not arranged beforehand not to do it when the World War came. "There is not the same danger this time," will be the further argument. The answer to that is that there is greater danger. If the League carries through its own covenant, we cannot trade in any way with Italy without ourselves being judged as an enemy of all the members of the League and their peace measures.

President Roosevelt saw the possibilities of just this situation. That is why he issued his warning over and above what congress empowered him to do. It was an attempt to answer today what surely would have to be answered tomorrow. It was a masterful way of handling the question within the limits of presidential power.

And here are the war traders, the next day, trying to cut the ground for more work and better wages in making war supplies, for the farmers if they see a chance to double prices by exporting crops, there is just one answer—

No!

EDITORIAL REVIEW

MORAL LAW is never annulled, and so we may still remind men of the divine requirements enunciated by the old prophet "to do justly, and to love mercy, and to walk humbly before thy God." Such scriptures make hard demands on our human nature and are no more readily received today than they were by God's people of old, but we cannot sidestep the responsibility by saying they are not for us.

BROTHER WILLIAM A. STEFFLER left Philadelphia on Sunday night, November 10th for Osceola, Indiana, where, according to a personal communication from him, he will "spend several weeks with Brother Witter in a revival." He says his work in the Third Church of Philadelphia is going nicely, the membership now numbering over 300. At the recent communion every seat was taken.

ROANOKE, VIRGINIA, church is enjoying a revival meeting under the leadership of Brother C. H. Ashman and we learn through a church calendar that up to November 3rd a total of twenty-six had accepted Christ. Brother Herman W. Koontz is pastor of this rapidly growing mission church. Your Home Mission dollars are well spent when put into prospects like Roanoke. Your Thanksgiving offering will make possible the continuance of such work.

BROTHER R. PAUL MILLER writes in a personal communication to the editor: "We have assisted in establishing two new churches here in Southern California this fall. The one at Bellflower will have about 60 charter members. The one at Compton will have about 75. Both fields are very promising." Here are presented two good reasons for generous giving at the Thanksgiving offering for Home Missions. And there are other similar reasons in other districts.

CHRISTIAN ENDEAVORERS will be interested to know that the editor of the C. E. department of The Evangelist, Brother Thomas Hammers, has changed his address since we announced it recently in these columns. His new address is 826 East 150th Street, Cleveland, Ohio. He expects this address "to be permanent for some time," he says, and we imagine most of his fellow-young people will understand why. We are told that he has concluded that it is not good for a man to be alone.

BROTHER ORD GEHMAN gives us his first newsletter from Vinco, Pennsylvania, where he took up his first pastorate in June and has since been enjoying the work and the blessing of the Lord. He has been well received and has been given numerous tangible expressions of the goodwill and support of the people. This is Vinco's first experience with full-time service and they are entering into it with faithfulness. As a result of a revival meeting conducted by the pastor, nine new members were added to the church, five by baptism and four by relation.

BROTHER E. L. MILLER is treasurer of the mission board of the Southeastern District and he is asking the churches of that district to make payments on their apportionments so as to enable him to continue to pay the pastors of mission churches what has been promised them. It is only fair that churches should pay their apportionments promptly—fair to the mission board and fair to the mission pastors. The best time to do a thing that needs to be done is to do it when it ought to be done. This is a hint not only to the churches of the Southeastern district, but those of all districts.

MAURERTOWN, VIRGINIA recently enjoyed a revival meeting under the leadership of their pastor, Brother E. L. Miller, who informs us in a personal communication that at the time of writing four had been received into the church by baptism. His field, as he tells us, is closely gleaned but the work is moving along steadily. Brother Miller was to

have left immediately after the close of his meeting for three week's revival at Allentown, Pennsylvania, and Brother John F. Locke, his neighboring pastor, was leaving at the same time for a three week's meeting at Sergeantsville, N. J.

DR. AND MRS. EDWIN E. JACOBS were expected to arrive in New York City on Armistice day or the day after returning from their extensive trip in Europe. Dr. Jacobs, president emeritus of Ashland College, sent congratulations and good wishes to his successor, Dr. C. L. Anspach, who was inaugurated on last Friday into the presidency of Ashland College. Said Dr. Jacobs, "The compensations which come to one who carries a heavy burden successfully may be yours." Dr. and Mrs. Jacobs are scheduled to arrive in Ashland the latter part of this week after visiting in New York, Washington, D. C., and Pittsburgh, Pa. The Evangelist welcomes them home.

THE CLEVELAND MISSION is going forward in an encouraging way, according to the word of Brother Thomas Hammers, who stopped in at our office just as we were about ready for the press. Last Sunday there were 76 present at Sunday school and an offering of \$18.36. The people are encouraged to carry their Bibles and at this service 63 Bibles were counted. Five confessions have been recently received and these await baptism. The first communion service to be held in Cleveland is to take place in a private home on Wednesday night, Nov. 20th. God is blessing the work and is worthy of your support at this Thanksgiving time.

BROTHER N. V. LEATHERMAN reports a very enjoyable and profitable Bible Conference conducted in his church at Berlin, Pennsylvania by Brother A. V. Kimmell. At their recent communion service, which was largely attended, one of the two district mission offerings was lifted. This method of raising district mission apportionments strikes us as especially proper and effective. We served as pastor of a church that used that method and it was very satisfactory. At no time is the spiritual pulse of a church higher than at the communion service, as a rule, and at no time is it more proper to give church members a chance to express themselves in a missionary way than when their devotional experience is deeper. Two new members were received by baptism.

INAUGURATION AND HOME COMING events on College Hill were a great success. Possibly never before in the history of the college has there been such an array of prominent educators and college presidents and friends and supporters of education gathered on its grounds. And never has enthusiasm display itself more vigorously nor hope burn more brightly. No one could be uncertain about the loyalty of the town and community of Ashland to the college or their perfect confidence in the leadership of President Anspach. The student body also gave expression in characteristic ways to their devotion to the new president and the ministers and other church leaders present gave evidence of their faith in and readiness to cooperate with the new administration. Some of the financial leaders of Ashland gave demonstrations of their friendliness to Ashland College and of their faith in its future by increasing their gifts to the institution. There seems to be little doubt but that the college will be placed back upon the accredited list of such institutions at the next meeting of the North Central Association in the spring. Some of the men who have much to do with the standardizing organization were present at the ceremonies and saw and heard the evidences of advancement. If the membership of our churches will stand as loyally behind Ashland College with student and money support as the local constituency is doing it has a great future. And under the circumstances, nothing is more binding than the obligation of the church to the college and its new president, Dr. C. L. Anspach. Here is the place for your students and here is the place for your financial gifts.

The Imminence of Our Lord's Return

An Incentive for Our Largest Thanksgiving Offering

By Russell D. Barnard

"Occupy until I come," Luke 19:13 seems to be the text fitting to Home Missions as "Go Ye Therefore—", Matt. 28:19 is a text fitting to Foreign Missions. We cannot occupy a territory until we are present in that territory. When we are present, it is our business to occupy. We have been in America as a Denomination for over 200 years, but we have occupied so little of her territory for Christ!

Someone will say, "Other christian people are occupying. We should not encroach upon them." Two things are to be said in answer. **First, not all people who are "in" a territory are "occupying" it. So many "believers," so called, are really "deniers."** A denier can never occupy any territory for Christ. Second, if our peculiar message of loving obedience to the Lord, as believing children, means anything, then we have a message for any community. Such loving obedience on the part of believers means that one will be instant in doing that which the Lord taught, and in the way He taught it. The Brethren Church, through its ordinances, has a definite message of Blessing for people in any community.

"Occupy till I come," indicates that the Lord is coming again. We are not taught as to "the day or the hour," BUT **WE ARE GIVEN A WORK TO DO "TILL HE COMES."** We are given certain "signs" of His Coming. It surely seems that these signs are now being fulfilled in our midst. If the plain teaching of the Word is to be accepted we are to "watch and wait." This pictures expectance. **How shame-faced, indeed, we will have been, if when He comes we have not been busy at the prescribed work!**

There is less selfishness among those who earnestly anticipate Christ's imminent return. Those who expect His coming, and are real students of the Word are not selling all that they have and standing on some hill-top to watch; but they realize the importance of being busy for the Lord. They desire, unselfishly, to have done their best—to have been busy to the last moment before His appearing. They know, then, that when they stand in His presence, before

His Judgment Seat, there will be joy. **The greatest missionary churches of the ages have been those honoring this scriptural belief.**

If He comes before Thanksgiving of 1936, it will not be important how much money we have in the bank, how many new things we have in our home, or how great our earthly honor may be. It will be all important to know that we have been faithful to our entrustment to "Occupy" till Jesus Comes. Anything other than faithfulness can only mean the losing of reward. A sadder thing yet is that it will have been "too late" to redeem the time and opportunity. We do not say that Jesus will come before Thanksgiving of 1936, but the Scripture teaches us that we should live in daily expectancy.

If all who believe thus, concerning the coming of our Lord, "feel" their belief, and then "live" their feeling, our Thanksgiving Offering for Home Missions will be the greatest ever! We feel convinced that it is the universal petition of the Brethren Church "Even so come, Lord Jesus," so it must be the universal purpose of the Brethren Church to "Occupy till He comes." THIS WILL MEAN A GREAT OFFERING FOR HOME MISSIONS AT THANKSGIVING.



REV. R. D. BARNARD

DO YOU BELIEVE IN REAL BRETHREN LITERATURE

Our National Home Mission Board has been publishing strong, well written Brethren literature as fast as funds have been available. **More was put out in 1935 than in ten years previously.** This is one of the greatest fields for effective Christian testimony at our hand. What has already been done is just a start.

IF YOU WANT TO SEE GREATER STRIDES IN PUBLISHING THE FAITH GOD HAS GIVEN US, WHY NOT DESIGNATE A PART OF YOUR GIFT TO THAT PURPOSE?

Home and Foreign Missions

One and Inseparable

By Louis S. Bauman, Treasurer, Foreign Missionary Society



DR. LOUIS S. BAUMAN

Missions—not Home, not Foreign, but simply Missions—is the paramount duty of the Christian Church. And, no church can call itself Christian that ignores its obligation to make known the salvation of God to all men. It is unthinkable that any man can presume to call himself a Christian, and yet, with the bread of eternal life in his hands, in indifference neglect giving that bread to those about to perish eternally.

“All have sinned and come short of the glory of God” (Rom. 3:23); “The soul that sinneth, it shall die” (Ezek. 18:4). Therefore, “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned” (Mark 16:15, 16). To every man who has come into the light of the knowledge of the saving truth of God, God solemnly says:

“So thou, son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.” (Ezek. 33:7-9).

Dare any man take from the nail-pierced hands of Jesus Christ, the gift of eternal life, and then go up to the gates of heaven to claim an eternal inheritance, without first having done his utmost to make it possible for others to know the Christ Who saved him from the awful fate of a lost soul? May God lay the burden of lost souls so heavily upon us that we shall be willing to lay down, not our money, nor our time, but our every lives FOR OTHERS whom God hath “so loved,” even as He hath loved us. May none of us ever go up to the judgment of God with

the danger of having a single lost soul rising up in judgment against us, saying—“You did not care for my soul! You had bread a-plenty! You gave me not a crumb! I die because of your neglect! But if I die, why should you live?” What, then, would you answer?

But let us cease to emphasize a distinction between Home and Foreign Missions. Is there any real distinction? What matters it whether the soul is your next-door neighbor, dying eternally even as he tries to draw forth the water of life from the stone that a modernistic church may be handing to Him; or whether he is perishing upon the waterless wastes of heathenism? If a man is sipping a potion of death, deluding himself with the idea that it is the water of life, to that man—in your home town, perhaps your next-door neighbor—your responsibility is no less than if he should be in the heart of Africa. A man who is lost in America and knows it not, or, a man who is lost in China and knows it not—your duty, O child of God, is **one**: GIVE YE THAT MAN TO EAT AND DRINK AND LIVE! If you place the food before him, and he spurns it, then you, at least, have delivered your soul.

When the Lord sent forth His disciples, He gave not only the command to evangelize the world, but He gave the divine order for that evangelization: “Ye shall be witnesses unto Me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth” (Acts 1:8). The command was, in effect, “Go! winning the one next to you!” First, Jerusalem—then, Judaea—then, Samaria—then, the uttermost parts of the earth. All of which can mean but one thing; and, that is, our Supreme Commander meant that we were to create bases of supply, as we go. Foreign Missions? There is no such thing, unless first, there is Home Missions! Without Home Missions, Foreign Missions would be a dream, not a reality. There must be the home base; and, the stronger we make that home base, the stronger become the forces in the region beyond. It is incredible that any sane man should say: “I believe in Foreign Missions, but am not interested in Home Missions;” or, “I believe in Home Missions and am not interested in Foreign Missions.” Either saying would be equivalent to saying, “I believe that a pole should have one end, but do not

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Christless Christianity, a Challenge to Whole Gospel Missions in America

By Charles W. Mayes

THE WEAKNESS OF ORGANIZED CHRISTIANITY TODAY IS TOO EVIDENT TO BE QUESTIONED. Although it is said that there are more church members in the world than ever before, the church seems hopelessly unable to stop the tide of immorality and unbelief which is sweeping over the nations.

Yet it was our Lord who said, "All power is given unto me both in Heaven and in earth. . . ." Has He failed? Was He mistaken? Where is the trouble?

Too much of modern Christianity is Christless! Great movements which once showed forth the power of God, and which in one way or another still cling to Christianity in name, have departed from the Christ of the Bible. This is fatal.

BUSY WITH THE DANCE

Christless Christianity is characterized by looseness of living. A friend stopped at my office just as this article was begun and told me of a church where one of the prominent members complained that the pastor was so busy attending card parties, theater parties and dances that he had no time to call on his parishoners. Yet every Lord's day this preacher stands where God's messenger should stand. His preaching is Christless.

(If this shocks you as you read, stop and ask yourself if any Christian has any more right to do these things than the preacher? There are some Christless pews as well as Christless pulpits.)

INFIDELITY

Christless Christianity is also characterized by unbelief. Years ago, the infidels rented halls, appeared on some lecture platforms, and voiced their unbelief in such places. Today, things are quite reversed. Church members pay their preachers to deny from the pulpit the same long list of Bible truths which the infidel denied forty years ago. The unbelief which once attacked the church from the outside, now attacks from the inside.

OUR TIME

With the crumbling of the large denominations which God once used, and the unbelief which has paralyzed the efforts of so many church movements today, **the Brethren Church now faces her greatest opportunity.**

Our message is still God's Word. It works. It has the power of the supernatural Christ in it. Our

message is not a collection of human theories, nor empty admonitions. Our message is God's own revelation. **It is just as fresh, just as powerful and just as surprising to blinded men as it was on the day of Pentecost.** Wherever the Brethren Church is presenting God's message for today, souls are being saved, saints are being strengthened and hungry Christians are coming for the real bread from Heaven. **THIS IS OUR TIME!**

Our message is the Christ of the Bible. Any other Christ is a false one. It is the same old story, but it is new to every man who hears. The Christ of the Bible is He who, because of His infinite love and wisdom appeared on this earth about 1900 years ago as "God manifest in the flesh." He came to settle man's most awful problem—the problem of sin. How that problem was solved is the story of the Cross of Calvary.

TOO GOOD TO BE TRUE

After hearing this story across an office desk, a man said to a Christian worker, "It all sounds good, but it is too good to be true." From the viewpoint of the man of the world, it **does seem** too good to be true. But any lesser message would not be the Christ of the Bible.

A MIGHTY MESSAGE

The Brethren Church has the greatest message of all time up to the present hour. We have the accumulated scholarship of the centuries. We have a faith which is tested and found scriptural and practical.

We have a common belief in and dependence upon the absolute reliability and authenticity of the Word of God. And besides all these things, we have a world before us more in need of the full message of the Gospel of Christ, salvation, separation, consecration, obedience and knowledge of the things to come than any generation in the past.

In this connection, it is well to remember that as a result of Christless Christianity in our great na-

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REV. C. W. MAYES

What Vigorous Home Mission Extension Contributes to the Growth of Our Seminary?

By Dean Alva J. McClain

The above caption, suggested by the Secretary of Home Missions for this brief article, is well stated. Between the work of Home Mission Extension and the work of the Theological Seminary there is a vital connection. The one cannot prosper as it should without the other. The great Apostle's words are directly applicable to this important matter: "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you" (I Cor. 12:21). A head filled with Biblical knowledge is impotent unless there are feet to carry that knowledge to a lost world. CHRISTIAN EDUCATION AND CHRISTIAN MISSIONS, THEREFORE, MUST STAND OR FALL TOGETHER.

1. Vigorous home mission extension **demonstrates the workability of the Brethren Message.** It shows that our plea is no mere theory, but that it works. No matter how plausible and beautiful and logical our system of doctrine may seem to be, it will not arouse great enthusiasm unless we can take it out into the world and in the face of opposition demonstrate that it can win. We have seen the Brethren Message demonstrate its worth both at home and in foreign lands, but it seems to me that the demonstration at home is the more impressive. Why? Because on the foreign field we have little or no denominational competition. Even a defective presentation of the Christian Faith might win, and has, against the pagan front. But here at home the situation is different. To see a Brethren Church originate and grow in the midst of dozens of other denominational viewpoints is a strong confirmation of the strength of our position. Furthermore, it is just such demonstrations that arouse enthusiasm among the young people from whom we must expect to draw our future ministers and missionaries.

2. Vigorous home mission extension **opens up new and larger fields of service.** For years it has been pointed out that for various reasons, some good and others bad, the Brethren Church has been losing congregations. The Home

Mission Board, in the face of this situation, has laid down a twofold program: first, to stop so far as possible these losses; and second, to launch new projects in carefully selected localities. Now obviously such a program is of deep interest to the Seminary. A school which would be satisfied merely to train sufficient ministers and missionaries to replace those removed by death or incapacity, would be an institution scarcely worthy of support. It would soon become professionalized, wholly lacking in pioneer missionary spirit. Here at the Seminary, therefore, we thank God for the new mission points to which some of our graduates have been called. Such work makes a definite spiritual contribution to the school by keeping alive that pioneering spirit which is the very life of Christian work.

3. Vigorous home mission extension, for the above reasons, **helps to bring talented and consecrated students to the Seminary for ministerial education.**



DEAN A. J. MCCLAIN

It is only the time-servers who are satisfied with merely a job. But only a growing church will attract those who are looking for a ministry which is not based on the foundations of other men. I sometimes think that as we grow older we tend to become overcautious and conservative in our missionary policies. Certainly recklessness is no special virtue. But I wonder whether the challenge of a daring program would not draw to our service men whose attention could never be arrested in any other way and also bring high encouragement to those who are already here engaged in ministerial preparation.

These are a few of the reasons why the Seminary regards with deep and prayerful interest the program and purpose of the Brethren Home Missionary Board as they seek to extend the borders of the brotherhood of be-

lievers into new and larger fields.

The man who belongs to Christ will show forth the Spirit of Christ.

Our Duty to Give

By Dr. C. L. Anspach, President Home Mission Board



DR. C. L. ANSPACH

Another Thanksgiving offering will soon be taken by the Brethren Churches for the support of the work directed by the National Home Mission Board. The church, as a whole, has given generously in the past toward the support of the Board. Last year the total gifts, from all sources, approximated \$15,000.00. New points have been opened and field work has been extended because of this generous support. The Board this year is asking for \$20,000.00 in order that more extensive work may be accomplished. We have faith to believe that you want the old points continued and new points opened. To execute the program formulated for this year it is necessary that we have this amount.

If one reflects on the goodness of God one must realize that he has an obligation which can not be passed by lightly. **A Christian is a steward.** He is placed in charge of material things in order that he may see that they are directed into the channels for which God intends them. **WE ARE STEWARDS.** It is our duty to hold them for and invest them in His work. An acquaintance has caught the idea, for, when asked as to his vocation, said, "My vocation is doing God's will, my avocation is that of a railroad engineer." If we have this conception of our relationship to God we will have no difficulty in discovering His will, or our responsibility in giving to His work.

A christian steward will want to give to Home Missions for he realizes that such a gift means the preservation and growth of the church. It certainly is obvious that an organization must grow if it is to continue to live. Growth is one of the fundamental laws of life. Periods of growth are periods of life. When growth ceases, decay and disintegration result. The church, as an organization, conforms to the laws of growth. If one checks the history of the Brethren church he must admit that the good periods are the periods of growth. The obligations of stewardship demand that we give that we might live.

Reflection on one's duties clearly indicates that if one loves his Saviour he must do all he can that others may know and find the way of life. The eunuch in answer to the question, "Understandeth

thou what thou readest?" said to Phillip, "How can I unless some man shall guide me." It has ever been so. One does not understand without a teacher. A gift to Home Missions is a gift to the propagation of the Good News. It will provide teachers that men may be taught. Love for one's Master requires that the Good News be published.

One can not escape the responsibility of returning at least the tithe. We are reminded again and again that God knows our wants and needs and that he will provide. Not even a sparrow can fall to the earth without His knowledge. We accept these promises, asking and almost demanding that our ever want be provided for. Often, however, we are wholly unmindful of our duty to Him. We ask much and give little. A Christian steward will be fair. He will recognize that he owes his God a great deal. He will admit that he should return a fair interest for the property given to him. If we are fair we will want to give to all the causes of the church including Home Missions.

And, a christian steward will give because he has discovered that it is more blessed to give than to receive. Some one has well said, "All one takes with him when he leaves this world is what he has given away while living in it." Life is giving. Giving is a phase of living. If one gives he is happy for he is renewing the sources of life. When one stops giving he stops living. Give and live. Give to Home Missions and watch growth—yours and the church.

If you are a christian steward you must give, for, (1) your property is not your own, you are merely the custodian; (2) your life is dependent upon growth and growth means giving and, (3) your love for the Good News can only be declared by your willingness to help proclaim it.

HOME MISSIONS NEED YOUR SUPPORT. IT IS OUR DUTY TO GIVE.
Ashland, Ohio.

Abraham sat moodily in his tent: God brought him forth beneath the stars. And that is always the line of divine leading. He wishes us to exchange the tent for the sky, to live and move in great, spacious thoughts of his purposes and will.

God's Challenge to the Brethren C

God has been challenging His Serv

Adam was challenged to keep a great charge of obedience, and to exercise a magnificent trust over all the works of God, but he allowed himself to be drawn away from that high devotion by unbelief, and he lost it all. WHAT DEFENSE CAN ADAM MAKE WHEN HE MEETS GOD AT LAST?

King Saul was challenged by God to lead his people on to victory. Every aid was offered him. But Saul selfishly turned to his own way, lost his kingdom in disgrace, seared his soul in the cave of the Witch of Endor, and died a miserable suicide. With all the goodness, grace, and privileges that God heaped upon him, WHAT DEFENSE CAN SAUL MAKE AT THE JUDGMENT?

*God challenged Israel to take the Promised Land. Said He, "I will go before thee * * * and destroy those nations." Israel started out fine, the hand of the Lord was with them, but soon they fell to lusting after "the ways of the nations" about them, frittered away the victories God gave them, and finally were driven entirely from the land He offered them. When at last they stand before the Lord, WHAT DEFENSE CAN THEY GIVE FOR THEIR MISERABLE FAILURE?*

The Brethren Church stands today facing a great challenge from God. A great and good land has been placed before us. For over two hundred years we have been in the land, and what have we done to possess it? The Brethren Church was here in America sixty years before the nation was founded. WE SHOULD BE THE STRONGEST PEOPLE IN THE LAND. Others that weren't even in existence when we came, have arisen, swept around us, and left us one of the smallest denominations of all.

Today we should have millions of members. WE SHOULD HAVE A HUNDRED SOUND, CHRISTIAN COLLEGES. WE SHOULD HAVE THOUSANDS OF MISSIONARIES IN FOREIGN LANDS. We could have had all this, but we do not. It is not God's fault, It is ours.

WHILE WE SPENT OURSELVES IN INTERNAL AFFAIRS, THIS GREAT NATION OF OPPORTUNITIES SWEEPED ON AROUND US. We did not surge forth with the invincible gospel God placed in our hands. Result—we stand today viewing this great

h--Will We Rise up to Meet It?

great tasks ever since the beginning

nation in the throws of its darkest hours, stumbling for lack of the light God gave *us* to spread. WHAT CAN WE SAY WHEN WE MEET OUR GREAT HEAD TO GIVE ACCOUNT OF THIS FAILURE OF OUR 100 PER CENT MINISTRY.

Today God is challenging the Brethren Church anew. He is, at this late hour, giving us a new birth of opportunities. From many cities of this land calls are now coming for us to establish churches that preach the whole word of God. HE IS GIVING US A CHANCE TO REDEEM OURSELVES. His coming is very near. Our time to labor is surely getting short. What we do must be done quickly.

OUR NATIONAL HOME MISSION BOARD HAS BEEN STRAINING EVERY NERVE to seize each opportunity to establish the "Faith once for all delivered unto the saints" in more places. We have almost doubled our new points in the last two years. God is blessing these works marvelously. *But many a promising work has died at birth because of lack of proper help!*

For each year during the last three years the Brethren Church has been catching an increased vision of her opportunities and responsibilities for Home Missions, and has increased the Thanksgiving Offering accordingly. Each year our Board has reached out to enter more of these open doors as a result. A TWENTY-FIVE PER CENT INCREASE IS NEEDED FOR HOME MISSIONS THIS YEAR IF WE ARE TO PRESERVE OUR PROGRESS.

May Our God not see us hesitate, or go back today! Christ our Lord has promised us, "Lo, I am with you always." If that be true, and it is, then nothing else matters. BRETHREN CHURCH, WE MUST MAKE 1936 THE GREATEST YEAR OF ADVANCE IN OUR HISTORY! *Two things will largely determine it.* THE DAY OF PRAYER FOR HOME MISSIONS to be observed next Wednesday, November 20th, AND THE MEASURE OF INCREASE IN OUR THANKSGIVING OFFERING.

Always remember, "The light that shines brightest at home, also shines farthest away."

Brethren Church, will we rise up to meet our challenge from God today? It is now between you and God!



REV. W. H. SCHAFER

Dollar for Dollar, the Proper Missionary Balance

By Wm. H. Schaffer

The early Christian Church was evangelistic and missionary Dr. Luke records in Acts 8:4, "Therefore they that were scattered abroad went everywhere preaching the Word."

The Church with the vision of lost

souls the world over is itself evangelistic. Not alone content that the message of the risen Lord be proclaimed to the earth's remotest bounds, but that this same gospel be continually preached in home land. Because of persecution many in the early church fled to other countries. As they went they preached. These early Christians had a missionary zeal.

One thing they however failed to do. Dr. Luke writes in Acts 11:29, 30, "Then the disciples, every man according to his ability, determined to send relief unto the Brethren which dwelt in Judea; which also they did, and sent it to the elders by the hands of Barnabas and Saul." Failure to strengthen the home Church in Jerusalem proved a serious handicap. Have you ever considered what greater Evangelistic work might have been accomplished if, instead of these Brethren at Antioch sending "relief" to the "elders in Judea," could have sent out more missionary-evangelists with these funds?

The Brethren Church has great fields of unsaved souls to conquer in the name of our blessed Lord. Reports from South America inform us of large unevangelized territories in the Argentine ministered only by our handful of faithful missionaries. Reports from Africa tell the same story. If we ever hope to accomplish the work the Lord expects of us in these great harvest fields there is but one immediate answer—The Brethren Church in America must be strengthened not only spiritually but numerically!

The wide awake reader and listener of the Brethren Church knows we have without argument, one of the finest growing foreign and home mission enterprises in the Christian faith. WHILE OTHER

DENOMINATIONS ARE RECALLING FOREIGN MISSIONARIES BECAUSE OF LACK OF FUNDS, AND NAILING SHUT THE DOORS OF ONCE PROSPEROUS CHURCHES, THE BRETHREN CHURCH ADVANCES!

Everybody likes to be on the winning side. WE'RE GAINING GROUND IN ALL FIELDS, WE ARE NOT CONTENT TO HOLD IT, WE ARE ON TO GREATER VICTORIES! In our enthusiasm however, let us remember not to forget, a greater Brethren Church in America means a greater Brethren Church in South America and Africa!

ARE YOU INTERESTED IN THE WORK IN KENTUCKY

The gifts have been coming in for the purchase of a truck for Riverside. Until we provide means for these people to get to the meetings we shall be greatly handicapped in really reaching them for Christ and developing their Christian lives. They must have regular teaching as well as others if we will see strong Christians among them. Take the church and all its facilities away from your pastor and how effective would his ministry be? That is the handicap our workers face when they have to work in mountain sections with nothing but a mountain home for use, small of size, few chairs, no piano, no hymn books, no blackboards for teaching, etc. But by providing means for them to reach our plant at Riverside we have all these things.

We still need \$150.00 to enable us to get this truck. Will you help? Just designate your gift to this fund on your envelope.

THERE IS NO ADVANCE WITHOUT EVANGELISM!

This last season three new works have been established through tent meetings. It is now a regular part of our program to go into places where no Brethren Church now exists, hold a tent meeting there, gather a group together, and organize them into a working force for Christ.

This is hard work, and it costs money, but it is the most effective means for advance that we have. Having no organized local group to fall back on, the main cost is borne by the National Mission Board. No part of our work is more vital than this.

If this work is laid upon your heart, designate a part of your Thanksgiving Offering to this work.

Why America Needs More Home Missions Today

By G. L. Maus, Pastor

THE TIME HAS FULLY COME WHEN A NEW EMPHASIS MUST BE PUT UPON HOME MISSIONS. We dare not rest too securely in the theory that the Foreign Mission enterprise will react to save the homeland. It did not save Syria nor Africa, nor Rome. The Moravian Christians have wrought nobly abroad, yet their own land is conspicuous for atheism and Priestly rule.

The nearer we come to Christ the more we cease to think in terms of continents and races, and the missionary enterprise becomes marked by unity. **Ultimately all phases of Missionary efforts must succeed or fail together.** Missions are the overflow of spiritual life. We cannot fling afar our love for the millions beyond the seas until we love the soul of a man who lies at our gate. **THE DEGREE IN WHICH THE HOMELAND IS SAVED IS THE MEASURE OF OUR POWER FOR THE EVANGELIZATION OF THE WORLD.**

The Brethren Church has no greater responsibility than to make sure that the best and not the worst of which Christian society is capable shall be given to the people. To accomplish this is a dominating purpose of our Home Missionary movement. It is one of the most important, the most absolutely necessary movements in our church today. We ourselves shall be gainers, both spiritually and materially, by our efforts in behalf of those whom we shall help. **Our cities are full of people who have no interest whatsoever in the church. Some even have never heard of the Christ.** Then there are others who move into strange cities from our country churches and do not identify themselves with any church at all, thus they go drifting and finally lose interest in the church or God's people.

What richer investment can there be than that which serves to redeem a human soul? Jesus has assured us that in the sight of the Father one human being is of more value than all the treasures of the world combined.

Christianity, followed by true culture, means civilization. The Home Mission is a means in the hands of God to transform lives. So if we want a Christian nation we must have more Home Missions. If we want more Foreign Missions we must have more

Home Missions. Brethren we must keep the home fires burning.

NO CHRISTIAN CAN AFFORD TO BE INDIFFERENT TOWARDS HOME MISSIONS IN AMERICA. Paul in

Eph. 5:16 points out that we should redeem the time because the days are evil. In I Cor. 16:8, 9 we read "I will tarry at Ephesus for a great door and effectual is opened unto me and there are many adversaries. There are open doors before us here in America and the appeal is made calling for us to preach the gospel. How can we make further advances in our Foreign work? **Our Foreign offerings have been running pretty nearly the same each year. Why are they not more? Because the HOME BASE has not been enlarged as it should.** The more churches in America the more for our Foreign work.

THE TIME HAS COME WHEN HOME MISSION WORK IS NOT MERELY AN OPPORTUNITY BUT IS BECOMING AN EMERGENCY, and the voice of God concerning it is, "Redeeming the time" — buying up the opportunity—because the days are evil.

I close this article with an earnest appeal to the Brotherhood for the largest offering in the history of Brethren church in America for Home Mission work.

Home and Foreign Missions

(Continued from page 6)

believe that it should have another end." **Home Missions? Foreign Missions?** Inseparable things for the performance of one task,—namely, the evangelization of the world, and the salvation of the lost souls of men!

The Christian always has a hope before him. "The best is yet to be."



REV. GILBERT L. MAUS

Extension of the Church in America, A Challenge to Every Pastor

By Ray Klingensmith

"U. S. Government to establish extension airport in every state in the Union." So read the headline of our morning paper. Why?

1. Because the U. S. Government sees the importance of protecting her people from outside invasion.

2. Because the U. S. Government is beginning to awaken to the times in which she is living.

3. Because the U. S. Government knows that if she does not establish her own airports in her own states **SOMEBODY ELSE WILL.**

4. Because the United States Government has millions of idle people who ought to be employed.

Would to God the Brethren church would see the need of protecting true Christianity against the outside invasion of "isms" and fads and fancies that are sweeping over our states in the name of religion.

It is not enough for us as a church with the true message to bemoan the influx of false religions. It is ours to herald Christ's message even more zealously than these false cults.

But are we awake to the times in which we are living? For years we have been praying that the very doors which God has opened would be opened. Will we sit and marvel at them or will we use them? Witness the march of the Gospel in Covington, Virginia, Brethren, the door is open! Upon what are we waiting? Brother and Sister Schneider didn't wait, they went on ahead, and lived in a little apartment over a garage without even adequate living accommodations for a while. For what are we waiting? Let us awaken ourselves!

If we don't respond to these open doors somebody else will. In Fort Wayne Brother Leo Pollman is already so busy that we could hardly believe our eyes when we saw what the Lord had opened to him. A great and effectual door in Fort Wayne!

We have millions in money and men idle. Some of our little churches who claim that they cannot expand have forgotten that rather than stagnate they ought to help other churches which can expand and which will expand if we give them a hand for a



REV. RAY KLINGENSMITH

few years. Our Young People's Societies, our older Brethren with money, our middle-aged people with good jobs should be awakened to the call of the hour. May God help our pastors to merely visit these places and the spiritual activity and enthusiasm of their pastors will serve us to our knees—**AND THEN TO OUR CHURCH TREASURIES!** Let us not on the day of prayer merely ask God to "Open their hearts" but let us ask Him to open **OUR** hearts and our pocketbooks. Our Lord is coming soon. Will the money in the church which has for years claimed to preach His full message be tied up in bonds and banks and farms and business or will it be **SPIRITUALLY** invested? Our Missionary pastors are wondering whether we

a church want to expand, or whether we just wait for them as pastors in hard places to do it all. Let us expand our offering this Thanksgiving.

Christless Christianity

(Continued from page 7)

tion, there are multiplied thousands of unsaved men and women who have never heard God's Word systematically preached. The same can also be said of thousands and thousands of God's dear saints who have been under the blinding dominion of Christless religious movements. **THESE PEOPLE ARE HUNGRY FOR THE BREAD FROM HEAVEN,** but they do not know where to find it. These people are waiting for a strong and positive Gospel message, wisely and systematically presented, which will satisfy the longing of the heart to know God genuinely, and to obey Him implicitly.

Brethren, this is our time. We must enlarge our vision and plant new churches in this nation by the hundreds. WE MUST PLACE OUR INFLUENCE SQUARELY BEHIND THE WORK OF THE HOME MISSION BOARD OF OUR CHURCH AND FURNISH THAT BOARD WITH THE NECESSARY DOLLARS TO SET UP THESE CENTERS OF TESTIMONY. The great cities are a challenge to us. **We are on the Lord's side. We can do it! We SHOULD do it! We MUST do it! We WILL do it!**

Our Goal

By Mrs. Dewey Murray, Foundation Builders Secretary

I do not feel it necessary to remind you again this morning of the nearness of the time to lift our Home Mission Offering, for I feel that many of you have been thinking of it already, and I trust you are praying about it also. If this is the case, I expect a good many Foundation Builders' banks are beginning to feel rather heavy.

You will remember that we set our goal at \$400 for Home Missions this coming Thanksgiving, and here are several reasons why it is going to be harder to reach than ever before. You know it has been impossible to keep this matter before the children this summer as usual because of their absence due to the infantile paralysis epidemic. Also, living expenses have almost doubled since last year with practically no increase in wages. Then too, between now and the time we lift our offering we have our revival which, necessary though it is, always means extra expense. So you see it is going to take wholehearted co-operation and sacrificial giving on the part of every man, woman, and child if we meet our goal. But we must remember, "the Lord's hand is not shortened, nor his ear heavy, that he cannot hear," and though it may seem a bit hard this is no time for us to waver.

OUR MISSIONARY GOAL SHOULD NOT CONSIST ONLY OF THE DOLLARS WE MAY BE ABLE TO RAISE BUT OUR GOAL SHOULD BE THE COMPLETION OF THE CHURCH, THE BODY OF CHRIST, AND OUR FIELD SHOULD BE THE WORLD, FOR IF WE HAVE BEEN BORN OF THE SPIRIT, WE CANNOT ESCAPE THE GREAT COMMISSION, "Go ye therefore and teach all nations," and this includes these our United States of America also.

Nothing succeeds so well in getting loyal, wholehearted support for any movement as the setting forth of facts. **It is a fact that Home Missions are the thyroid gland of the denomination, and unless the thyroid gland is healthy, so that it may secrete stimulating influences to the whole body all other parts must suffer accordingly.** It is also a fact that the church is stronger than her home base, and as a denomination if we are ever to be bigger and better we must do all that we can to build up that body out of which our future strength shall come.

ONE PHASE OF THE HOME MISSION CHALLENGE RIGHT NOW IS TO BE FOUND IN THE FACT THAT THERE ARE 10,000 VILLAGES IN AMERICA WITHOUT CHURCHES, 30,000 villages without resident pastors, and 30,000,400 under the

age of twelve years receiving no religious instruction. You probably noticed these figures as they appeared in a cartoon on the back of a late issue of the Evangelist.

When we consider this fact we have to ask ourselves the question, Have we been the wide-awake missionaries our Lord intended us to be? **What would have resulted nineteen hundred years ago, if Christ's disciples had been as lukewarm as we are today?** Perhaps we would not have had the blessings of Christ.

It is also interesting to note that of the twelve disciples chosen by Jesus, every apostle except one became a missionary. **And the only one who did not become a missionary became a traitor!** What if the early missionaries had not had a larger vision and a greater faith than we? They labored, they suffered, they bled and they died. We still live in the same dispensation that Paul did. Tradition says that Paul was bent; it was because he was willing to "spend and be spent," which should be the motto of every Christian.

Can we say we have been true to the heritage they left us while in many places we have failed to keep open the very doors they strove so long and hard to open? **Too many of us lack the pioneer spirit.**

BUT THERE ARE STILL PIONEERS, THERE ARE PERSONS WHO BELIEVE THAT NEW OUTPOSTS NEED TO BE ESTABLISHED, there are persons who insist on carrying our faith to new posts. They have been men with a real testimony for Christ, who are willing to go at great sacrifices, but even there they are handicapped for lack of funds to put pastors on the field or establish them where there are none.

So behind these men who press forward into new fields must be a strong and vigorous body of Christians with a vision of Christ dying on Calvary's cross to save lost souls, and a vision of those lost souls needing Jesus. Unless we have such a vision we will not be willing to make the sacrifices necessary to carry the Gospel into new fields, for Proverbs 20:18 tells us "where there is no vision the people perish."

I realize that many of us make our offerings without considering our own needs first, and we may feel that we are making sacrifices. But let us consider for a moment the sacrifices of those of us who are privileged to serve in the homeland in the light of those missionaries who have gone to the foreign

fields, trying to save the heathen for whom Christ died also.

They give up their homes, they say goodbye to parents and friends, many of whom they never see again on earth. Often on their return, they have only memories of father or mother and a marble slab or a plot of green in the cemetery. They send their children to the homeland, and having committed them to God, settle down without complaint to bear their wistful loneliness. Many are beset by dangers untold, flood, famine, banditry, and war. Their hearts are broken by the sight of the need and suffering around them. The full story of what these missionaries have endured will probably never be told, for much of it has been born in secret and with that silent patience that seeks recompense only from God.

A missionary was asked what he had found for all the sacrifices he had made. He took from his pocket a letter worn with much handling, and read this sentence from an oriental student. "But for you I would not have known Jesus Christ, our Saviour. Every morning as I kneel down before God I think of you and I pray." "That," said the missionary, "Is my compensation."

When Hudson Taylor was asked the question, "What will become of the heathen if they die without the Gospel?" he replied, "What will become of us if we fail to give them the gospel?" And this

can well be applied to us. What will become of us if we fail to do what we can to send the Gospel to those who do not have it here in America?

It may be but for my offering and your offering this Thanksgiving, there will be some who would never know Christ as their Saviour. PROBABLY OUR OFFERING WILL HELP TO PUT A PASTOR IN SOME OF THESE VILLAGES THAT ARE NOW WITHOUT ONE.

Our Master has tarried, and if He continues to tarry until Thanksgiving and we have one more opportunity of obeying His bidding, "Go ye," will we withhold altogether, will we decrease our gifts, will we do the same, or will we increase our gifts to Him? What has been the attitude of our Heavenly Father toward us? Has he withheld or increased our blessings?

Now if we are the Lord's, we have been bought with a price, that price being the blood of Jesus Christ, we are no longer our own, everything that we have belongs to Him. SO IF THERE IS A QUESTION IN OUR MINDS AS TO JUST WHAT OUR HOME MISSION OFFERING SHOULD BE, LET US ASK THE LORD. WHEN WE HAVE SOUGHT HIS WILL, AND ARE WILLING TO ABIDE BY IT, WE WILL NOT GIVE TOO LITTLE, AND WE CANNOT GIVE TOO MUCH.

Getting Back of Things in a Real Way

A brilliant young pastor recently wrote in asking, "Would it be possible for our church to undertake for one definite mission point to see it through? Our people want to do it, and I believe they will give much more to the work if this could be done."

What finer thing could come into the practice of the Brethren Denomination than that of having individual churches undertake to establish other churches in America? Why should not some Ohio church arrange to make Cleveland their particular Home Mission interest and try to completely provide for it? Why should not some Pennsylvania church undertake for the new work at New Kensington, and see it through? Why should not some Indiana church do something real for God by getting under the financial needs of Fort Wayne. What California church would take over the task of financing one of the new churches in that state?

We believe that many a pastor who has been deploring the fact that his people seem to have no incentive for accomplishment, no passion to serve that would grip and hold them to deep zeal and sacrifice, would find it right here.

No finer motive could grip an already established church than to see to build another church in a needy field, as their contribution to the spreading of the gospel in America. What could move a people to prayer, and work more than this? PASTORS, PRAY THIS OVER, AND SEE WHAT GOD WOULD HAVE YOU DO TO BRING ABOUT A NEW DAY IN YOUR OWN MINISTRY TO MAKE IT CONSTRUCTIVE?

Write in for information regarding any field, or one that your church could care for.

W. I. DUKER
President
Goshen, Ind.

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Editor for November

K. M. MONROE
Treasurer
Ashland, Ohio

The Sunday School Teacher

By Mrs. Maud Cripe Webb

For the joy of sharing what I know
of Thee,
give Thee thanks, O Lord.
For the opportunity of partnership with
Thee,
praise Thee, O my God:
For Thou hast placed before me Thy
people
that I might instruct them,
And Thy little ones
that I might lead them.
Thou hast trusted me to lay my hands
upon them,
and even as the skilled potter moulds
his clay into a lovely vessel,
to shape their lives and make them
beautiful.
Thank Thee, Lord, that Thou has not
left me unguided in my task.
For Thou hast given me for my help,
A Great Example,
even Thine own Son, Jesus, mankind's
Teacher.
Oh, make my hands all gentleness like
His;
Oh, make me full of sympathy and
quick to understand;
Oh, make my heart all love for Thee,
and for Thy children!
Whether, as a teacher of those whom
Thou dost love, make me like the
Christ!

One called to teach a Sunday school
class is given a great task. He or she
making a worthwhile investment, in-
vesting in life, an investment that will
bring up treasures in Heaven. The time
you invest in temporal things is often
wasted and lost, but the time you in-
vest in instilling the great truths of
life into the hearts and minds of
others cannot be lost. We may not al-
ways see the results, but God does, and
we may be sure He will pay the inter-
est on the investment.

A young Sunday school teacher, a
seamstress, one Sunday, gave a
high street Arab boy a coin to induce
him to go to Sunday school. That boy,
other than Amos Sutton, went, heard
the Word taught, was converted, and
went out as a missionary among the Tel-
lites. After twenty-five years of serv-
ing, ten thousand converts were won in
a single year. What teacher would not
be many times repaid for having
brought such a boy? There is no work
more productive of good results as the
winning of a sinner from the error of
his ways, and winning one soul for God.
A college president, no doubt im-

pressed by the new trend of world
events, said "Give me a class of boys
in the Sunday school. I know of no
greater task than to teach a class of
boys." President Wilson said, "The
Sunday school lesson of today is the
code of morals of tomorrow. Too much
attention cannot be paid to the work
which the Sunday school is doing."

Another has said, "The church is
the greatest business in the world, and
the Sunday school is its strong arm....
I fully believe the Sunday school is the
greatest living force for character build-
ing and good citizenship."

In teaching we are dealing with a
product whose correct value cannot be
apprehended at a glance. Especially is
this true of the ones who seem to over-
step the bounds of righteousness and
show signs of an over abundant life.
Yet there is great worth in those lives,
and our Master depends upon the teach-
er to touch the cord that will bring the
response which will produce the true
value and reveal to the world the real
worth of that life.

Perhaps one of the greatest needs of
the Sunday school today is better
teachers. To supply this need is indeed
a difficult task. Often we are almost
forced to use those who are not good
teachers, or who cannot make the class
period inspirational and of constructive
value; thus the listener becomes bored
and disinterested in the Sunday school.

There is great need for lifting the
morale of both teachers and pupils to
a higher level. Teachers must have a
larger vision of what ought to be done,
also the ambition and courage to do it.
Earnest purpose and faithful work un-
der Divine guidance will help build the
right spirit in any Sunday school. As
teachers we must know the problems,
temptations, interests, and needs of the
pupils of the class in order to guide
them in the art of Christian living. But
before guiding others it is prerequisite
that the one teaching be of a high
Christian character because we teach as
effectively, or perhaps more so, by
what we are and do, as by what we
know and say. Added to a life of right
living there must be the ability to
teach, to inspire thought, to instill a
love for truth and righteousness; with
the final objective of winning and hold-
ing the boys and girls, the men and
women for the Christian life. Nothing
is so important as the religion of

Christ in the individual heart to help
win moral and spiritual victories.
*Teachers, let us teach the Bible.
Study It carefully,
Think of It prayerfully,
Deep in thy heart let Its pure precepts
dwell,
Slight not Its history.
Ponder Its mystery,
None can prize It too fully or well.
Goshen, Indiana.*

NEWS FROM THE FIELD

VINCO, PENNSYLVANIA

It is a happy privilege for me to
make a report of our work here. This
is my first appearance before the
Brotherhood as a Brethren Pastor, and
I am happy in the work of the Lord
here.

I came to this field to look the work
at Vinco over on the ninth of June. I
preached both morning and evening to
appreciative audiences. The work here
favorably impressed me. I went back to
Ashland on June tenth, and left the
next day with Mrs. Gehman and the
boys for a short visit with my folks in
Indiana. While in Indiana the Lord led
us to accept the call which these fine
Brethren had extended to us. After a
short visit in Indiana we came back to
Ashland to make preparations to come
to Vinco. We left Ashland on June 27
and arrived safely at Vinco in the af-
ternoon. The folks were waiting for us
with a good supper, and a hearty wel-
come. And these Pennsylvania women
certainly know how to cook! Our
household goods did not arrive until the
next morning so we had to seek refuge
for the night with hospitable neighbors
who kindly opened their home to us.

And while we are mentioning the
hospitality of these people, we must
take time to say something else. On
the evening of June 31, we were grac-
iously tendered a house-warming show-
er at which time these good people
substantially showed their appreciation
of our arrival among them. After all
the folks had gone home we found our
kitchen piled full of all sorts of good
things to eat. In addition to these edi-
bles, we received a three-burner kero-
sene stove, a 9x12 rug for our sitting
room, a pair of blankets, table cloths,
and a small throw rug. One good broth-
er who owns a cow left us a quart of
fresh milk every morning. And that
was not the extent of their giving, for
hardly a week passes now that we do
not receive food-stuffs of some sort.
And since hunting season has opened,
we have been blessed with small game,
(deer season is not open yet.) I do
not hunt, but the neighbors make up
for what I might shoot if I did go hunt-
ing.

So much for the physical man. We
had our first services here on the thir-
tieth of June. We began a full-time
program at once and it was a little new
for the folks at first because they

never had full-time service before. They took to the full-time service from the very start and have been faithful in attending regularly since that time. Our attendance at Sunday School has been growing almost steadily. Our church services have also grown in attendance and interest.

We were very graciously tendered a two-weeks leave of absence to attend National Conference at Winona Lake. After coming back from Conference we settled down and begun work right. We have been busy all the time but we have enjoyed our work immensely.

I was privileged to attend the Pennsylvania District Conference at Waynesboro, Pa., Oct. 7-10. It was a great Conference and I came back enthused to go into our work here with new vigor.

Following District Conference I was called upon by the church here to hold a two-weeks Evangelistic Campaign. It was my first experience at that type of work, so we went to work and laid our plans before the Lord asking Him to bless them according to His will. We started our services on Oct. 20th and closed on Nov. 3rd. We had a good start and a fine close. It was a busy time but the people in the community responded very well and attended faithfully.

As a result of this effort there were nine additions to our church here, five by baptism and four by relation. These were valuable additions to us and we are very happy to welcome them among us. Six adults and three children were added. We held baptismal service Sunday afternoon and confirmation service immediately preceeding Communion service Sunday evening. Our Communion service was the most successful ever held here. It was a blessed encouragement to me to be in such a service.

It is to be remembered that there has been some very excellent work done here by those who have gone before. We merely came in under the leadership of the Lord and carried on in the work which has been so nobly started.

We want the rest of you to rejoice with us over the victory in the Lord. Also pray with us and for us that we may continue to serve Him well in this portion of His vineyard while He tarryes in His coming. Let us be faithful, Brethren, in the work which has been committed unto us.

Yours in the Service of the Coming King,
ORD GEHMAN,
Conemaugh, Pa., Rt. 1.

BERLIN, PENNSYLVANIA

This church was greatly refreshed during a recent Bible conference with Brother A. V. Kimmell teaching and preaching. The afternoon lectures on the book of Revelation were greatly enjoyed by those who were privileged to attend. The interest grew each afternoon until the last when the largest attendance was reached. The Sunday and evening sermons made their appeal to ever increasing crowds also. Brother Kimmell is a teacher who knows how to present his material both clear and at-

tractive. Many words of appreciation of his services were expressed on the part of the membership. New courage was engendered in the hearts of many. The Bible was made more understandable and interesting. The prophetic viewpoint while not entirely new with the brethren here, was given a new significance. This church appreciates the grace of the First Brethren Church of Philadelphia, in loaning us their pastor for this week. We thank God too for such a good yoke fellow as Brother Kimell. Our ladies also particularly appreciated the visit of Sister Kimmell in their midst.

Our communion service Sunday night had 191 communicants around the tables. The first of two district mission offerings for the year was taken by the church at the time of this communion service and amounted to \$97.66. Two were baptized and received into the church on this same day.

Other items of interest in the church this fall were, a well attended Rally Day, a Promotional Day, and a Father-Son banquet with Rev. George H. Jones of the Second Brethren Church of Johnstown as the guest speaker.

While it may be a little late to mention we are glad to report a very successful Daily Vacation Bible School with 99 registered pupils. The program was one worked out for our own needs with a three year curriculum graded to ages up to and including intermediates. The six volunteer teachers were all grade school teachers and members of the church. They were both competent and spiritual. A happy combination for this type of work.

We are looking forward to a winter of enjoyable work together with the Lord.
N. V. LEATHERMAN

The story of man in the Bible is the record of man made, man unmade, and man remade.—Max I. Reich.

ANNOUNCEMENTS

CLEVELAND, OHIO

The Cleveland Brethren will hold their first Communion Service, Wednesday evening, Nov. 20, beginning at 7:30. It will be held in the home of Mr. and Mrs. L. D. Cornelius, 381 East 152nd St., Cleveland, Ohio. A cordial invitation is extended to all who care to join in this blessed fellowship.

TOM HAMMERS, Pastor.

KRYPTON MISSION NEEDS CLOTHING AT ONCE

In a letter from Miss Carter, she has sent an earnest appeal for clothing for the winter. The needs of the people are great this year, and so far practically nothing has been sent in. Miss Carter is greatly concerned for this part of her work and has asked that we make an urgent plea for clothing for her people.

SOUTHEASTERN DISTRICT CHURCHES—NOTICE

Payments to our mission pastors have been kept up regularly to the present. But folks, if the churches of the district don't send in some money soon the treasurer will have to stop payments. There is not enough in hand to meet the next month's payments. What do you want? Do you expect the treasurer to make bricks without straw? He is not financially fixed to carry these payments himself, so he awaits your immediate response to this appeal. Just shake together part of your annual apportionment and send it pronto. We took on an extra work this year with the promise on the part of the churches that they would meet their payments promptly and thus make it possible to keep these men paid up. Now it is up to you. The treasurer will be only too glad to make payments, in fact he doesn't want to default. Send all money to E. L. Miller, Maurertown Va.

IN THE SHADOW

CULP—Dorothy Ellen Culp, was born in Fort Scott, Kansas, where she has lived nearly all of her life. She was baptized and received into the Brethren church by the write on December 10, 1933. With her family she moved to Springfield, Mo., a few months ago. Dorothy died in Springfield, Mo., at the age of 14 years. The body was brought back to Fort Scott for funeral and burial.

She is survived by five brothers and two sisters and her parents, Brother and Sister Culp.

The funeral was conducted from the Brethren church by the Rev. R. O. Penick of the First Methodist church, owing to the illness of the writer. The services were largely attended by the many friends and relatives.

Many flower offerings were made.
L. G. Wo

SECHRIST—Julias Ann Shoemaker Sechrist was born Dec. 22, 1846, and died Oct. 22, 1935, aged 88 years and 10 months.

She was married to Henry Sechrist Feb. 10, 1870 who preceded her in death having passed to his reward Oct. 1925. To this union were born four sons. Charles, the first born died in infancy. The other three, Edward Lloyd, Harry C. and John C. are still living.

A nephew's daughter, Clara Sechrist now Mrs. Loren Tanner, was taken in this home when she was 5 years old and raised as one of the family.

The deceased is also survived by a sister, Mrs. Henry Bilheimer, a brother, David Shoemaker; several grandchildren and two great grandchildren.

She joined the Brethren Church early in her married life and remained in her death a faithful member of the Fort Haven church, of which church she was the last surviving charter member. The services were in charge of the undersigned assisted by Rev. R. Gingrich Ellet.

An Important Announcement

After much prayer and thought the Publication Board is ready to make its announcement relative to the subscription rates for the Evangelist under the merged plan of operation. The plan goes into effect Jan. 1, 1936. The following are the plans:

1—The price for the Evangelist is \$2.00 per year, payable in advance.

2—There will be neither "club" nor "Honor Roll" rates.

3—Those who have given a gift of \$5.00 or more to either Home or Foreign Missions or have paid the subscription price for the Woman's Outlook through the W. M. S. will be allowed a credit of 50c for each such gift or subscription. This applies **ONLY** on your own personal subscription to the Evangelist or a subscription from your own immediate family.

That it may be perfectly plain let us put it this way. If you have given a gift of \$5.00 or more to either Home or Foreign Missions your Evangelist will cost you but \$1.50 per year. If you have given \$5.00 or more to both Home and Foreign Missions your Evangelist will cost you but \$1.00 per year. If you are a subscriber to the Woman's Outlook through the W. M. S. but have not made a gift of \$5.00 to either of the missions offerings your Evangelist will cost you \$1.50. In the event you have made a gift to both of the missions offerings and are a subscriber to the Woman's Outlook you are entitled to the extra numbers of the Evangelist for but 50c. These rates apply **ONLY** to subscriptions received Jan. 1, 1936 or after.

Should you be in arrears on your Evangelist subscription you should pay up to the end of the present year at the old rate and be ready to make use of the new rates when they go into effect at the first of the year.

It will be a real help if the subscriptions begin and end with the new year.

The Board has endeavored to work out a plan perfectly fair to all concerned and entirely satisfactory to those who are reading our church paper and hope they have so far succeeded as to merit and receive your earnest cooperation.

If there should be anything not perfectly clear, needed information will be given if you will write The Brethren Publishing Company, Ashland, Ohio.

The Brethren Church Will Continue To Go Forward

IF

Our Brotherhood Continues In *PRAYER* As It Has The Past Few Years. Prayer Changes Things — Prayer Changes People

IF

Our Brotherhood Continues To Be a *BIBLE LOVING* People.

IF

Our Brotherhood Continues to Be a *GOD FEARING* People.

IF

Our Brotherhood Continues to Be a Strict *FUNDAMENTAL* — *WHOLE GOSPEL* People.

and IF

Our Brotherhood Continues to Express Its *LOVE-DEVOTION* Toward Its Responsibilities by Increased

Home Mission Offerings



LEO POLMAN
Fort Wayne, Ind.

YEAR BY YEAR

The '*FORWARD MOVEMENT*' Among Our Churches—Pastors—and People is Producing Cause For Thanksgiving. This Same Spirit of Thanksgiving is Going to Increase *HOME MISSION* Offerings Year by Year, That Our Brethren Faith May be Given in Cities Where Brethren Teaching, Preaching and Leadership is Needed.

We Go Forward!

The BRETHREN EVANGELIST



Our Nation's God

By Rev. B. S. Dise

*Thou, God of nations, Thee we humbly bless,
Before Thy searching eye, our sins confess,
Thankful, repentant stand.
Of old Thou hast vouchsafed us daily grace,
With peace and plenty, sunshine of Thy face;
We are a favored land.*

*Abide with us, still bless us, gracious God;
We shall enjoy Your presence and abode
In nation and in home.
Then safely lead, protect us, year by year;
The wrong move far, but keep the right us near,
When we as children come.*

—The Lutheran.

Let's Get Things Right

In Evangelist No. 41 the Secretary of Publications in an effort to clear himself in the eyes of many members of the church who were asking some rather embarrassing questions made an unkindly attack upon the former Business Manager of The Publishing Company.

When this statement first appeared I thought I would ignore it all, for those of my friends who have known me and my work in the church for more than forty years know better than to accept such accusations at face value and others perhaps would not be much interested after all. But a number of my friends are insisting that I owe it to them as well as to those who do not know me to correct the wrong impression that was put out in such an uncalled for manner.

I do not desire to occupy any more time or space than is necessary, so I will be as brief as possible in pointing out the wrong and misleading statements.

The Secretary of Publications made an improper use of the article written by the Business Manager nearly two years ago in an effort to explain the present financial situation of the Publishing House.

The re-published article was nothing new and represented no new situation of that date, as it was the same sentiment expressed by the Business Manager almost constantly during his entire nineteen years in office. The ONE SUPREME object in purchasing the building was to have it become a permanent endowment source for the support of a business that we never expected to be self-supporting. It was a part of the original plan to make payment for the building entirely by gifts from the church and to use the income for supporting and producing a church and Sunday school literature that could not be self-supporting in such a small denomination.

The former Business Manager stressed in every report to the Board at its annual meetings the importance of securing some kind of endowment or outside support for its publications.

The statement by the Secretary of Publications that the money did not go into the upkeep of the building is altogether misleading, for if he will consult the various annual reports that are in file in the Publishing House for the last fifteen years, he will find goodly sums expended practically every year for the upkeep of the building.

Hundreds of dollars were spent in re-decorating the apartments, and large sums for repainting the halls and stairways, and shortly after the building was purchased a barrel and a half of liquid asphalt was spread over the roof, and a few years later \$400.00 was paid for an entirely new roof, and still later the roof was coated with hot asphalt at a cost of ninety dollars, be-

sides many minor repair jobs at different times.

I will say right now there was no ceiling off in any apartment like the engraving so prominently displayed in the Evangelist. And I will say further that had the Secretary of Publications had the roof coated last May with hot asphalt instead of the latter part of September or early in October it would not have been necessary to have one of the employees pull the plastering off with a hook in order to get a bad picture.

I do not wish to go into all minor details, but as for the stairways the number of children running up and down the stairs and rubbing dirty hands on the walls can make any stairway look bad in three months time.

If the Secretary of Publications desired correct information he could refer to any recent report and see that more funds had been spent on the improvement and upkeep of the building in the way of wiring 104 rooms of the building and installing electric light fixtures at a cost of nearly \$800.00, and

that the plumbing had been all overhauled at a cost of about \$200.00, that a new furnace had been installed at a cost of about \$160.00, and that an incinerator for about \$400.00, and yet he makes the statement that none of the income from the building had been spent in its upkeep.

When we acquired the building only about two-thirds of the apartment were occupied, and these were paying from \$8.50 to \$10.00 per month rent but we began improving the building and in time not only had every apartment occupied, but a waiting list of people who wanted in whenever a vacancy might occur, and these were paying from \$14.00 to \$20.00 per month rent. Then came the crash of 1929 and the depression of the next year and to the present time, when a number of younger tenants found themselves unable to pay rent and they moved with their parents or with some other relative. Families doubled up and "tried up" in countless instances, and is a perversion of the truth to try to avoid that reason for many vacancies not only in Ashland, but in every town and city in the United States. It was

(Continued on page 12)

Some Things Made Plain

In this issue of the Evangelist appears an article, "Let's Get Things Right," by Dr. R. R. Teeter, former Business Manager of The Brethren Publishing Company, in answer to the article in the Evangelist of October 26, 1935 under the caption, "Statement by Secretary of Publications."

The writer of this article is in perfect sympathy with giving Dr. Teeter an opportunity to be heard. This is the only fair thing to have done. This feeling is shared by the members of the Board. It is to be regretted, however, that Dr. Teeter and apparently some of his friends, read into the former article some things never intended. The statements of the Board and those of The Secretary of Publications were given that some things might be cleared up and to meet some charges that were being made. It will be well to again read the statement by the Secretary of Publications. In the sixth paragraph of the former article, about the middle of the paragraph, you will find, "The article is being reprinted in this issue, not with any desire to fix personal responsibility for the past, but to present a picture of the financial situation as seen by the former administration nearly a year before the present Secretary of Publications took charge." This clearly sets forth the purpose of the reprinting of the article. In fact, the suggestion for reprinting the article did not come from the Secretary of Publications but from the Board itself. This makes quite clear the fact this is not a personal matter and it certainly was not "An improper use of the article"

as claimed by Dr. Teeter's article in this issue.

With this statement the writer would be content to rest the case were it not that certain things demand explanation and answer.

1—It was in no way intended to leave the impression in the former a

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Claud Studebaker

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W. M. S. Editor, Mrs. F. C. Vanator

Sisterhood Editor, Helen Garber

Send all matter for publication to the Editor, except that articles intended for any one of the merged papers should be sent to the proper editor above named.

EDITORIAL

THANKSGIVING

*In thy fields, O Lord of harvests,
We have sown thy fruitful seed,
And thy sun and rain in season
Have provided what we need;*

*By thy bounty we have prospered,
By thy mercy we've been led,
In thy fruitful word of beauty
Soul and body have been fed;*

*In thy temples we have worshiped,
Heard thy word and sung thy praise,
Knelt beside thy holy altars
And found courage for our days.*

*Now, let not our thanks be idle.
Mingled with our praise and prayer
We would give thee earnest labor
To advance thy kingdom here.*

*Thou art full of love and mercy,
All thy ways are true and kind;
We would live to spread the gospel
Of thy perfect heart and mind.*

*Take the songs of our thanksgiving
As a consecration free,
Pledge that all our best endeavor
Will be used in serving thee.*

By Frances Morton, in "Christian Advocate."

Thanks For the "Unspeakable Gift"

The Christian has an ever-present cause for thanksgiving—the "unspeakable gift." He may have been denied many of the other good things of life, but there is nothing that can deny him this supreme good of all. He may have suffered disappointment and hardship, but there is no disappointment to be experienced in the One who is altogether lovely. There are times when the way is dark and forbidding and there seems little or nothing for which one should be thankful, but if his spiritual eyes have been opened there is ever the possibility of looking up from the rough road and seeing the light of love shining from the heart of God. Nothing can conceal the brightness of that Presence, nor crush the

spirit of him who possesses it. Everywhere and always a man can be happy and thankful, if he has the "unspeakable gift."

That Gift is cause for thanksgiving, because it is the means whereby the Christian has been saved from the guilt and power of sin and has entered into eternal life. That is the most wonderful fact that has ever come within the experience of man—a fact that no one can deny, but of which both Scripture and conscience furnish abundant proof. Peter records concerning Christ: "Who his own self bear our sins in his own body on the tree, that we, being dead to sins should live unto righteousness: by whose stripes ye were healed" (1 Pet. 2:24). John writes: "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12). Nothing could be plainer or more positive proof than that. And the Christian's own heart bears witness to the new life that he has received by faith. John says: "He that believeth on the Son of God hath the witness in himself" (1 John 5:10). There is peace and harmony within because sin has been done away, and "the Spirit itself beareth witness with our spirit, that we are the children of God" (1 John 5:16). All that is brought about through the grace vouchsafed unto us by the "unspeakable gift," and we cry out in gratitude, as did Paul with regard to another demonstration of grace: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).

Thanks be unto God for his "unspeakable gift" also because he has become our great high priest and mediator at the throne of grace, that we may obtain mercy and the forgiveness of sins and daily renewal. The Word says: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in all things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Heb. 2:17, 18). Such an intercessor and sympathetic priest is a great encouragement and stimulation to perseverance and faithfulness. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." And in view of that fact, the divine writer offers this entreaty: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:14-16). Surely that is reason for thanksgiving.

This "unspeakable gift" has become our Master and Lord, and that should cause us to thank God and take courage. That he is our Master and Lord he himself declares. Hear him at the supper table as he washed his disciples' feet: "Ye call me Master and Lord: and ye say well; for so I am" (John 13:13). Paul calls him Lord, saying: "But to us there is...one Lord Jesus Christ, by whom are all things, and we by him" (1 Cor. 8:6). And as Lord, he expects us to obey him, for he reprovably asks: "Why call ye me, Lord, Lord, and do not the things which I say" (Luke 6:46). But though he is Master, he is not a slave-driver. He is Lord, but he does not "lord it over" his servants in a harsh, cruel way, but in loving sympathy seeks their welfare and calls them "friends." "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you" (John 15:15). The position of friendship does not dissolve the obligation to obey, for he had previously laid down the condition: "Ye are my friends, if ye do whatsoever I command you." We may be truly thankful that we have such a Master and Lord.

Furthermore, let us give thanks to God for his "unspeakable gift," who is become our strength and keeper. We have

found, as did Paul, that we are weak and unable within ourselves to do the things we should. The conflict between the good and the bad goes on unceasingly and we repeatedly fail until we give up self-dependence and are ready to say, "I thank God through Jesus Christ our Lord." For, as the apostle says, "the Lord is faithful, who shall stablish you, and keep you from evil" (2 Thess. 3:3). He had learned to depend on that source for help, for a particularly critical time in his career, he said: "The Lord stood with me and strengthened me" (2 Tim. 4:17). So confident was he that he was able to say: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12), and "I can do all things through Christ who strengtheneth me" (Phil. 4:13). That is the kind of confidence that Christians need, and the kind that will bring success to their labors and rejoicing to their hearts. With such an attitude prevailing there will be widespread thanksgiving to God for his "unspeakable gift."

EDITORIAL REVIEW

NEXT WEEK we will publish the "Brethren Annual" number of "The Brethren Evangelist," according to the decision of National Conference.

OUR CHURCH needs to rediscover the fact that the old Dunker doctrine of the Simple Life, rightly understood, is really a New Testament teaching.

THE BROTHERHOOD department is found in this issue and has a Bible study by Brother N. V. Leatherman on the subject of Feetwashing. You will want to read it. You will find there also pictures of the national officers.

PRAYER REQUEST FOR THIS WEEK—The Washington, D. C. Church desires the prayers of the brotherhood in behalf of its revival beginning December 1st and continuing through December 15th. Rev. A. V. Kimmell will be the Evangelist. H. A. Kent, Pastor.

THE SHELTONS SAIL on December 4th for their African mission station, Bellevue, par Bossangoa, par Bangui, from which they have been furloughed for a year. Those who wish to write them at New York should address them as follows: "Rev. and Mrs. C. B. Sheldon, S. S. Otho, American West-Africa Line, Pier 36, Brooklyn, New York."

BROTHER PAUL DAVIS and his people at Clay City, Indiana, recently enjoyed a revival under the leadership of Brother Ray Klingensmith. God blessed the meeting with a growing interest and seven decisions of consecration to Christ. Prayer occupied an important part of the meeting. The work seems to be making good progress under the leadership of Brother Davis.

BROTHER SAMUEL ADAMS, pastor of the church at Pleasant Hill, Ohio, writes that the Lord is blessing the work of his church. The Rally Day and Home Coming services were well attended, there being over 200 at the Sunday school, 150 at the basket dinner and a goodly attendance at the afternoon services when Brother R. D. Barnard was the special speaker. Another recent special day's program was the visit of the Sheldons.

BROTHER J. GARBER DRUSHAL, a graduate of Ashland College last June and during the summer a field worker

for his Alma Mater, is now working on his Master's Degree in Public Speaking in Ohio State University, and has as his address 58 West Woodruff Ave., Columbus, Ohio. Along with his school work he is serving as pastor of the Glenford church, where a revival meeting was held a few weeks ago under the evangelistic leadership of Brother Everett Niwonger.

BROTHER RAYMOND BLOOD is pastor of the church Limestone, Tennessee, from which place we have an interesting report this week. This rural church has been making splendid progress and is carrying a full program of activity with the usual auxiliaries organized and functioning. The pastor recently concluded a revival resulting in nineteen conversions, four added by baptism and one awaiting baptism. This church is to celebrate its 25th anniversary on December 14th.

THE GINGRICH BROTHERS exchanged pulpits for a week of Bible studies recently. J. L. Gingrich had his brother Raymond with him in the Third church of Johnstown for a series of Bible studies on Romans from October 28th to November 3rd, and Brother "Joe" was with his young brother giving a series of Bible studies on Ruth at Ellipton, Ohio, November 11th to 17th. Brother "Joe" informed that the recent communion service in his church was the largest in attendance in the history of the church.

WAYNESBORO, PENNSYLVANIA, recently enjoyed a season of refreshing under the evangelistic leadership of Charles A. Bame, in cooperation with the pastor, Brother C. Benshoff. There were nine added to the church by baptism as a result of the meeting. These, added to five others previously received into membership but not before reported, make the additions fourteen. One of the special features of the meeting was an "Old Fashioned Dunker Service," which proved to be widely appreciated. As a means of preparation for the revival the communion service was conducted at the beginning of the meeting. The regular work at Waynesboro is in good shape. Brother Benshoff is leading these people forward in spiritual growth and service in a splendid way.

DR. HENRY SHOMBER, whose passing was reported to us by Brother G. C. Carpenter, was not widely known, but wherever he was known, he was loved and respected. The editor has known him for more than twenty years and has heard him preach the Gospel, for he was one of our ordained Elders and has for several years been a member of the Ashland Brethren church, though residing in Florida. He was a fine Christian gentleman, as well as unselfish and useful servant in the medical profession. Besides, he was usually strong in his loyalty to the Brethren faith, else he would never have persisted in that faith in spite of the handicaps of being isolated from the church of his choice. We extend to his bereft companion our sincere sympathy.

THE MINISTRY OF PRAYER is something that every Christian can exercise himself in, and many more than we think are being faithful in that service. Recently an isolated sister, who has been a reader of The Evangelist for many years, wrote: "I have no way to attend church or Sunday school. In fact, there is no church or Sunday school of choice within reach, and none of any other kind very near. I am therefore neither physically nor financially able to be active in church work, but that does not hinder me from praying for the churches and their workers, and for the saving of souls. Not only is she praying earnestly, but she also is for the prayers of the brotherhood that certain of her relatives may be brought to a saving knowledge of Christ.

True Devotion Exemplified and Rewarded

Ruth 2:19

By D. Wm. H. Beachler

By general consent among Bible students, Ruth is one of the noble, outstanding women of the Old Testament. Possessed of the richest and rarest qualities of character, she would appear at just as good advantage if classed among the most deserving women in the New Testament. Ruth is one of the favorites of the Bible. She was a charming woman because her life was charming. Her hands were graceful because they were useful. She was noble because she was unselfish.

Our text occurs as the question of Naomi to Ruth at the close of Ruth's first day of gleaning. Showing her mother-in-law the generous reward she had for her first day of toil, Naomi pleased and heartened, asks Ruth, "Where hast thou gleaned to-day? and where wroughtest thou?"

In attempting to treat this text in a brief way, one is compelled to pass by much of the narrative which makes up the book of Ruth. This is not easy to do, because few narratives in the Bible are so fraught with the alluring, and pathetic, and dramatic, and the human as the beautiful Book of Ruth. But I call attention to three days in Ruth's life as they have to do with her exemplification of true devotion and her reward. These were truly three strategic days in her life.

That first day. Naomi, bereft, sad, lonely, impoverished, is on her homeward journey to Bethlehem. At first and for a good distance she is accompanied by each of her daughters-in-law. But Orpha decides to return and remain in her native land of Moab. It is so Ruth. Naomi bringing Ruth face to face with the issue, Ruth decides for Bethlehem and Naomi. Her reply is a startling, sublime declaration of devotion and allegiance to her mother-in-law. She pledges herself on record. She commits herself. Listen, "Treat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall

be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if I ought but death part thee and me." There is a finality about the moment and the decision of which only a strong character is capable. The Moab matter is settled once and for all, with no indication ever of the slightest future regrets. Translated into everyday language Ruth said, "Mother, I here and now turn my back forever on Moab, on my religion, and my people, and I choose you, and your religion, and your people, and your native land, because I love you more than I love ought else in the world." To me this represents the very finest of the fine in human life.



RUTH MEETS BOAZ WHILE GLEANING

That second day. The home coming at Bethlehem is over. How different it was for these two women. For Naomi it meant coming to a new home, new people, new customs. The writer of this immortal story graciously omits the less inspiring aspects of Naomi's return. Don't forget, however, that there were those less sweet and inspiring aspects. Our poorer relations are never quite so popular and welcome. Naomi was poor, desperately poor. I fancy more than one bitter, "I told you so," either spoken or implied was dropped into her cup during those first days. But Naomi took it all. And now,

settled somehow into the order of things at Bethlehem, these two brave women face need — severe, pinching need. Their pride forbids their becoming charges to the community. Ruth shifts the heavier part of the problem to her mind and to her young, strong shoulders. She is nerved and driven by the consciousness that she is a woman who has gone on record. She has declared her allegiance. She is all and everything for Naomi. And she stops to think of the season of year. It is barley harvest. I must do something—anything that is decent and right. I can glean. I WILL glean. Naomi does not suggest it. She may have thought it but her finer sensibilities

restrain her from thinking aloud. But Ruth thinks it and says it. The lowliness of the work finds no place in her mind. Gleaning is at least decent and I will do it. Hence her words spoken on the way to Bethlehem are changed into action. Her promise of devotion and steadfastness to Naomi turn to performance. In a way and manner that entitles Ruth to a seat among the truly great, she exemplifies true devotion. And so, a gleaner goes forth to glean. What a day in her life this is! How courageously she goes out to pay the price her avowed loyalty will cost her!

That third day. A wedding. First love triumphs and inspires a vow of undying loyalty. Second, gleaming—humble gleaner. And lastly, a wedding. A big wedding! A grand wedding! Who can ponder this and fail to see that one good thing does lead to another. That one opportunity embraced brings another. That faithfulness does receive reward. What a romance—this love story of Ruth and Boaz! What was it brought things to pass as we find them? Was it chance, or fate, or circumstance? I certainly do not think so. I think it was God and wise, tactful Naomi. Naomi was a great help in the matter. But God is faithful, and Naomi is His, and He will take care of her. And so, He is going to get a fine, rich son-in-law for Naomi who will see that she has comfort and plenty all the remainder of her life. And Ruth—what about her? She gets a wonderful husband, and happiness, and the true religion, and a place of honor in the history of the most interesting and important people and nation that has ever been. Can there be a more striking example of true devotion richly rewarded! But we must not forget that in this instance at least it was gleaner first, then the wedding.

I hasten in a concluding word or two to say that this line of thought suggests to my own mind just this: As Christians, Jesus Christ is our "Naomi." He is the object of our supremest love. To him we have vowed allegiance, loyalty, devotion. For him we have renounced "Moab," and all that pertains to the kingdom of darkness. To keep this vow faithfully and well may cost us much—much that the world holds precious. And a part of the price will be diligent, tireless service for him. Any kind of service if it is for him. If not riding on horse back, then walking. If not beating the big base drum, then carrying it for the one who does the beating. If not something pretentious, then something lowly. If not reaping, then gleaner. It is always harvest time with God. And it is his utmost desire that we shall either reap or glean: That we shall always abound in his service. And if we maintain our avowed loyalty and allegiance to him by tireless service, loving service, anywhere, everywhere, any time and every time, ours may be the blessed assurance of a great, unfading reward. Ruth loved Naomi more than even herself.

That love prompted her to a devotion that must inspire angels. And finally, Ruth is crowned with the love of a true, clean, pious man; and the happiness of dignified motherhood; and the deep satisfaction that in every way she had kept faith with her sainted mother-in-law. What an exchange this woman made—Moab for Bethlehem! Is not this the order of procedure and the ideal? First Christ accepted and given first place in our lives. Then Christ faithfully served through the years. Vows faithfully kept. And then home, and heaven, and unspeakable reward. Christ first, and even gleaner becomes dignified and deserving.

New Lebanon, Ohio.

Out of Plumb

By C. D. Whitmer

"The Lord stood upon a wall made by a plumbline with a plumbline in his hand." (Amos 7:7). "Prophet of Social Justice" is the subtitle of this lesson. And of course he must needs be an outdoor man, a wit, a farmer living off the ground directly and indirectly, if not by crops, by herds which graze fields. Note the first verse of this chapter where Amos talks about the grasshoppers destroying the crops. Our Western farmers can tell you something about that.

Amos sees the "plumbline." It is only the country man who would talk about a "plumbline." Most city bred men would not know how to use one, even if they ever noticed one. The old time wall builder used great stores by his plumbline. Today the building is wrought out of steel in the shop, riveted or welded together in the field, and filled in the spaces between the members with brick, cement or terra cotta, all of which go to place without plumbing.

The plumbline is the one straight line we depend upon. Old Mr. Gravitation attends to that. Amos sees God standing with such a line testing the stability of the Nation—and the Nation was terribly "out of plumb."

Up on the hill back of Rock Run Chapel the colored folks have undertaken to build a church. Apparently no plumbline was used. It suggests the Leaning Tower of Pisa. Why it does not fall down we cannot understand. It will come some day. Israel is like that in Amos's day—and away she went. Most people are like that today. They have never used God's plumbline. **They learn terribly.** Every newspaper tells of the crashing down. Amos is the country writer that mentions the plumbline.

When Christ comes into the heart of man He imports new life. We are "born of the Spirit." New life is at first weak, it may be, but we will "grow in grace," until we become strong and conquering.

Submission to Almighty God

By Dr. G. W. Rench

We have never fathomed the depth of this great me. In most religious circles it is well-nigh forgotten. Men don't want their "personal liberty" interfered with in religion any more than in anything else. About one-half of the Old Testament is written to show us that it is an awful thing for people to break confidence with God. The Creator of the universe simply can not get a chance to lead his people. How fares his leadership among the nations of the earth today? If you do not expect much from the nations of the earth, how much real leadership has there among Christian people? How much leadership is there in the church? Has not his holy ordinances been chopped and mangled until scarcely nothing remains? A young minister was preaching a sermon in his church when he said, "Do you know, friends, we are all fighting for the top in the church, but there are none fighting for the towel and basin." What teachings of the Book are shoved aside to make room for ugly discussions on some moss-covered creed that nine-tenths of the religious world have forgotten that it ever existed!

Take that great program of God as recorded in Exodus 12. A lamb was to be slain and the blood was to be placed on the door-posts of the houses of the Israelites while they were yet in Egypt. The promise of the Lord was, that the first-born in such houses would be spared, while in other houses where blood was not found, as the destroying angel passed over, there the first-born would be slain. And it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle" (Ex. 12:39). The next verse adds, "And there was a great death in Egypt; for there was not a house where there was not one dead." In the institution of this great Passover Feast of the Jews, what was the outstanding principle but SUBMISSION unto God? Of course, we know that the Jewish Passover was a type—a prophetic—but what a struggle God had with his own people in teaching them submission to their Creator. We know, as a people they never did submit; and we know what has happened unto them to this

read Gen. 2:16, 17. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely

die." Now, what is there in a decree like that save SUBMISSION to divine authority? Moral law certainly does not enter in. No one can see any reason from refraining from eating that fruit. The only reason for refusing to eat that forbidden fruit was that the supreme authority forbade it. The test was, will a man submit to God when he can see no reason for doing so, only to please him? Man refused to submit, and you know the result. Man fell. Right at the beginning of the race, man chose to put reason above the law of his God. Voltaire asked, "What harm is there in eating an apple?" But Voltaire was a rank infidel. Calling a command of God "a mere outward act," "nothing but an external performance," does not get rid of it. God had said, "Thou shalt not eat of it"; and right at the threshold of a world full of happiness the test came: God's will must go down, or man must submit. God's supremacy over against man's submission. And man fell.

In II Kings, 5th chapter we have an account of the healing of Naaman, a great soldier, of his leprosy. He wanted to live on alright, but the greatest barrier in his way was his extreme conceit. After locating the prophet of God, without honoring the presence of this great general, Elisha sends a servant out simply saying, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." That treatment must have been a hard blow to his pride for the next verse says, "But Naaman was wroth, and went away." The terms of God did not suit him at all. It was not according to his way of thinking. His servants, however, urged him to retrace his steps some fifteen miles, and yield to the requirements of the old prophet, and after dipping himself seven times in the Jordan, he was made whole.

Never did a decree of God look more like a non-essential, a mere outward performance, than this. Was the efficacy in the Jordan river over the rivers of Naaman's own country? Not at all. Was the healing in the water? Of course not. The prophet of God had something more in view than the healing of a leper. He wanted him to know THERE WAS A GOD IN HEAVEN to whom he owed allegiance. This, by an unusual test, he made him know, for after he was healed, Naaman said, "Behold, now I know that there is no God in all the earth, but in Israel." And Naaman almost missed it. The requirements laid down by the divine Mind were so unusual, so simple, that even a heathen general never thought of at-

tributing power to these means, but the power belonged to God.

What is the great lesson back of the decree of God to Moses to make a serpent of brass and put it upon a pole: "and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live," save submission to Almighty God? To raise the question of virtue in the pole, or in the serpent of brass, or the looking, is a mere quibble of a fault-finder. God's requirements are all a test of faith, an act of submission, that has nothing in it save **SUBMISSION TO HIM.**

What was the great lesson back of the program of God issued to Joshua in the capture of Jericho but submission to God. As some one has said, "No man gave the glory to marching around the wall, to the blast of the trumpet, or to the shout of the men; for all knew that these did not overthrow those strong walls—but the glory was given to the God of Israel, who is mighty in battle, and whose strong arm gave them the victory."

Moral law relates to that which is right in itself. It appeals to human reason. It is right to speak the truth and wrong to tell a lie. Moral law may be kept by those who have no faith. All can see a reason why we should keep the moral laws of truth, honesty and social purity. These moral requirements are kept to a large extent by all men. But God has absolute requirements which are above and outside of any moral requirements. They are right solely because of the divine decree of Almighty God. To submit to God in such tests is a test of man's faith. New Testament baptism is of that order. The question of morals does not enter in to the rite. It's a positive command of God, and rests solely upon the authority of our Lord. Right at the beginning of the Christian life, man is taught that he must submit to God, and that in a rite which has nothing but submission to the divine Authority in it. Our opinions are of no avail. "He that believeth and is baptized shall be saved." Mark 16:16. New Paris, Indiana.

Progressive Unfolding of God's Plan of Salvation

By Dr. I. D. Bowman

Salvation Obtainable from Adam to Moses

1. Salvation was obtained by faith in Christ's blood. "Without the shedding of blood there is no remission of sin" (Heb. 9:22). And no one is without sin. Adam and Eva had sin, after they fell in the garden. They admitted their nakedness and shame by their own self-made garments of leaves (See Gen. 3:7, 21). God caused blood to be shed by the slaying of animals, as a type of the blood of Christ that should save them. Abel offered a sacrifice of blood and was accepted. Cain's sacrifice of the fruit of the field was not accepted. Abel was saved by the blood of Christ, of which the blood of the slain animal was but the type. Enoch was also saved by faith in that blood, as were others. "By faith Enoch . . . before his translation had this testimony, that he pleased God" (Heb. 11:5). "By faith Noah . . . became the heir of righteousness" (Heb. 11:7). "By faith Abraham . . . looked for a city. . . . whose builder and maker is God" (Heb. 11:9, 10). When he offered his son Isaac he was provided with a lamb, which was a type of the Lamb which God had prepared, and which was offered on Calvary two thousand years later. "Abraham saw Christ's day and was glad. "By faith Moses . . . esteeming the reproach of Christ greater riches than the pleasures of Egypt . . . endured, as seeing him (Christ) who is invisible" (Heb. 11:24, 26, 27).

2. From Adam to Moses was a period without written revelation.

(1) But there was the subjective law intuitively found within every man and the law of nature revealed the Godhead—Father, Son and Holy Ghost. "For as many as have sinned without law (the written law of Moses) shall also perish without (the written) law; and as many as have sinned in the law shall be judged by the law: (for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) in the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2:12-16). The above quotation refers to the intuitive, subjective law within every man. When this law is not followed, nor the law of nature which teaches also the eternal Godhead, mankind are without excuse for disobeying these laws. One quotation concerning the law of nature is as follows: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse" (Rom. 1:20). See also the 19th Psalm.

(2) Man did not sin as Adam sinned during the period from Adam to Moses. "For until the law (that is, until the Law of Moses) sin was in the world: but sin is not imputed where there is no law" (Rom. 5:13). "For where there is no law there is no transgression," (Rom. 4:15). "For sin is the transgression of the law" (I John 3:4). "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude (or like) Adam's transgression" (Rom. 5:14). Remember that while they had no written revelation, they had a law, and all who sinned without written law were to perish without written law (See Rom. 2:12-26).

(3) God passed over many ungodly things because of their ignorance. "And the times of this ignorance God winked at" (Closed his eyes to). Since we have the written gospel he has quit winking, "but now commandeth he all man everywhere to repent" (Acts 17:30). That is, we are to repent of the things that they did not know about. They had to yield to the law of nature and of conscience according to the light they had to be saved.

3. From Moses to Christ they had the law of nature or of conscience as they had from Adam to Moses, plus the objective law. The written law of Moses, and the presence of God—the cloudy pillar by day and the fiery pillar by night, guided them.

(1) Remember the heathen were saved by faith in the gospel from Adam to Moses, when they had no written gospel. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham," (Gal. 3:8). Hebrews 11:1-26 shows that men were saved by faith in Christ before they had a written Bible.

(2) Now Israel had to obey the law of Moses. "As many as have sinned in the law shall be judged by the law (for not the hearers of the law are just before God, but the doers of the law are justified," Rom. 2:12, 13). While the law of Moses of itself could not save anyone yet they could not be saved and rebel against it.

(3) They were saved by faith in the Gospel. "For unto us was the gospel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4:2). Here it is plain that all were saved by faith in the gospel of Christ—by the blood of Christ. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (Heb. 9:14, 15). We see here that they who transgressed the first testament had to accept the blood of Christ to be forgiven. They had to sincerely seek to obey the law that they were under to be

saved. This is true of all dispensations, including the present one. No person who continued to rebel against the law that God placed him under could ever be saved.

4. Salvation that is revealed in this dispensation.

(1) We saw the heathen from Adam to Moses were saved by the Gospel, by faith, by the blood of Christ, —saved by grace. God passed over many things because of their ignorance.

(2) We saw that the Gospel was also preached with increased power for 1500 years under the law of Moses. "That rock that followed them was Christ." With the law came the knowledge of sin in a far clearer light. Penalty became greater for disobedience, and rewards greater for obedience. Increased faith, increased grace, increased salvation.

(3) With the preaching of John the Baptist began the Gospel of this dispensation. The beginning of the Gospel of Jesus Christ, the Son of God. As it is written in the prophets, "Behold I send my messenger before thy face which shall prepare the way before thee."

(a) This Gospel which began with John did not end at Pentecost but will continue until the Second Coming of Christ. Not two Gospels; not one ending with Pentecost and the other at the Second Coming of Christ: but two parts of the ONE GOSPEL.

(b) This BEGINNING of the Gospel was far greater in power than the Gospel is revealed from Adam to Moses and from Moses to Christ.

(c) While there was an overlapping of the law with our Gospel of Grace, yet Christ did not preach the ceremonial law of Moses which was not abolished till Christ died and nailed it to the cross. "The Law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it" (Luke 16:16). "For the priesthood being changed, there is made of necessity a change also of the law" (Heb. 6:12). It is not the abrogation of law but a CHANGE. "Having abolished in his flesh the enmity (between Jew and Gentile) even the law of commandments contained in ordinances" (Eph. 2:15). Here it is clear; the ceremonial part was abolished. "Wherefore serveth the law it was added because of transgression, till the Seed (Christ) should come," (Gal. 3:19). "Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster." "If that which was done away was glorious, much more that which remaineth is glorious." "Part was done away and part remains" (II Cor. 3:11). So we are under law, a changed law, a more glorious law!

(4) John preached four things from the very beginning.

(a) Kingdom. (b) Faith. (c) Repentance. (d) Baptism of Repentance for the remission of sins.

(1) Kingdom: "Repent ye for the kingdom of heaven is at hand" (Math. 3:2).

(2) Repentance: John began his ministry with the cry, "Repent ye" (Math. 3:2).

(a) This cry of Repentance that John preached is the first of the first principles of the doctrine of Christ that is to be taught to the end of this Gospel age. "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." (Heb. 5:12). "Therefore leaving the first principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works" (R. V. Heb. 6:1). Years after Pente-

cost and more than twenty years after the middle wall of partition was broken down Hebrews was written, so there was no difference between the Jew and Gentile.

The very first thing that we are to preach as a foundation doctrine is repentance. It was the cry of John the Baptist. When Christ began to preach six months later he took up the same cry. "Jesus began to preach and to say, Repent, for the Kingdom of heaven is at hand" (Math. 4:17). On Pentecost Peter proclaimed the same thing. "Men and brethren, what shall we do," was the inquiry. The reply was, "Repent and be baptized every one of you in

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A Church Meet for the Master's Use

By William A. Steffler

It was indeed gratifying to note the action taken by the Pennsylvania Ministerial Association and passed by that State conference assembled this year at Waynesboro. In brief that action was—

"Whereas there is an alarming laxity of thought and conduct among the Church members today, and

Whereas, the Holy Scriptures enjoin followers of Christ the living of a separated life, and

Whereas, the engaging in worldliness weakens the Spiritual life and compromises the testimony of the Church:—

Be it therefore resolved that this Association and Conference hereby express their disapproval of the members of the Brethren Church engaging in any and all forms of worldliness,—but more specifically those form known as the movies and the theaters, dancing, card playing, gambling, use of tobacco, membership in secret societies and all forms of Lord's Day desecrations.

Be it further resolved that this Association and Conference condemn the use of, and dispensing of, any form of Alcoholic liquors by members of the church, etc. etc."

May not only the churches of the Pennsylvania District but Brethren Churches everywhere take this stand and remain true to the Lord in these perilous days.

No church is better than its individual membership. I wish we all might take this to heart YOUR church will not be one bit better than YOU try to make it.

What kind of a church do we need in this 20th Century, to meet the needs of the times in which we live?

First, we need a church with a positive message.

We need a positive message about the Cross of Christ, a positive message of the Christ Himself, a positive message about the Word of God. Let us insist upon the positive preaching of," "THUS SAITH THE LORD."

We need a broad church, one that will meet the need of all men. Of course we must meet the need of the community in which the church is located, but if that is as far as our work extends, then we are to be pitied. Let us not be afraid to enlarge our borders. Home Missions must have a large part in our program and Foreign missions must have its due consideration. May God make the Brethren Church a broad church.

We need a generous, sympathetic, progressive, aggressive, wide-awake church, one that is Evangelistic, seeking the lost and constantly bringing them to a saving knowledge of the Lord Jesus.

All that we have thus far written is true and no doubt every reader will agree with me, but we must keep in mind that if our church is to a church meet for the Master's use, we must keep our church clean and unspotted from the things of the world.

The Brethren Church does have a good name. She is known far and wide as a separated, Godly church. May we never lose our good name, or our testimony for the Lord.

In many instances today, the church is nothing more than a place of amusement. Special days have multiplied until there is danger of the Lord being robbed of His Day. Cantatas, Sunday night concerts, entertainments, have superceded the preaching of the Gospel in many churches. People are so busy with other things on other nights that the weekly Prayer Meeting is not what it should be because that night is selected as the night to rest so the

members will be in condition to do "other things" the remaining part of the week.

The Minuet has been danced on pulpit platforms. It has been reliably reported that some pastors dance with their people on the dance floors of the church. "Living pictures" have been exhibited in some churches. A man who attended one such program, said to a group of preachers, "If the characters had even dared to expose themselves elsewhere as they hid in that church, they would have been arrested on the spot." A magazine came out with an article on church amusements and among other things said, "Female minstrel shows, with burnt cork and local hits, have been this year the most popular of church entertainments in Massachusetts."

It is a well known fact that some churches have made things so unpleasant for the true Shepherd of God that he has been forced to resign and then the worldly minded Christians of that place were able to employ a more pliable man.

No one can find an inkling of Scripture to prove the early church permitted anything of the world in order to win a soul or to hold a soul for the Lord. The early church never had a program to entertain the public.

Did Christ ever hint, or did the disciples, that the time would come when the blood-bought church would change its mission into a system of concert halls, kitchens and food shops or be an entertainment bureau?

Sinners pass by the church. They hear applauding instead of praise, worldly music instead of the good old hymns of the church, much laughter instead of prayer, and consequently they have a mean, low conception of the religion of the Lord Jesus.

One need only read their Bible to note two things. First, the only method authorized by the Word of God for the raising of Gospel funds is BY FREE WILL OFFERINGS. No other method can be blessed of the Lord. Second, the church redeemed by Christ, incorporated by the Holy Spirit, has been sent into the world with a clearly defined working commission—to win lost souls and to get ready for the Lord's return. If we know the Lord's Will and do it not, it is sin.

We must remember that into every church there comes a group of people who are not willing to surrender their all to the Lord, not willing to separate from the things of the world. The Bible defines such people as "Lovers of pleasure more than lovers of God," as "Having a form of Godliness but lacking power." An automobile that looks like an automobile is useless unless it has power, so are such Christians.

Fellow Christians, we cannot move the world for God if we allow the world to move us. God put the church into the world, but man has put the world into the church.

There are people who argue, "In order to keep our people from attending the theater, public dance halls and gambling dens (I often wonder why they do not add, tap rooms and houses of ill-fame.) we must give them these things in a refined way in the church. Must we make the blood-bought church a friendly club for the pleasant entertainment of saints and sinners? Has the Gospel failed and therefore we must try something else? Shall we bring strange fire into the church, and sugar coat the Gospel, and merely play at church?"

It made a certain pastor open his eyes wide when at court a young man of his Sunday school turned to him and said, "You and the church were the authors of my career of crime. I began this business at the Sunday School Social when you hid that gold ring in the cake." It made that pastor see things in a different light.

These worldly things may furnish a good deal of fun, but how does God look upon them? What are their influence upon the church? If the things of the world are to win the lost to Christ, then it was a mistake for the Son of God to come into the world to die on the Cross of Calvary. Would the Lord if He were present approve of these things going on in many churches?

The early church held its young people without any worldly device, we can do the same if we but try. Let us use the Lord's method to attract and hold. See Mark 8:34-38. The Gospel was never intended to make sinners feel comfortable.

Do parents send their children to day school to be amused? Must the young men be amused before they will enter upon a trade in the business world? Then why insist that the church and Sunday school must amuse the young people?

The church has been given a most serious work to do. Read the 20th chapter of The Acts, First Thessalonians, the 5th chapter, the 2nd chapter of Titus and James the 4th chapter, to learn the seriousness of the business that confronts the church. Beware of Laodicea (See Rev. 3:14-16).

The smiles and the kisses of this old world are far more dangerous than her frowns and curses. The church is a place to worship God and to glorify Him on the earth. Eph. 1:4-6.

The work of the church is to preach the Gospel and to win lost souls to the Lamb of God, which taketh away the sin of the world. Matt. 28:19, 20. It is the business of the church to develop each Christian until he attains unto the fulness of the stature of Christ. Eph. 4:11-15. The church is to be a constant witness for Christ and His word. Acts 1:8.

May God continue to use the Brethren Church as a witness in these last days. Brethren, pray for your church and keep it clean and untainted from the things of the world.

Philadelphia, Pa., 354 E. Sheldon St.

Unfolding of God's Plan of Salvation

(Continued from page 10)

the name of Jesus Christ for the remission of sins" (Acts 2:37, 38). Again Peter preaches, "Repent ye therefore and be converted that your sins may be blotted out" (Acts 3:19). "Him hath God exalted to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins" (Acts 5:31). Simon Magus believed and was baptized and was still unsaved. He had not repented, hence his heart was not right. "Thy heart is not right in the sight of God. Repent therefore of this thy wickedness and pray God, if perhaps the thought of thine heart may be forgiven thee" (Acts 8:22).

Paul the greatest evangelist that ever lived, says, "God—now commandeth all men everywhere to repent" (Acts 17:30). "Testifying both to the Jews and also to the Greeks, repentance toward God and faith in the Lord Jesus Christ" (Acts 20:21). Paul in his wonderful defense before King Agrippa declared that he "Shewed first to them at Damascus and at Jerusalem and throughout all the coasts of Judea, and then to the Gentiles that they should repent and turn to God, and do works, meet for repentance" (Acts 26:20). This is exactly what John the Baptist preached. See Luke 3. In writing to the Roman church he says, "The goodness of God leadeth thee to repentance" (Rom. 2:4). To the Corinthians he writes, "Godly sorrow worketh repentance to

salvation" (II Cor. 7:10). "Many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed" (II Cor. 12:21). In Hebrew we read of some that fall away; it is impossible to restore them to repentance; they shall be lost (Heb. 6:4-8).

Jesus from heaven tells the church of Ephesus that because they have left their first love, unless they repent he will destroy the church (Rev. 2:4, 5). See also VV 16, 21. Even in the tribulation period they will be punished because they will not repent. (Rev. 9:21).

I have given many quotations on this subject because many today make a god of an abstract, dead faith without works. Hence I have given the work of repentance from the beginning of Matthew to Revelation. We need modern John the Baptists to preach Repentance in the church and out. Preach it to thousands of preachers in the pulpit, to presidents of colleges, to seminary teachers, to the laity of the church, and to those who give beautiful theories exalting the atonement to the exclusion of obedience to the Gospel for Salvation, which is the almost universal error of many modern fundamentalists. What a wonderful contrast between the teaching of the Gospel in the early church with much of the teaching of today. The GREAT NEED of the hour is a WHOLE Gospel Fundamental Journal with an editor set on fire by the Holy Ghost.

(To be continued.)

Let's Get Things Right

(Continued from page 2)

not because the apartments were growing shabby that vacancies occurred. I do not recall that any family vacated for that cause, but some of the apartments were allowed to deteriorate somewhat because they were vacant or were occupied by some family that would not give proper care to an apartment no matter in how good condition it might be. We will admit undesirable families were allowed to move into an apartment occasionally, but what could you do when the Mayor or a county commissioner or a relief worker came and reported they had a family to look after, and perhaps with a baby only a month or so old, that was about to be evicted by a property owner, and that they were being set out in the rain, when they, knowing you had several empty apartments, just begged you to let them in and they would pay the rent for one or two months, hoping things would develop so they would be able to pay their own rent after that time. It might be "hard boiled" business to say NO, but it is not according to the teaching of Jesus or of James.

As for making the building into a high class apartment building and securing what is called a really high class

group of tenants it seems entirely impractical. In the first place it would require not less than six or seven thousand dollars to get it in shape, and even then its location right between the factory district and the business section makes it so that it appeals only to the laboring class and among those who are working in the lower brackets of wages and salaries.

In regard to the small amount of funds left on hand for the new Secretary of Publications when he took charge we will admit it is true, as we had endeavored to pay off as many bills as possible, and then too, January had always been a good month for collections, and one might anticipate sufficient funds coming in to meet immediate needs. But there had been many a day in the past nineteen years when there were less funds than that on hand, and not only did the former Business Manager use some of his own private funds to meet the pay roll on a pay day when funds were low, but on different occasions he used hundreds of dollars even up to fifteen hundred dollars of his wife's money to meet an emergency which has passed entirely unnoticed.

As for the amounts owed on account and by notes by the Company the matter has never been kept secret. Full reports were always made, and while the

Secretary of Publications has put this forth as an undiscovered incident it is no such thing, as these things were a matter of common record. And while he emphasized the amount of these obligations, he failed to make mention of the number of tons of printing paper that was in the stock room ready for use and for which the largest obligations were incurred. And he is certainly mistaken about the amount of unpaid labor, for I paid off all labor in full on the last pay day before I closed my work, unless the Secretary of Publications counts the \$72.00 he later paid himself for the two weeks which he spent in the office just before Christmas presumably to acquaint himself with the business, and also the amount of over-time he was compelled to pay one of the machine operators with whom he had some trouble and who left his position to take another, and then demanded the time and one-third which the NRA provided for all overtime, but which all the employees had agreed with me to relinquish out of their appreciation of the situation.

Now, I do not justify this employee in making this claim. I think he should not have done it, and he would not have done so for me, but that is a thing of the past.

While the Secretary of Publications stated how many "bad accounts" were

found on the books, he did not say how many "good" accounts there were, which made such reference unfair. Such questionable accounts were always mentioned by the former Business Manager in his explanation to the Board, and it was explained that these accounts were being kept on the books at the advice of legal counsel that explained that, if such accounts were carried on the books, at any time within a period of six years should the one against whom the account was held get a paying job his earning could be attached and the account collected. That is why these accounts were carried.

In regard to the appraisement of the property, real estate and equipment I will say it was not "written up" as the Secretary states, but was in harmony with values at the time the appraisal was made. It may not have been depreciated on the records as much as it should have been, but an appraisal has no standing in law, except it be an appraisal ordered by the court. Otherwise its only standing is as a matter of opinion or of judgment of the appraisers. I will state that when the former appraisal of real estate was made it was made by three men, in no wise connected with the church, but were very prominent in business and large real estate holders. But since the great depression no one known really that the value of a property is. I will only say that at the present time the Publishing House building is listed on the tax duplicate for \$2,280.00 more than the Secretary of Publications reported it.

As for the equipment, its former appraisement was not made by a couple of local printers, but by a factory representative of all kinds of printing equipment whose whole life had been that business; but after all these are only matters of opinion.

Other smaller items that were arbitrarily written down make little matter, but just a few years ago the Public Accountant who spent a week in the office building auditing the books reported that in his judgment all appraisals were fair and reasonable. There were two reasons that I considered sufficient to justify me in not having the books audited on my own responsibility to the close of my work last December. In the first place I felt it could not be done satisfactorily until after my work was brought to a close. And in the second place, knowing the attitude of the incoming Secretary of Publications, I knew it would only give him an opportunity to intimate that perhaps I had brought some personal influence to bear upon the auditor, had I personally selected him, and had he shown any tendency toward favoring me in the slightest degree in his report.

I want to add just one thing more, and I have now taken twice the space I anticipate it would require to set things right, that is I will frankly say I am no book keeper, I never was a book keeper, and I never expect to be

a book keeper, in the sense of being trained as such. But I told the Board all this twenty years ago when I accepted the position. However I felt I could keep records, and I think I have done so, and when the Public Accountant spent an entire week in the office with me and went into every detail of the business a few years ago at the instruction of the Publication Board, he wound up his report, a copy of which I have in my file, with these words, "I find this as well kept a set of books of this kind as I have seen for a long time."

I will admit I have not covered the ground thoroughly, and have not shown all statements that carry a wrong impression, but I found it would require entirely too much time and space. And then too, I remember what Dean Swift, I think it was, said many years ago, "Every tub must stand on its own bottom." And I am willing to stand on mine, and I trust my many friends scattered all over the brotherhood will realize that the bottom is still free from leaks.

Faternally,

R. R. TEETER,

Business Manager from Oct. 1, 1915 to Dec. 31, 1934.

Some Things Made Plain

(Continued from page 2)

article that NO money had been spent on the building. It is entirely true that some money was spent. The things stated in Dr. Teeter's article were done. Certainly no one would question his statement. There is, however, a vast difference between the few hundreds of dollars put into the building as specified by him and the thousands of dollars received from rentals during the ten years when, as he says, "The rentals from the apartments in this building proved a godsend to the business for a period of ten years." (From article reprinted in Oct. 26 issue). If the average continued through the ten years, there was received from this source somewhere near \$30,000.00. By reference to the former article by The Secretary of Publications it will be found that it was not stated as charged in Dr. Teeter's article of this issue, "That NONE of the income from the building had been spent in its upkeep."

No matter what the cause, the fact still remains that the building was turned over in a very bad condition as every one familiar with the situation must admit.

2—If what Dr. Teeter states in his present article relative to the cost of getting the apartments in shape for good renters and the disadvantage as to location be true, then the investment was not a good one and the purpose in the purchase can never be experienced. Those who are now facing the difficult situation that confronts us have faith to believe that there will be renters when the apartments are gotten into proper shape. Those familiar with the

rental situation say that the location is good. People who work in the factories want places to live at a moderate rent and near their work.

Let us continue to have faith in the good judgment of Dr. Teeter and those who were responsible for the purchase of the building and make possible a return to the good times of years gone by in getting the apartments ready for renters. This is an obligation that rests on our churches and an obligation which they will be sure to meet when called upon to do so.

3—The \$100.00 in accrued labor referred to in the writer's former article and referred to in Dr. Teeter's article in this issue was the obligation for overtime under the NRA. As all know or should know, the NRA required that overtime be paid for at a rate of one and one-third. While it is true that the employees had been told they would get but straight pay for their overtime work, these employees, according to their statement, did not agree with this arrangement. Soon after the writer took over the affairs of The Publishing Company the employee referred to by Dr. Teeter in his article in this issue asked for an increase in wages. The increase asked was an advance of 12c an hour over what was then being paid him and much more than 12c over what was being paid other men for doing the same sort of work. He was informed that the financial conditions of the company did not warrant this increase and that it was an impossibility. He was given the privilege of taking the new job offered him at another place. This he decided to do after giving the customary two weeks' notice and he left the firm with the best of feelings according to his own statement. When leaving he demanded his back pay and when this was granted the others were entitled to the same concession. Had not this extra pay been forthcoming there would have been difficulty. An opportunity for higher wages was the reason for this man leaving. There never was any trouble between this man and The Secretary of Publications. Had we been able to have paid this increase, a thing that would have meant an increase all along the line, this man would still be in our employ.

The other charges could be just as easily answered. But why go further? The writer is perfectly willing to give Dr. Teeter the benefit of every doubt. In fact, let us give him the benefit of every doubt. This is gladly granted. When all this is done the central claim made by the writer in his former article still stands; namely, that this present financial situation is not new and cannot be charged to the present Board and The Secretary of Publications. This fact is evidenced not alone by the article of Dr. Teeter reprinted from the Evangelist of Jan. 20, 1934, but by his statements in his present article.

Note and read the following from article in this issue.

1—"The ONE SUPREME object in

purchasing the building was to have it become a permanent endowment source for the support of a business that we never expected to be self-supporting. *It was a part of the original plan to make payment for the building entirely by gifts from the church, etc.* (Italics ours.)

2—"But there has been many a day in the past nineteen years when there were less funds than that on hand, and not only did the former Business Manager use his own private funds to meet the payroll on pay day when funds were low, but on different occasions he used hundreds of dollars even up to fifteen hundred dollars of his wife's money to meet an emergency which has passed entirely unnoticed."

The sacrifice made by Dr. Teeter as here set forth should be appreciated. It is appreciated. Possibly the writer is the better able to appreciate the situation through which Dr. Teeter passed because of his own similar experience, an experience that began very shortly after taking over the work of The Publishing Company. He knows what it means to go without salary and furnish

the needed cash to "carry on". It has been a hard situation, but when all has been done and said it still remains that the main contention on the part of the Publication Board and The Secretary of Publications still stands—That the present financial situation is not a new thing and cannot be charged to mismanagement on the part of the Board and The Secretary of Publications. The church at large should recognize the situation. The facts must be faced and the needed cooperation given to get the apartments in shape that the rentals may prove "An endowment for the support of a business that we never expected to be self-supporting."

Finally, brethren, it is the desire of the Board and The Secretary of Publications that we may merit your continued prayers and sincere cooperation. The load is too heavy for us to carry alone. We need your prayers. Then, too, we must have your financial help not alone in the purchase of our publications but in a real gift when the offering is received on Publication Day.

J. C. BEAL,
Secretary of Publications.

W. I. DUKER
President
Goshen, Ind.

NATIONAL SUNDAY SCHOOL ASSOCIATION

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Treasurer
Ashland, Ohio

Unchurched Children of America

By Rev. R. W. McGranahan, D.D.

The importance of bringing child life into close contact with the vital spiritual forces of the church is self-evident. Here is the clay, awaiting the skilful shaping of the potter. Here are the lives, awaiting guidance, which will either make or unmake the next generation. The church will win or lose according as she succeeds or fails in reaching the children. This responsibility goes far beyond simply bringing in the children of families already within the fold. The great home mission task today is reaching the unchurched groups has no challenge comparable to that of plans that give a larger place to reaching the children of all who are accessible to the Gospel. If the children are won, the next generation is won.

Who are these unchurched children? Many families have such slight touch with the vital, spiritual forces that they could scarcely be classified as churched, and beyond this a vast number of children are destitute of any contact with this institution founded by Christ to unite His people into one body. They may be enumerated as follows:

1. Those unchurched geographically. They are found in isolated farming communities, mining sections, and areas from which the church has moved out,

new communities opened by various industrial ventures.

2. The neglected children of the slum areas in large cities and those in crowded industrial sections.

3. The children of foreign descent, not Americanized, whose parents have a nominal relation to their ancestral church but are now indifferent to any religious influence.

4. The children of the Godless rich, who give neither time nor place for religion. In fully churched communities there are hosts of children who have no contact with the Church of Christ.

Freely speaking, it is estimated that half the children of America are in these various groups, so that, of the 34,000,000 American boys and girls of school age only about 17,000,000 are receiving any definite Bible instruction or Christian guidance that will prepare them to solve their life problems. If we exclude those of high school age, about 13,000,000 younger boys and girls are outside such influence. Some of these are under influences antagonistic to the church; others are in an atmosphere of indifference to religion, while very many are only awaiting an invitation to become followers of Christ.

What other possible challenge to the church can compare with this!

From the jungle of neglect of religious training for the young comes the monster of "crime menace" that terrifies America today. The "Red Menace" of revolution and atheism lurks in that same jungle. If the church and the nation are to survive the youth must be saved. We must recognize our responsibility, not only for the children who belong to the church by reason of the parents' affiliation, but the unchurched children must be reached or the whole nation will be threatened.

It is amazing how lightly the responsibility for religious instruction and guidance rests upon our shoulders as American citizens. We insist that ample provision must be made for secular education and we pay billions in taxes for that purpose. While we admit that training the mind and neglecting the moral and spiritual may simply make more cunning knaves, we fail to see cause for alarm in the growing demand to eliminate from our schools all Bible reading and teaching of moral standards. The great Luther Burbank, who was a philosopher as well as wonderful plant wizard and scientist, never lost an opportunity to remind us that "if we took no better care of our plants than we do our children we would be living in a jungle of weeds." The Duke of Wellington used even stronger terms when he said, "Educate children without religion and you make a race of clever devils."

One of the most sinister signs of our times is the deliberate effort to alienate the youth of today by atheistic teaching in high schools and colleges. It was the boast of a teacher in one of our universities, recently dismissed because of his flagrant offences in atheistic propaganda, "They used to say, 'give me the child till he is 8 years of age and you can have him after that!'"

(Continued on page 18)

NOTES ON THE SUNDAY SCHOOL LESSON BY GEORGE S. BAER

EZRA'S MISSION TO JERUSALEM (Lesson December 1)

Scripture Lesson—Ezra 7:6-10; 8:21-23, 31, 32.

Additional Scriptures—Ezra 7:1 to 8:36.

Golden Text—"The hand of our God is upon them for good that seek him" (Ezra 8:22).

The Background—It was during the reign of Artaxerxes (the Ahasuerus of Esther) that Ezra, grandson or great-grandson of Seraiah (the high priest put to death 130 years before by Nebuchadnezzar at Riblah—II Kings 25:18) received his commission to return to Jerusalem. It had been about 78 years

since Zerubbabel led 50,000 Jewish captives back home and during that time a spiritual and moral decline had set in so that there was a great need of reform. This reform originated among the captives of Babylon who had remained more faithful to Jehovah than had their brethren in Jerusalem, and about 7000 of these zealous Jews undertook the four-months' journey with Ezra back to the homeland.

Ezra's Preparation—Ezra was a wise and well-trained man, an expert copyist and learned in the Mosaic law, trusted and influential in the court of the king, but he made special personal preparation for his undertaking. He set himself with all his heart to a re-study of the law of the Lord, that he might understand it, that he might "do it," that he might incorporate its principles in his own life, and be prepared to teach the back-sliding Jews the "statutes and judgments of the Lord." It is not always that teachers make such thorough preparation for teaching, particularly heart-preparation, but modern pedagogy acknowledges the importance of this even for secular teachers, and for Sunday school teachers it is absolutely indispensable. His preparation was real-

ly three-fold: preparation of the mind to know, the heart to appreciate, and the life to do the law of the Lord.

Prayer and Trust—They go together and are mutually dependent. Ezra trusted in God and was ready to put his trust to the test—ashamed to accept the king's offer of the protection of accompanying soldiers, but was ready to depend on God's protection. But his trust grew out of and was sustained by a personal contact with God in prayer. That spiritual dependence must be pressed upon the hearts of all who were to make the journey, so he appointed a season of fasting and prayer before their departure. It was a long, wearisome, dangerous journey that lay before them, but their prayer was so earnest and their trust so implicit that they had no fear. As they started out with prayer, they doubtless continued with prayer, and so courage and confidence continued, and God protected them from the robber bands on the way. They arrived in June after having left in March. Resting three days, they turned the treasures over to the officiating priests, offered burnt offerings and delivered the royal commission to the satraps..

do all the things John says he did. Read Jno. 13 chapter. Get this picture of Jesus and his disciples in the upper room:

(1) "Supper being ended." (2a) That is the evening meal was fully prepared.

2. "He riseth from supper." (4a) The 12 with Jesus were around the table.

(3) "And laid aside his garments." (4b) Removed his long flowing robes.

(4) "And took a towel and girded himself." (4c).

(5) "After that he poureth water into a basin, and began to wash the disciples feet." (5a).

(6) "And to wipe them with the towel wherewith he was girded." (5b).

Note: No comment can make these words clearer.

(7) "Peter saith unto him, Thou shalt never wash my feet." (8a).

Verses 7-11 tell of Peter's lesson with his feet in his Master's hands.

(8) "So after he had washed their feet, and had taken his garments, and was set down again." (12a). That is set down to the table again.

(9) "Jesus answered, he it is to whom I shall give a sop, when I have dipped it." (26a). Indicating they were eating their meal together.

(10) "And as they were eating, Jesus took bread." Read Matt. 26:26. This is the communion bread.

(11) "And he took the cup and gave thanks, saying, Drink ye all of it." Matt. 26:27.

All these things Jesus did because of the six great things he had in mind, which we noted.

3. Consider what Jesus Christ says regarding this ordinance of feet washing.

(1) He gave them an example. Read 14-16.

Y. M. AND B. BROTHERHOOD

W. H. SCHAFFER, EDITOR
Conemaugh, Pa.

BROTHERHOOD BIBLE STUDY FEET WASHING

By N. V. Leatherman

Last month we studied together the doctrine of Christian baptism. For this study we use as our subject the ordinance of feet washing. For a more complete study of this subject turn to Dr. F. Yoder's book, "God's Means of Grace," pages 297-353.

The ordinance of feet washing is a part of that complete service we commonly practice at times at our communion. The complete service is, 1. The washing of one another's feet: a symbol of cleansing. 2. The Love feast: a symbol of fellowship with each other as God's children. 3. The Eucharist or bread and cup: a symbol of our fellowship with God in Christ. Being cleansed by the washing of one another's feet, we are prepared for fellowship with one another and with God. For your purpose we suggest the following outline of study.

1. Consider what Jesus had in mind when he instituted this ordinance, Read Jno. 13:1-3.

(1) He knew, "That his hour was come." Read Jno. 2:4; 7:30; 8:20; 12:6; and 17:1.

(2) He knew, "That he should depart out of this world unto the Father." Read Phil. 2:5-11.

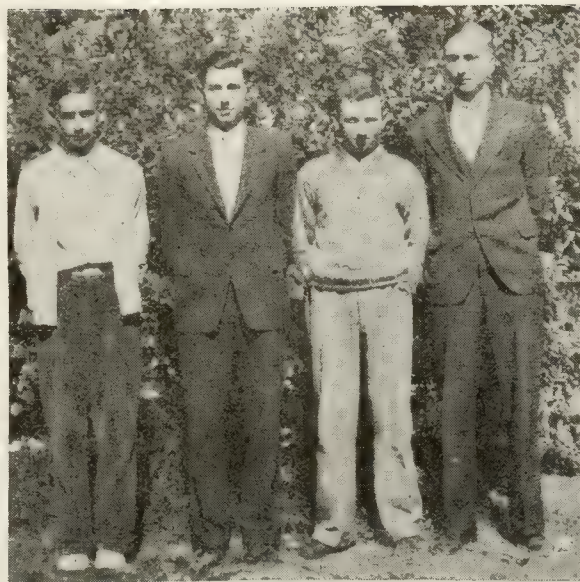
(3) He knew that, "Having loved his own which were in the world, he loved them unto the end.

(4) He knew, "The devil having now put into the heart of Judas Iscariot, Simon's son, to betray him."

(5) He knew, "That the Father had given all things into his hands."

(6) He knew, "That he was come from God, and went to God."

2 Having these six things in mind, "He riseth from supper," and began to



(right to left)

President, Blaine Snyder, Conemaugh, Pa. (Junior in Ashland College); Vice President, Eugene Beam, Roann, Ind.; Secretary, Harold Baker, Denver, Ind.; Treasurer, Wade Richmond, Nappanee, Ind.

The Secretary's Note

Here is a picture of the National Officers of the Young Men's and Boy's Brotherhood of the Brethren Church.

These officers were elected at the Brotherhood sessions last August during the General Conference of the Brethren Church.

The National Conference Committee on Young Men's and Boy's Brotherhood has the material ready for the pocket manuals. This material will be in the hands of the printers within a few days and ready for distribution before the first of next year. Watch these columns for announcement.

W. H. S.

2. He gave them a command. "Ye also ought."

The word, ought, means an obligation as one who owes a debt.

(3) He gave this ordinance for our own happiness. Read vs 17.

(4) He gave it for cleansing. vs. 8-11.

(5) He gave it to direct the attention of the church to things which the disciples did not understand that night. v. 7.

4 Questions for discussion:

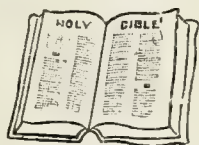
(1) If Jesus was yielding to just an

ordinary custom of the day, why should John write all the things which Jesus had in mind in that connection? And why did not the disciples understand?

(2) Since the servant is not greater than his Lord, how can the servant refrain from doing, what his Lord has told him to do and set him an example in doing?

(3) What is Christ's rule of happiness in verse 17? Also read Matt. 7:21-27.

(4) How can we make our BROTHERHOOD A DOING group?



NEWS FROM THE FIELD



TRAVEL FLASHES

WAYNESBORO, PA.

I have just returned from Waynesboro, Pa. from a revival with the Brethren church there, having driven both ways alone in my auto. Over four mountain ranges and many hills and across many valleys, it was a beautiful trip. Nature was dressed in all her gorgeous hues and tints and there was a constant change in a panorama that was now above, then beside, then below us as we traveled on and on. Out of frost covered areas for the most part of the trip, Waynesboro was in a most beautiful valley, greener and with more flowers than any other part. Between two mountain ranges, it is beautiful for situation. Many side trips during the most beautiful two weeks one could imagine, made it a vacation in a wonderland of beauty.

One of the most interesting of these trips was made to the cloister of Seventh-Day Baptists, or Beiselites, just a few miles away from Waynesboro. I did not know of its existence and so, it was the more interesting. In some ways, it is even more interesting than the one at Ephrata, Pa.

1 Because its is still alive. Across the creek from the "cloister house" is a church where they still have worship. A man past seventy years (a guess) is their preacher while the congregation is quite small.

2 They have many very ancient and historic books and documents and I believe also more song books than Ephrata. It has not been vandalized. Old bedsteads, chairs, spinning wheels, and cupboards are there and the one staggering question of the aged preacher is: who will take care of them when I have gone? If he will allow some Brethren College to get hold of them, I feel sure that he will not need have much worry. They would be a treasure to any people having such close connection with them in their origin as the Brethren: a hint to Trustee Benshoff.

Two very interesting things were told

us by the preacher. One, that they worship conjointly with the Church of the Brethren at a near point to this place. Another, that he himself was reared in the faith of the Mormons. That struck me as being extremely incogruous. Reared in a church which began and practiced polygamy as a religious institution, he was now at the head of another which began with the practice of celibacy. But this preacher is a married man. He was most genial and affable.

We had a fine meeting and the main purpose as expressed by the pastor before I came seems to have been achieved. Some other results will be recorded. We had the largest consecutive attendance I have experienced for some time. We did not have a single "bad" evening in the two weeks.

Several incidents stand out in my mind as worthy of record: one was when almost every member of the church made a move toward the altar to fully yield themselves to the Lord for ready service. It was a thing which should redound to the good of the church for a whole year, even always. Another was the time when some 30 young people (most of whom parents thought too young to go further) raised their hands as wanting to become children of God. That was in a merged or unified service on the second Sunday. Not to be forgotten were the several young people who came out from the world to Christ and were baptized.

Delegations kept for us an interest unusual. Hagerstown, 12 miles away, sent us several different delegations, once reaching 75. Linwood, 40 miles away, came three times in delegations bringing 32 at one time. St. James, 15 miles away came in delegations several times and the local Church of the Brethren sent 55 in one delegation and many came almost regularly. If there were others, I do not remember save that we had friend Ed. Wolfe and wife from Philadelphia in one service. It all remains a most happy memory.

The outstanding service was the Old Fashioned Dunker Meeting on the last Sunday afternoon. Four preachers of the Church of the Brethren in the city and surrounding towns came with representations, and a few without the pastors. In this service, we spoke of "Some Strange Commandments," emphasizing the things which make us keep us Dunkers. Six preachers bore testimony as they once did in almost all Dunker Meetings. It was a time of fraternal good will and fellowship that can only result in good will and fraternal friendship.

This was my first meeting for almost a year and it made my heart glad to see the good results and enjoy the fellowship of Brethren whom we had never seen and others who had not forgotten former fellowships.

Brother Benshoff is now serving his ninth year here and has almost grown to be a permanent part of the congregation. He knows the city and his place in its communal life and church life. His people rightly have confidence in him and he gives them unselfish and unstinted service. His is perhaps, the one outstanding fundamental message of the city and he makes no compromises for the sake of popularity. It was in his home that we were domiciled. I doubt if Mrs. Benshoff greatly enjoyed entertaining her exacting guests. But she did not betray any lack of diligence or fail in her every effort to make a "pilgrim" at home and as comfortable as she could. Lasting gratitude to her.

I expected to find a nice country and was not disappointed. It is a rich valley (Antietam) and a wonderful fruit country. I never saw so many apples at one time as here. This church is united and has a great opportunity; will succeed if they embrace it in the spirit of this revival.

CHARLES A. BAME

WAYNESBORO, PENNSYLVANIA

It was the privilege of this church to entertain the Pennsylvania District Conference early in October. This means that we had brought to us, men well qualified to speak, the message of truth, in lectures, sermons and addresses. It pays a church to entertain the conference for the spiritual blessings received. The conference was well attended, beyond our capacity to entertain. We were ably assisted, however, in the matter of entertaining the local Church of the Brethren. They kindly opened their homes to us; thank them.

Our special series of revival and evangelistic meetings began October 1 and continued till November 3. We were blessed in having as our evangelist, Charles A. Bame, of Ashland, Ohio. I cannot speak too highly of the work of Brother Bame. But few men have had a wider experience as a pastor, preacher and evangelist. He gave to us, without stint, the benefit of his rich experience. He presented truth in a clear, forceful and convincing manner;

ing the spiritual life of his hearers, making all stronger in the faith.

We began this series of meetings with a communion service. This is just the reverse of the rule, but we felt the need of the spiritual blessing which the communion service brings as a preparation for the work ahead. One-hundred and ninety-one gathered in fellowship around the Lord's tables. Brethren Bame and J. L. Bowman gave expositions of the Word. The service was a profitable feast of spiritual things.

A special feature of this evangelistic campaign was, 'An Old Fashioned Luther service.' This was held the afternoon of the closing day at the request of the evangelist. Brother Bame conducted this service hoping thereby to bring about a closer fellowship and a better understanding among people of like faith. Invitations were sent to Elders of the church of the Brethren and of our own church. There were present our Elders of the former and three of our own faith, also a goodly number of the laity of both denominations. A timely message was brought by evangelist Bame on the subject, "Some Strange Commandments." This was responded to, in a few well chosen remarks, by each of the ministers present. It was an impressive service; the objective was realized.

The results of a series of meetings are always difficult to determine. Attendance throughout was good, though not all that it should have been. The total attendance was augmented by a number of delegations. At a merged service practically the whole group of believers moved forward in consecration to Christ. There were nine who accepted the Lord, being added to the church by confession of faith and baptism. Five were added to the church by baptism earlier in the year, making a total of fourteen new members since last report.

W. C. BENSHOFF

LIMESTONE, TENNESSEE

The last report of the work at this place was given at the close of our evangelistic meetings in October, 1934. This long silence however, does not indicate that the church has dwindled in activity and spiritual power. In fact, the reverse is true. We feel that much work has been done for the Lord during the past year, and also, that many spiritual victories have been won. In all humility, we desire to say that it is not easy to find a rural church which surpasses this one in Christian vitality. A full program has been maintained, Sunday school and preaching services on Sunday morning; Senior and Intermediate C. E. on Sunday evening; Wednesday evening, prayer meeting; Saturday evening, Bible class; W. S. and S. M. M. conducting devotion-meetings once a month.

During the winter months of 1934 and 1935 the attendance at the Sunday school and preaching services was commendable. This faithful attendance on the part of so many indicated that God's

house was loved despite unpleasant weather conditions. Many times in rural communities the attendance and interest lag during the winter months.

Since our last report there has been a change of pastors in this congregation. Brother Raymond Blood, pastor of the Carlton Brethren church, Garwin, Ia., succeeded Brother Hill Maconaghy, who had served this church as pastor for a period of four years. In the early spring, Brother Maconaghy resigned his pastorate here to enter Ashland College and Seminary and to take charge of the church at Fair Haven, Ohio. During his pastorate here, Brother Maconaghy proved himself to be an earnest student of the Word. He loved lost souls and delighted in pointing sinners to the Lamb of God which taketh away the sins of the world. May the Lord bless his ministry to the community where he is now laboring.

During the short period of time that the church was without a pastor, all services were carried on in the usual manner, with the exception of the Sunday morning preaching services. The Lord graciously heard the many earnest prayers in regard to a pastor. He always proves His faithfulness to His people when they are faithful to Him in prayer. Feeling that it was the clear leading of the Lord, the church voted unanimously to call Brother Blood as pastor of this congregation. He, with his family, arrived on this field the last week of May, and preached his initial sermon the first Sunday in June. Again, we praise the Lord for having given us a pastor who knows and loves the Word and declares the same with power and boldness. Our labors together since he has been on the field have been very pleasant indeed and we feel that God will continue to bless us richly as pastor and people together work for the promotion of his cause and the salvation of souls of this place.

During the summer months, a marked interest was manifested in the various

WE THANK THEE

By Ord Gehman

*We thank Thee, Lord, for all Thy gifts,
Thou sendest to us day by day.
Our hearts rise up in thanks to Thee
For blessings strewn along the way.*

*We know Thee, Lord, in our own lives,
Because Thy Spirit bade us come
Poor, sinful, weary, and despised
To seek Thee in Thy glory home.*

*We praise Thee, Lord, for gifts of life,
To keep us in our meeting way;
The temporal things we need at hand,
To strengthen us each passing day.*

*We pray Thee, Lord, to send Thy gifts
To these poor souls of ours;
And may our hearts be opened wide
To receive Thy mercy showers.*

Vinco, Penna.

auxiliaries of the work and we trust that the good attendance and interest will extend throughout the winter months. The attendance at our Saturday evening Bible class has been the best on record. The class has greatly enjoyed a devotional study of the book of I John.

Brother Blood is very practical in his method of teaching, possessing the power to make the lesson comprehensive and applicable to the various ages represented in our Bible Class.

This church has just recently enjoyed a special spiritual feast. Our annual evangelistic meeting began Oct. 13th and closed Oct. 27th. Prior to the beginning of the meeting, cottage prayer meeting were conducted in the various homes. In order to have a definite goal in prayer, prayer lists were presented to the various groups that had met for prayer.

The evangelistic services were conducted by our pastor. Brother Blood proves himself to be both an evangelist and a pastor. His messages were clear and convincing. No sinner who attended any of these services can plead ignorance of the plan of salvation when he faces God in judgment. A series of prophetic subjects on the signs of the near return of our Lord were a special feature. The attendance during these services, was commendable. On Sunday evenings there would be an overflow crowd with all chairs carried from the basement, there was scarcely seating capacity for the crowd.

The visible results of the meeting are nineteen reconsecrations, four added to the church by baptism and another person awaiting baptism. We feel that seed was sown which will bring forth a harvest in the future. The church has been strengthened and a deep interest in the souls of lost men and women is manifest by many in the church. A special effort in evangelism is being put forth. Beginning with the first Sunday evening in November an evangelistic meeting will be conducted each Sunday evening for the purpose of winning the lost souls of our community to Christ.

On Monday evening, October 28th, following the close of our evangelistic meeting our fall communion was observed. Despite a terrific downpour of rain, which continued for several hours, between forty-five and fifty people attended the service. The marvel was that anyone ventured out through such a storm and rain. It was a blessed service indeed.

The church enjoyed recently a visit from Mrs. Lester Kennedy, one of our African Missionaries. On Wednesday, October 23rd, she addressed the women in the afternoon and then in the evening she delivered her main message. Mrs. Kennedy spoke to a well-filled house despite the fact that a hard rain came late that afternoon and the weather still looked threatening. It was a treat indeed to have Mrs. Kennedy in our midst, and we trust that we may

have the privilege of hearing more of our missionaries in the future.

On December 14th we are planning to celebrate the 25th anniversary of this church. An all-day service with a basket dinner and concluding with an evening service will constitute the program of the day.

We covet an interest in your prayers that we may always be found faithful to Him whom we love and whom we serve.

LELIA ARNOLD,
Corresponding Sec'y

PLEASANT HILL, OHIO

The following is a little word picture of our work for the past three months at Pleasant Hill. God has abundantly, beyond measure, blessed us, we are rejoicing for our cup runneth over.

After much planning and prayer we had our Homecoming and Rally Day services on October 6th. The Sunday school set its goal for the day at 200 and this was reached with some to spare. The promotion of some scholars was part of the program, the rest of the hour was given over to special singing and children's exercises.

The morning worship service followed and its message, delivered by the pastor, reminded all that we must continue to "let our light shine," if men in sin are to be guided from sin into the marvelous salvation that God in Christ has made possible. As our individual lives shine for Christ, so does the church shine for Him.

At noon we gathered for dinner. One hundred and fifty-five remained for this time of feasting and fellowship. During the intermission we were privileged to do much visiting and listen to those who were able to tell of the church in the past.

Our afternoon service was one of great blessing and real joy to all. Opening with an inspirational song service, we then asked that God would guide us in the hour that was before us. Messages of greeting were then read from Rev. Charles H. Ashman, Johnstown, Pa., and Rev. Robert F. Porte, South Bend, Ind., both these men having served the church in former years. Our speaker for the afternoon was, Rev. Russell Barnard, pastor of the church at Dayton. His message we feel was well chosen and Spirit-directed, for our hearts were warmed as He spoke to us of those things in which we should excel as Christians.

Rev. Royer, pastor of the Church of the Brethren, closed our service with prayer.

In the evening our hearts were directed to those things which are yet ahead for the church. God's tomorrow holds untold victories and joys for the people of God who will allow Him to lead them.

On November 3rd Brother and Sister Sheldon were with us. Brother Sheldon brought to us the message of the morning as well as speaking to the Men's Bible Class. In these messages he pictured for us the great need of Africa

and helped us see the importance of heeding and having a part in carrying out the Master's "Go ye." Sister Sheldon, with the help of the pictures enabled us to see the work of our missionaries as they push ahead for Christ in Africa.

As a church these days of blessing were as bread to our souls. We are now looking forward to days of real work for the Lord. Pray for us as a people that we may ever walk "worthy of our High Calling."

May the pleasure of God be to work out in all our churches that which to Him seemeth best. SAM ADAMS.

CLAY CITY, INDIANA

An old fashioned revival, with an old fashioned message, with an old time power from God was held October 3rd to 20th, in the Clay City Brethren church, conducted by Rev. J. Ray Klingensmith, pastor of Oakville church, Ind.

Lacking interest shown in the opening services was gradually overcome.

The second Saturday was set aside as a day of prayer. Following that devotion, led by the evangelist, petitions were made for personal cleansing of each member present, then for each individual on our prayer lists.

Continuing in the afternoon petitions were made for indifferent and negligent members, followed by consecrated

song and testimony services, concluding with prayers of thanksgiving for blessings.

The climax came on the last Sunday when seven young people gave their lives to the Lord.

However, the meeting having closed the spirit continued to work with good results among both members and outsiders.

We are very grateful for the work which the Lord has used Rev. Klingensmith in these services and for the continued results. PAUL DAVIS, Pastor.

THE UNCHURCHED CHILDREN OF AMERICA

(Continued from page 14)

But give me a boy or girl for two years in college in the teens and I can take his religion out of him. "The church is responsible for seeing that school boards, our church college boards and our state schools do not perpetuate teaching destructive of the Christian faith and life.

Is it not high time that a definite program should be formulated and into effect to reach this unchurched of America's children? I is truly gratifying that serious consideration is being given to it by church bodies, Sunday school organizations.

OUR LITTLE READERS



GRACE FOR THANKSGIVING

By Eleanor Hammond

From the wide Atlantic

To the western strand,

Children bow their heads today

All through our great land.

"Thanks, dear Father," now
they say,

"For our blessings on this day!"



NANCY'S THANKSGIVING SURPRISE

By Frances McKinnon Morton

Nancy Dane was visiting her Aunt Lucy and finding many interesting things on a Western ranch.

It was the day before Thanksgiving and Aunt Lucy had promised her a surprise for the next day. At the breakfast table that morning Uncle Dan had looked at the hazy sunshine and said, "It looks like Indian summer."

That had made Nancy think of Indians and feel very glad and thankful all to herself and in her own heart that she had not seen any Indians since she

came to the West, and she hoped wouldn't.

She spent an exciting morning in kitchen with Aunt Lucy cooking perfectly delicious and sweet-smelling things.

"It simply makes you thankful to look at all those nice pies and things eat," said Nancy.

"Still, there is more to Thanksgiving than just pies," laughed Aunt Lucy.

Then that afternoon Aunt Lucy given Nancy a basket and told her she might go down to the big pecan tree that grew by the brook in the park and gather some nuts.

Nancy crossed the brook by

edge and skipped along to the pecan tree where she began gathering nuts as fast as she could. The pasture woods are very still and she didn't hear a sound until all at once a strange voice sounded near her.

"Buenos tardes, Chequita," the strange voice said; and it did sound so strange and peculiar to Nancy that when she looked around and saw a tall brown girl standing very close to her she did a very foolish thing. Of course, she didn't know that the strange words only meant, "Good afternoon, little one," or she might not have done what she did. She screamed with all her might and began to run. She wanted to get away from that Indian girl as fast as she could; so instead of running back to the bridge she tried to jump across the running brook. She was so frightened she could almost hear her own heart beating against her body, and she could not see very well where she was jumping.

Then, s-p-l-a-s-h! she fell almost to the middle of the brook. Oh, it was so cold and shivery. And, besides, she lost her basket, and the basket and the nuts were floating "bump-it-ty-bump" over the waterfall, and the Indian girl was swimming toward her as fast as she could. She wanted to pick up the basket and the nuts, but she felt that she must get away from that jabbering Indian girl. When she tried to jump the rest of the way over the shivery brook though, her feet slipped on the smooth, wet stones in the bottom of the brook and down she went, face first, in the freezing water. The water came into her eyes, her ears, her nose, and mouth so that it choked and blinded her. Then every time she tried to get up the slippery stones would throw her down again. She tried to wish that she had been by the bridge, but it was no use wishing now. All she could do was to get out. Then all at once there was another s-p-l-a-s-h in the brook and the tall Indian girl reached in and pulled Nancy out of the water. And all the time she kept talking in the curious language Nancy didn't understand. Still, it was nice to be taken out of the shivery brook and set down on the dry ground and Nancy tried to say so in English, but the Indian girl only smiled and hurried to get Nancy's wet clothes from her. Then she opened the package she was carrying, drew out a lovely blue beaded dress and some soft deer-skin moccasins. She dressed Nancy up in these, and then unrolled a lovely red and green blanket, wrapped it once around Nancy, caught the ends together and threw Nancy over her shoulder as if she had been an Indian baby. Then suddenly she started on a quick run. Nancy was so frightened to even open her eyes until she was set down in Aunt Lucy's kitchen.

Then Aunt Lucy laughed and the Indian girl laughed. While they talked to her with a little bit of English and a little bit of Spanish Nancy learned that the Indian girl's name was Juanita and that she was a near neighbor, and

that Juanita's kind Indian mother, Juana, had made the lovely Indian things for Nancy herself, because Nancy's Aunt Lucy had been so kind to them. The Indian things had been Aunt Lucy's surprise for Nancy.

"Muy bonita este chequita," said Juanita, smiling at Nancy.

"It sounds like poetry," said Nancy.

"It is a sort of poetry," said Aunt Lucy. "It is happy words out of a kind heart and means she thinks you a very pretty little girl."

"And I shall never be afraid of Indians again," said Nancy, "for it seems like other kinds of people have just the same kind hearts that we have. They look different on the outside, but they are the same inside."

"And that is a good Thanksgiving lesson," said Aunt Lucy, "for I know that you and Juanita are going to become great friends." So Aunt Lucy let Nancy give Juanita a crusty brown pie to take home with her, and afterward they had many happy play times together in the pasture.—Selected.

OPINIONS OF OUR READERS

"IF MEN BELIEVED THE BIBLE"

(Publication Delayed by Committee)

This is called forth by an article in The Brethren Evangelist of February 23rd.

Matt. 28:19, 20—I certainly believe in the Bible, but the very construction of this text indicates that Baptism is in the making of disciples and the teaching of them. Baptism must either be in the process of making disciples, or in the things to be observed by Christians. If they are not ready to be taught before baptism, it must complete the process of making disciples.

Mark 16:16—Christ did not say, He that believeth and is saved shall be baptized, but "He that believeth and is baptized shall be saved."

John 3:5—Christ did not say, He that is born of the Spirit shall be born of the water, but included both in the new birth—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Acts 2:38—Peter did not instruct those who sought pardon, to receive the Holy Spirit, and receive remission of sins, and then be baptized, but "Repent... and be baptized for the remission of sins and... receive the... Holy Ghost."

Acts 10:47, 48 — The gospel was preached, the Holy Ghost was given in a miraculous way unto the Gentiles; they believed, confessing Christ, magnifying God, and were baptized.

I Peter 3:20, 21—"Eight souls were saved by water." Baptism does also now save us." Peter certainly included baptism in some vital way in the making of disciples.

Acts 8:28-39—It would be interesting to know what Philip taught the eunuch about baptism. Was he a Christian be-

fore he was baptized, or after? Would his conversion, or new birth, have been complete without it? Would Philip have considered him a disciple short of baptism?

Acts 9:18; 22:16—When Ananias came unto Saul at Damascus, at the direction of the Lord, he said, among other things, according to Paul's own words, "Arise and be baptized and wash away thy sins." Paul in Rom. 6:2-6, certainly refers to water baptism and identifies it closely with the death of the "Old man" and the rebirth of the "new,"—"buried with him by baptism into death." Surely proper interpretation does not mean that they had the new life before the death of the old. A number of times Paul refers to the ordinance of baptism in exhortation to the new life in Christ.

Our fathers may have overemphasized baptism, some one remarked; they could not even preach a funeral sermon without referring to it. But it was an emphasis on obedience, and that because of faith and love, rather than a legalistic tendency. Our dominant characteristic has been, and I am convinced should continue to be, HUMBLE OBEDIENCE TO THE LIVING WORD OF GOD. We have taught correct Christian baptism to be extremely important. If our leadership emphasizes the unimportance of it, it will only be a matter of years until it loses its significance, as it has in many other denominations, and with many great Bible teachers.

Certainly the Bible places Baptism as an important part in making disciples. The normal order of conversion is, Hearing the gospel, believing on the Lord Jesus Christ, repenting, confessing Christ by word of mouth as Savior, baptism in his name in recognition of the Father, the Son and the Holy Ghost, receiving the Holy Ghost as comforter and guide.

Of course, without true faith and love all obedience would be vain. The ordinance of Almighty God which symbolizes every fundamental doctrine of salvation—the trinity, cleansing from sin, new birth, death of Christ, resurrection to the new life—is vitally and fundamentally a part of the new birth,—call it being saved, conversion, making disciples, or what else. It violates no doctrine of "salvation by grace through faith," but rather is in perfect harmony. Obeying the written word is not legalism. "Seeing ye have purified your souls in obeying the truth.... Being born again... by the Word of God" (I Peter 1:22, 23). "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature" (II Peter 1:4). The LIVING WORD is present in the written word, for it is his way of life and salvation. The moment sin is pardoned, new life begun, and the name written in the Lamb's book of life may be debatable, but a faith that does not motivate obedience might be questioned.

CLAUD STUDEBAKER,
Pittsburgh, Pa.

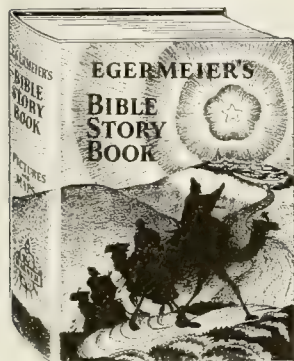
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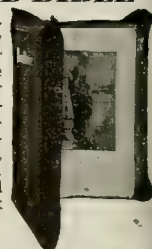
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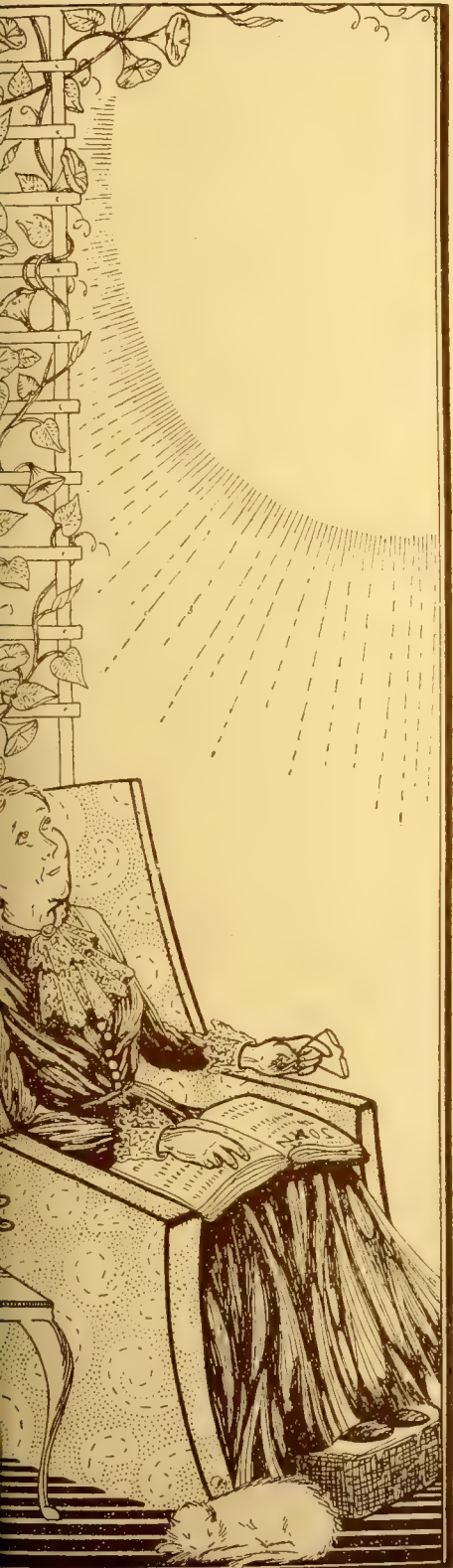
FOREIGN MISSIONARY NUMBER

Satisfied with Jesus

W. R. O.

Not too fast

W. R. OLIVER



1. I am sat-is-fied with Je-sus ev-'ry day, For He loves me, and He
 2. I am sat-is-fied with Je-sus ev-'ry day, For He grants me man-y
 3. I am sat-is-fied with Je-sus ev-'ry day, For He guides my wand'ring
 4. I am sat-is-fied with Je-sus all the way, And I know He's com-ing

keeps me all the way; I am liv-ing by His grace, And some day I'll see His face;
 bless-ings when I pray; He hears me when I plead, And sup-plies my ev-'ry need;
 steps o'er life's high-way; He gen-tly holds my hand As He leads to Glo-ry land;
 back for me some day; I shall hear the trumpet sound, Trusting Him, I will be found;

CHORUS

Oh, I'm sat-is-fied with Je-sus ev-'ry day.
 Oh, I'm sat-is-fied with Je sus ev-'ry day. I am sat-is-fied, yes, I'm sat-is-fied;
 Oh, I'm sat-is-fied with Je sus all the way.
 Oh, I'm sat-is-fied with Je-sus ev-'ry day.

I am sat-is-fied with Je-sus ev-'ry day. . . . I am liv-ing by His grace,

And some day I'll see His face; Oh, I'm sat-is-fied with Je-sus all the way.

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EDITORIAL

A Benevolent and Holy War !!!

It is strange what journalistic nonsense some brilliant writers can give expression to when it suits the fancy of the man who commands their talents. It is stranger still what religious twaddle some high church officials can proclaim with seeming seriousness when it serves the interests of the hierarchical system to which they are pledged. And at no time does such foolishness constitute a more serious offense to mankind than when it seeks to transform a war of selfishness and greed into a benevolent and holy war, as is the case with the present ravishment of Ethiopia by Italy. It is extremely doubtful if war was ever benevolent or holy. Certainly the World War was not, notwithstanding all the eulogies that were pronounced upon it and its declared noble purposes when we got mixed up in it. How could any war be? War is always what Sherman said it was, and "hell" is never benevolent or holy.

But Hearst's highly paid columnist, Arthur Brisbane, in attempting to ease up the widespread public condemnation of Italy's war on Ethiopia, writes: "Taking over Ethiopia, a land of African barbarism, by Italy need not mean sorrow for the natives. Why weep at the thought of Mussolini taking barbarous Ethiopia? In that country the king and his family wear shoes, but not others. Even the Ethiopian Prime Minister never had a pair of shoes. Mussolini would give the Ethiopians shoes, if they want them, work and wages and teach the ultraviolet tribes that now live on raw hippopotamus meat to eat wholesome macaroni and rizzoto. Would such changes in Ethiopia be bad for the human race as a whole?" It is all silly, too foolish to be answered. Even the editor of *The Catholic World* declares, "One syllable of comment would mar that beautiful specimen of logic, ethics and unconscious humor."

But, as *The Living Church* observes, this keen Catholic editor has "unfortunately omitted any reference to ecclesiastical comments on the Ethiopian conflict." The Cardinal Archbishop of Milan, with candor that is refreshing, but with an evident lack of the diplomacy so characteristic of his chief who resides at the Vatican, tears away the camouflage from

the undertaking by this revealing statement: "We must co-operate with God in this national and Catholic mission, above all at this moment when on the fields of Ethiopia the standard of Italy carries to triumph the cross of Christ to break the chains of slavery and open the paths for missionaries' gospel." If there are still those who are puzzled as to Italy's motive, this statement should be informing. Aside from the misrepresentations as to conditions in Ethiopia (the chains of slavery will be locked rather than loosened), it is suggested that Italy's war is God's war and a means of giving triumph to the "Cross of Christ." Here is an outstanding ecclesiastic who would have men believe that Christ uses the sword to advance his gospel of love and grace. Such words sound more worthy of an emissary of Mohammed than of an ambassador of the lowly Nazarene. It savors of the spirit of the ecclesiasticism of the "dark ages" rather than of the 20th century. And with still further appeal to the spirit of error, the Cardinal promises "peace for the fallen," who die "in the accomplishment of their duty," and "peace and protection of the valorous armies which in intrepid obedience to the command of their fatherland at the price of their blood open the doors of Ethiopia to the Catholic faith and the civilization of Rome." In other words, this ecclesiastic of Rome would have his fellow-countrymen believe Italy's war is a holy war. And Brisbane says it is a benevolent war.

As *The Living Church* keenly remarks: "Apparently it is not only shoes and macaroni but also the Roman Catholic Church with which the Ethiopians—at least those who survive—are to be blessed in this 'national and Catholic mission in which machine guns, bombing planes, tanks, and poisoned gases are the missionaries.'" And the sad part of it all is the fact that many who are neither Catholics nor in the employ of William Randolph Hearst are making a similar travesty of Christianity and playing into the hands of Mar. In our opinion, war is never benevolent nor holy.

EDITORIAL REVIEW

THE SECRETARY OF PUBLICATIONS makes request this week for prayer for the work of the publishing house. Dr. Beal also speaks with appreciation of the Sunday school which are responding promptly with orders, and money with orders, for Sunday school literature. Such responses are always appreciated by those in positions of responsibility, and those who thus respond feel the better for it.

DR. K. M. MONROE writes on the Sunday school page this week concerning the White Gift offering, which is lifted annually at the Christmas season for the promotion of the work of the Sunday School Association, of which Brother Monroe is treasurer. Next week more will be said about this offering. Doubtless many have already begun to plan for it. The goal is to have a 100 per cent offering this year, that is an offering from every church in the brotherhood.

THANKSGIVING took the editor and his family into Indiana to visit relatives and on the Sunday following, he dropped into the Peru Brethren church and preached for Brother Fred Vanator, the pastor. The church has been doing good work under his leadership and this promises to be one of its best years. It is making a real effort to make sizeable payment on its building debt this year. To show their high regard for their pastor and his wife, the church membership in large numbers took advantage of an Official Board meeting announced for Monday night, Nov. 25th and gave Brother and Sister Vanator a surprise party in honor of their wedding anniversary, and we were told it was a real surprise.

BROTHER L. G. WOOD, who has been convalescing for several months and feels that he will soon be able to get back in the harness, says his work at Fort Scott, Kansas is moving along nicely under the cooperative leadership of his faithful workers, including, of course, his capable wife. The ministerial association of his city showed their fine Christian spirit and their high regard for Brother Wood by offering to conduct his preaching services until he is able to return to his pulpit.

DR. L. S. BAUMAN'S editorial entitled "More Gospel for Today" in last Foreign Missionary number of The Evangelist, dated November 9th, had reference to "The Gospel Messenger" by the remark, "that usually fine church magazine." The name of the magazine was included in his copy but it was inadvertently omitted when being set in type, and was not caught by the proof-reader, as occasionally happens. We are sorry for the error and for the embarrassment caused Dr. Bauman because of it.

WATERLOO, IOWA, has recently experienced a season of refreshing under the evangelistic leadership of Brother R. D. Barnard of Dayton, Ohio. It was a meeting well prepared for by prayer and planning and resulted in a great spiritual blessing to the church, over 100 of its members reconsecrating themselves to the Lord and six persons being added to its membership. In the search for souls the people cooperated with the pastor and evangelist in a splendid way. Brother E. M. Riddle, the pastor, had received twenty-four into the church by baptism during the earlier part of the year, so that the field has been kept gleaned.

DR. R. R. TEETER's name was inadvertently omitted from the ministerial list as published in "The Brethren Annual Number" last week, as was also the name of Brother D. L. Minderman of Dayton, Ohio. Brother Teeter's address is Ashland, Ohio. The Evangelist Editor did not arrange the ministerial list, but we are glad to make these corrections in behalf of the General Conference Secretary, Brother J. L. Gingrich, as we are sure he would have us do. Furthermore, if any other ministers notice their names omitted, if they will kindly notify us we will mention them in these columns.

BROTHER ORVILLE A. LORENZ writes of his change of pastorate from Clayton, Ohio, to Meyersdale, Pa. He made for himself a good record as pastor of the Clayton church and associate pastor with Brother Barnard of the Dayton church. The work at Clayton was making progress under his leadership and his services were greatly appreciated at both points. He has been well received at Meyersdale, where Bro. Willis E. Ronk had closed a successful eight-year pastorate. By visitation and by special and regular services the work for the winter has gotten well under way, and two souls are reported having been received into the church by baptism.

BROTHER THOMAS HAMMERS, editor of the C. E. Department, has some good reports for us from Denver, Indiana, Grafton, West Virginia and Cambria County, Pennsylvania, as well as news from the national secretary. These reports are encouraging concerning the outlook of Christian Endeavor; it would seem that leaders in many of the churches are gaining a new appreciation of its worth. If the societies could keep their reports coming to the Evangelist it would mean a lot for the encouragement of Christian Endeavor. Write to brother Hammers.

MARTINSBURG, PENNSYLVANIA, is going forward under the pastoral leadership of Brother Stanley Houser, according to the report of our correspondent. The life of the membership is being deepened and the recently conducted communion service was well attended. Home Coming was the occasion for the burning of the mortgage on the church building, the liquidation of the debt having been made possible by a bequest of the late Brother George D. Paul.

BROTHER G. E. DRUSHAL writes of his work at New Riverside, Kentucky and of its chief objective. Instruction and evangelism go hand in hand, and to that end their workers are continually going out into the mountains holding Sunday schools and preaching the word. They conducted their first "Bible Camp" last year and another is planned for next spring. A new way of celebrating Hallowe'en is made known by the report of the shower of good things to eat upon Brother Drushal's home. We commend these people for setting such a good example for Northerners.

THE EDITOR was privileged to attend the Home Coming and 35th Anniversary service of the Fremont Brethren on November 24th and to preach for them in the morning and afternoon. Attendance was good at both services as well as for the dinner hour at the church. The most encouraging feature of the day's services was the way the members and church groups pledged to pay on their church indebtedness. We did not write down the exact amount and so will leave it to the pastor to report, but it was good considering the financial situation that prevails there. Brother Crick is doing a good work there. His records show a gradual upward trend in attendance and offerings during the entire eight years of his pastorate and his people have a high regard for his leadership.

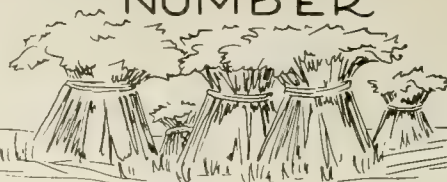
ELDER SAMUEL KIEHL was a noble soul and his passing brings regret to many hearts, for although he had lived almost a century his life was still radiant and appreciated to the last. To be permitted to live and to serve the Lord for ninety-eight and one-half years is a blessing accorded to a very few, and it would be difficult to find one such who had made finer use of his opportunities than did Brother Kiehl. The editor did not meet him often in person, but frequently in correspondence, and it was always a beautifully Christian spirit that he manifested. He often wrote for publication and we were always glad to get his contributions, for he wrote with keen insight into spiritual truths and with rare sincerity and humility. He was a biblical writer and many were the Scriptural expositions he set forth, briefly and simply and to the great profit of the Evangelist family. For a few years his pen has been silent because of his weakened physical condition, but many of our readers will remember his messages. We shall treasure the memory of his friendship and helpfulness, and our sympathies go out to those of his relatives who remain to mourn his passing.

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FOREIGN MISSIONARY NUMBER



"THE HARVEST IS PLENTIEOUS"

Louis S. Bauman, Editor

Long Beach, California

EDITORIALS

400th ANNIVERSARY OF OUR ENGLISH BIBLE

This year, 1935, marks the 400th Anniversary of the printing for the first time in English, the Holy Bible. It was printed by Miles Coverdale, translating from the Latin and German. It was a good translation, but translators have not always been inspired. And, sometimes very curious mistakes have been made. The printers have been even less inspired. In one of these early English Bibles, Psalm 119:161 was made to read: "Printers have persecuted me without a cause." Not so long ago a Bible was printed in Micmac for the Indians of Nova Scotia. In Matthew 24:7, just the changing of one letter in that language, made it read, instead of "Nation shall rise against nation,"—"A pair of snowshoes shall rise up against a pair of snowshoes." Doubtless our missionaries, in translations they have made and are making, have had some odd experiences with the peculiar quirks of human language. Wonder if they cannot tell us of some?

SAILORS' REST MISSION Elsewhere in this issue, the reader will find an article by Rev. George M. Richardson, Evangelistic Superintendent of the Sailors' Rest Mission in Los Angeles Harbor, California. The article is entitled, "Men Made To Be 100% By The Blood of Christ." This Mission is sponsored by Christian Endeavorers of Los Angeles County, and is doing a remarkable work. The readers of The Evangelist will be interested to know that an average of two nights each week sees an Endeavor Society from one of the Brethren Churches of Southern California holding a meeting there; and they also take food for the men on the nights they hold meetings at the Mission. Furthermore, we are informed that the greatest financial support comes from the Brethren of Southern California.

This is a real mission work, as the ships from every land on earth anchor only a few doors from this Mission. Thus human driftwood from all lands is the material on which these mission workers toil, and marvelous are some of the results. We might say that the Evangelistic Superintendent is a member of the First Brethren Church of Long Beach.

He hopes some of these days to give his fine abilities as a soul-winner to a regular Brethren pastorate. Certainly his years of experience in this Mission will be a great asset when the time comes him to enter in upon the duties of a pastorate. Probably we should say that this article was solicited by the Editor, feeling that it would be of interest to readers everywhere.

UNCERTAIN VOICES OUT OF EUROPE

Extremely uncertain are the voices that come to us from that chaotic known as "Europe" today. One voice proclaims Russia a Paradise, another proclaims it a hell. One voice sets forth Mussolini as a saint, another sets him forth as a devil. One voice defends German procedure as based on justice, another attacks it as the very essence of injustice. Perhaps several "German Whispering Jokes" might throw some light on this confusion of voices that reaches us here in America. The story is told of a family of Jews in Germany who wrote to their relatives here, as follows:

"We have a wonderful life. Not a hair on the head of any Jew has been touched, and Hitler is bringing us toward a better future. Uncle Moritz, who pressed the opposite opinion, is being buried tomorrow."

It is also related that a German, who was released from a Nazi prison, kept telling his friends what fine treatment he received in prison—plenty to eat, games all day, and a wonderful library for free. "But how did you happen to get your nose broken and your ear torn off?" asked some of his neighbors. "Hush!" he replied; "Such questions are not to be asked of a foreigner. It is the duty of the foreigner to foreign lies and the cruelty propaganda against the Leader."

"THE GREAT REVIVAL?" The morning paper brings us the following Press dispatch:

ATLANTIC CITY (N. J.) Nov. 13 (A.P.)—An evangelistic movement throughout the Methodist Church for the 200th anniversary of John Wesley's religious experience was approved by the Board of Bishops of the Methodist Episcopal Church, North, at the annual fall meeting today.

Reporting for the commission on evangelism, Bishop Ralph S. Cushman of Denver said the great revival would be held in all churches during the week of May 24, 1936.

But why wait until May 24, 1938 for "the great revival"? Souls are eternally dying NOW. However, we fervently hope that the Modernistic Bishops of the Methodist Episcopal Church (North) themselves will realize "John Wesley's religious experience." They certainly need it! And should it come—my! what a change! And, with such a realization of a real regeneration, we hesitate not to say that America would realize "a great revival" indeed, before our Lord comes. We can only fervently hope and pray!

A GREAT AND COURAGEOUS NEWSPAPER

In our day, when our newspapers and magazines stand to stifle truth, conscience, or anything else that stands between them and a dollar bill, crowding their pages with liquor advertisements and the disgusting, lying advertisements of the cigarette barons,—advertisements that have but one design, and that is to create debased appetites even down to little children, it is certainly a relief to find one great newspaper in America with a soul, refusing to sell its self-respect for gain. If the editor of this newspaper is elected the next president of the United States, then we shall feel there is still a bit of hope that public decency is not to wholly disappear from the nation. We pay this tribute, at the least that we can, to **The Chicago Daily News**, which recently said:

"The Daily News is now the only newspaper in Chicago which declines to accept liquor advertising. Everything which has taken place since the repeal of Prohibition and the legalizing of the liquor traffic has served to confirm us in our original decision to employ all the influence of **The Daily News** on behalf of temperance. It is unthinkable that a newspaper which is sincerely devoted to the cause of temperance.....should at the same time permit its columns to be employed to promote the sale of liquor....."

OUR BOBBED AGE

Yes, sir! It's a bobbed age! Automobiles and "Stream-Liners" and aeroplanes have bobbed time itself. From every and all indications, those running the affairs of the nation have bobbed their bobbling brains. We have bobbed hair and bobbed skirts and bobbed sleeves. We have bobbed Bibles and bobbed sermons. The result is, our church-goers have only a bobbed knowledge of the Bible, our Bible has been bobbed of its message and bobbed of its meaning, and the church has been bobbed of its spiritual power.

For nineteen centuries practically all the decent folks of Christendom, and even most of the pagan world, believed and taught that women should refuse to bob their crowns of glory. Poets joined with the Holy Writ in declaring that long hair on a woman's head was her "crowning glory." Christians held tenaciously to this belief because they **once** believed their Bible and took it seriously to be the Word of God. They knew that I Corinthians 11:14, 15 was too clear to admit of argument, except for those disposed to argue things with the Almighty God. In this bebobbed and befuddled age, it has suddenly

become all right for Christian women to follow the ages-old practice of the "women of the streets" and cut off their hair, even ministers' wives and daughters, Sunday school teachers, deaconesses, and all. Men ordained of God to preach the Word are known to encourage a woman to despise that which the Word of God emphatically states is "a glory to her." When God's ministers and God's people are wiser in their own conceits than the God that made them—the God who understands with infinite knowledge every force that operates upon the souls of men—and when God's people follow false teachers and ignore the plain declarations of the Eternal Word, need we wonder that a spiritual famine stretches out over the entire world? No genuine revivals can ever come to a Church unless in that Church the presence of God is a reality that can be felt and seen. God cannot bless a people when they deliberately disregard His Word, and put question marks after that which He, in infinite wisdom, has spoken. **"He that turneth away his ear from hearing the law, even his prayer shall be an abomination"** (Prov. 28:9). But, **"If My people which are called by My name shall humble themselves and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and heal their land"** (II Chron. 7:14).

MASS CHILD MARRIAGE IN INDIA

The agony of heathenism continues! If nothing else can move a man with a heart left in his breast to take the gospel of Jesus Christ with its message of hope to heathen lands, this recent Associated Press dispatch from Bombay, India, should! **God pity the man who does not care!**

"Their childish eyes blankly bewildered and their bare feet fretfully chafing the grass, 374 infant couples were married today in a meadow near the small village of Kathiawar.

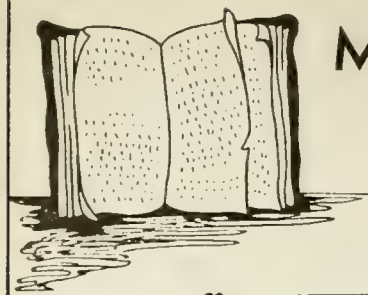
It was the largest mass child marriage ceremony held in India in many years.

Some of the brides and bridegrooms were mere infants in arms, whose parents had arranged their future lives for them in accordance with Indian customs centuries old.

Some of them were just small children at the age of bashfulness.

Many of the babies, too small to walk, slept in the arms of their elders while the latter said their "I do's" for them. Others gurgled happily at the booming of gun salutes which were a part of the elaborate ceremony."

How such patience shines! What a witness it offers to the sustaining powers of grace! Its background of adversity is like the dark velvet cushion on which a diamond rests and which makes the radiance of the jewel flash out with extraordinary brilliance.



Men Made to be 100 per cent. By the Blood of Christ



By George M. Richardson
Evangelistic Superintendent, Sailors' Rest Mission

"I am going to kill myself in fifteen minutes unless you can give me some ray of hope, or something real to live for!"

"Can you help me to be the man my Christian dad and mother think I am; for, it would break their hearts if they were to see me in this condition!"

"Won't you please pray with me? I'm afraid to die!"

Cries of despair like these stamp themselves indelibly upon the mind of the rescue mission worker as he spends his life among those who are sinking into the mire and quicksand of sin; and, have come to a realization that the wages of sin are sure; and, that Satan is a cruel taskmaster.

As you read this article, you are undoubtedly sitting in your home or office, surrounded by convenience and comfort. Perhaps your environment is not one of luxury; but, God has been good to you, and you have daily cause to thank Him for His goodness. Have you ever thought what a wonderful thing it is to have a home and loved ones to minister to your every need? As you thank your heavenly Father tonight for all these good things, I wonder if there will be a place in your prayer for the "other fellow" less fortunate than you? The streets of our cities are filled tonight with "forgotten men." Poor human derelicts without home, without loved ones, without a place to sleep, hungry in both body and soul. There are multitudes of people in this unhappy condition—tired, lonely, discouraged, disillusioned,—with no place to go and no one to care.

Come with me out into Beacon Street for just a moment. Do you see that individual over there? He has always been just a bum. There goes one who once held a high position in the economic and political life of his community and squandered his opportunities in sin and vice. Here comes a lad just off the farm. There goes a college man who graduated a short while ago with high honors. Do you see that little old man just across the street? Just a few short years ago his check for thousands would

be honored in any Southern California Bank. so the never ending parade shuffles by. Men have occupied almost every walk of life. These the men to whom we minister every day in our effort to meet their need—mentally, physically, spiritually.

Thirty years ago a group of Los Angeles Christian Endeavors incorporated the work known around the world. Sailors' Rest Mission grown from this humble beginning to an institution that serves more than 100,000 men annually.

Our work is heart-aching—almost heart-breaking times—and yet the joy of the knowledge of men who have been saved from all that is bad to all that is good redeems from the vile embrace of sin. Heaven alone will reveal the truth. Thousands of men who will be there, just because of this lighthouse on the rocky shore of sin.

There is just one thing that counts for the success of Sailors' Rest Mission throughout all her years of service—the grace of God! Without it we could not have endured a single year. For the times that we have been unable to help men materially and physically, we give Him the praise for all. The central thought in the official death of Christ upon the cross was that others might have life. He was willing to give everything that

we might live; and, in return has asked that we go into all the world, along highways and byways, to tell the blessed story of those who have not heard. We are doing that very thing here on the water front in San Pedro (Los Angeles Harbor) where thousands of men annually are touched by our ministry.

Evangelistic Activities

During the past year in our various fields of endeavor which includes, Evangelistic Services each evening in the mission hall, guardhouse at Fort La Arthur, Bible classes, prayer meetings and church services, we have held a grand total of 942 meetings with a total attendance of 39,823. More than 100 Christian young people have assisted in these



REV. GEORGE M. RICHARDSON
EVANGELISTIC SUPERINTENDENT,
SAILORS' REST MISSION

giving of their talent and testimony to the saving power of the blood of Jesus Christ. In round numbers, some 30,000 pieces of gospel literature including tracts, New Testaments, Bibles, Gospels, and Godly Colportage Booklets. As a result of these efforts, we are happy to report 220 recorded decisions for Christ. May we give you a glimpse at one or two of the testimonies of these men that we have in our files?

Dear Brothers and Sisters in Christ:

.....To make my story short, I'll only go back five years out of the sixty-seven I have lived. I came to San Pedro from Brooklyn, New York, five years ago, for one purpose, to get away from bad companions and a life of sin that always made me sorry and miserable. I soon found out that it was not the bad companions at all, but the evil that was in my own sinful heart, and so I soon fell back into the old sinful habit of drinking. My life became unbearable. I prayed to God but could only see Him as a Righteous Judge over my evil and sinful life. I had no power of my own to break those terrible chains that bound me and dominated my life.

One night, O blessed night! I wandered into the Sailors' Rest Mission and they were singing the song, ever dear to my heart, "Jesus Saves, Jesus Saves." I stayed for the service, heard the story about the One, Who gave His life to save the world from sin. I heard that He loved us when we were yet sinners like me. I accepted Him as my only Saviour that night and from that time on He has shown His mighty power and grace in my life. I thank Him and praise Him for all the wonderful blessings that have come into my life.

Peter Henriksen.

Dear Brother in Christ Jesus:

I thank God for a know-so salvation. I know I am saved, a new creature in Christ Jesus. How do I know? Because the Spirit within me witnesses with His Spirit and I have new desires in life.

At times I do go through trials and temptations, but glory to God, the victories are won, not in my own strength, which always failed, but in the power of God through faith in Christ Jesus. He is also supplying my needs, and then some, in every way. When out in sin I tried to quit booze and failed and failed. I never planned on making a fool of myself, but after taking the first drink I could not stop. Many a sleepless night I have spent crying and praying that God would deliver me, but I was not ready to give up ALL. Many times I was under conviction in your Mission but did not have strength to go forward, though I knew then that it was the only way out. When I was ready to give up all He raised me from the miry clay and set my feet upon the rock, Christ Jesus.

I used to come to your Mission to get food for my body, but now glory to God, I come in to receive the Living Bread and give my testimony. Today I cannot live without the Word of God and prayer. I prayed that He would use me in His service and He answered my prayer and made a way for me to go to the Bible Institute of Los Angeles and I know that when I am ready He will have a place for me in His service, perhaps in some Mission along the waterfronts.

If you read this and are not saved, I urge you to accept Jesus as your personal Saviour. He will overcome the things that you cannot overcome.

John Johannesen.

These are but two of the many men who have been changed from social liabilities to economic assets.

Social Service Activities

Of the 100,000 visitors last year, about 15,000 received free meals and more than 2,000 provided with a place to sleep. The Mission postal service maintained a real service as some 5,000 men called for

mail, and some 3,000 pieces of mail received. In addition to these services men availed themselves of the opportunity to take good hot baths and launder their clothes. In the reading room of the Mission we have a library containing 1,000 books. These, together with the stacks of magazines and newspapers, help the homeless man to while away many weary hours and draw him away from the vile environment of the street, and the demoralizing atmosphere of liquor. Drunkenness has increased 1000 per cent on Beacon Street since repeal. It is true that "Repeal Has Failed."

Nothing was nearer to the heart of our Lord than real mission work. Hear Him as He reads from Isaiah: "The

Spirit of the Lord is upon me, because He hath anointed Me to preach the Gospel to the poor." Hear Him again as He outlines the program of the Rescue Mission: "I was an hungered and ye gave Me meat; I was thirsty and ye gave Me drink; I was a stranger and ye took Me in; naked and ye clothed Me; I was sick and ye visited Me; I was in prison and ye came unto Me" (Matthew 25:35-36). The Rescue Mission is the true daughter of the Christian Church and is meeting a need that the church unfortunately is not meeting.

If one of these boys on the street tonight were your boy—he might be—would it not cheer your heart to know that some Christian man was pointing him to the Lamb of God? Wouldn't you like to know that he was being sheltered from the storm and cold in a Christian Mission with every influence for good thrown about him? These things are happening to some mother's son every night in the year in the Rescue Mission. This is our welcome:

(Continued on page 11)



THE SAILORS' REST MISSION
SAN PEDRO (LOS ANGELES), CALIFORNIA

The Glory of His Birth

By Dr. Florence N. Gribble

(Read Luke 2:1-20)

"Glory to God in the highest" (Luke 2:14)

"And the shepherds returned, glorifying and praising God for all the things that they had heard and seen as it was told unto them" (Luke 2:20).

From the beginning it has been the unsearchable plan of God "to make for Himself a **glorious name**" (Isaiah 63:14). "Blessed be His **glorious name** forever, and let the whole earth be filled with His glory, Amen and Amen" (Psalm 72:19)! It was on that first Christmas day that "glory to God in the highest" became synonymous with "peace on earth," and **that** through the lowly birth of the Son of God. Even in the time of David, God's people "thanked Him," recognizing that "riches and honor," "power and might," and "strength" emanated from Him alone. Therefore, even then "they praised His **glorious name**" (I Chron. 29:13). But it remained for the birth of the Son of God to glorify Him in the Highest. Throughout the Old Testament (Deut. 28:58) **the name of the Lord** had been "glorious and fearful." Now in the birth of His Son, God revealed the **glorious** and **lovely** lustre of **His name**, commending through Him His everlasting and unchangeable love.

At last the Deliverer had come out of Zion; and, at the birth of the Lord in a very literal sense was fulfilled Isaiah's ancient prophecy: "The glory of the Lord is risen upon Thee." In the person of the Lord Jesus, God, Himself, was to tread this earth; and even "**the place of His feet was glorious**" (Isaiah 60:2, 14).

As we think of that first Christmas when Mary brought forth her first-born son and wrapped Him in swaddling clothes, we are touched and awed at this first mention of the **apparel of the Lord Jesus**. We know He must have been "glorious in His apparel" even at His birth. (Isaiah 63:1).

All that touched the infant Lord Jesus must have been permeated with His glory—as later all who touch Him are to be. As we contemplate the manger scene, our minds run swiftly forward, first, to one who touched the simple hem of His garments and was healed, because of the very glory and virtue of them; and, then, to Himself in the midst of candlesticks, clothed with that glorious garment, even down to the foot, and girt about with that glorious golden girdle; "Who hath despised the day of small things?" Who can fail to see in the humble but glorious swaddling clothes of the Lord Jesus, a type of the glory that was to follow not only in His

earthly, but in His Heavenly apparel; and in the **fine linen**—the righteousness of His saints? Even to this day He is glorified by every touch of His **apparel** and of **that** of His church, who through her **apparel of righteousness** must verify the testimony of her life, as she speaks glorious things of the "City of God" (Ps. 87:3).

On that first Christmas, as the angels sang, "Glory to God in the Highest;" and, as the lowly shepherd returned to their flocks, glorifying and praising God, the initial step was taken in the consummation of God's great plan for the Church, the bride-to-be of the Babe new-born; and, even then, the **presents** of gold and frankincense and myrrh poured out at Jesus' feet by men truly wise, were but a shadow of the glorious present which the Lord Jesus will on that day make to Himself—the church, even as it is written: "That He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish" (Eph. 5:27).

But if His apparel was glorious in its type of conferred righteousness; and, if the gifts of the wise men were a glorious fore-shadowing of the church, what concentrated glory must have been inherent in that tiny **body** of God made flesh! In Philippians (3:21) we read of our Lord's "**glorious body**." How precious was the privilege of adoring ones in the presence of the **material body of the infant Son of God** on that first Christmas Day! How incomparably precious is our privilege to form a part of **that glorious body** and by missionary endeavor to secure its completion!

In the second part of our text we read that "the shepherds returned, **glorifying** and **praising** God for all the **things** they had heard and seen, as it was **told unto them**" (Luke 2:20). **Glory** and **praise** are here used almost synonymously. Let us not forget at this Christmastide that His praise is glorious. Nay, more let us "make His praise glorious" (Ps. 66:2), for He that offereth praise glorifieth God.

In Luke 13:17, we read of "the glorious things that were done by Him"—our Lord Jesus. Even at the birth of the infant Lord Jesus on this first Christmas day, we hear of the glorious things which the shepherds had heard and seen. How could they help but tell them?

"The light of the **glorious gospel** of Christ (infar

(Continued on page 11)



Christmas in Argentina



By Miss Johanna Nielsen

As the holiday season approaches, and even now the stores are displaying Christmas gifts, and its red, and green, and gold, and tinsel are everywhere in evidence, perhaps some of you are wondering what Christmas is like in Argentina.

Each year seems to bring Christmas into a little more prominence, but even now, in the interior towns, where our Missions are located, you would see little of these outward signs of festivity. In a

few of the more progressive business houses, or those owned by some German or Englishman, a Christmas tree may appear; and, in the toy shops the display will probably be somewhat larger than usual, but this is not so much because of Christmas trade as for January 6., El Dia de los Reyes (The day of the Kings), when the children are told that the Wise Men pass by, and may leave gifts for the children, if they are good.

A year or two ago, the writer looked for Christmas cards in the book-stores of Rio Cuarto, and found absolutely none.

Expressing surprise, she was told that there was no demand for them. Evidently the custom of sending greetings is general only among the believers, and to get the cards used from the concerns that carry or Sunday school supplies.

But one evidence that Christmas is near is seen pretty generally, and that at the bakeries, where 'pan dulce' (sweet bread) is made in all sizes, from tiny little loaves, to medium sizes, and on to great loaves weighing several pounds. The cheaper varieties may have only a few raisins and an occasional nut, while the better kinds will have quite a variety of fruits, dried or candied, and nuts in greater abundance. And how the folks do like 'pan dulce', and some of it is very good indeed! The 'turrón', a

real Spanish candy, made of honey, toasted nuts, or candied fruits, and other ingredients, is also a much appreciated dainty, that makes its appearance at this time, but it is apt to be too expensive for the poorer class to enjoy it very much.

But if Christmas excitement is not general, in our Missions it begins to manifest itself almost as soon as schools close, toward the end of November. Then the children begin to ask about the Vacation Bible

school, and then the days are busier than ever for the missionaries, for, very often, the V. B. S. and preparation for the Christmas program go hand in hand, and there are not apt to be many idle moments.

I think the effort is made, in all the missions, to give in some form or other, the story of salvation; for, unless there is something very seriously wrong with conditions, we can count on a full house for the program. Perhaps a good many of those who attend these programs will never come back, unless perhaps to some other special program, so we

want them to get the simple Gospel message at least that once. It means a good deal of hard work to find or make material that will be entertaining, and still give the message, but we feel it is very much worth while. The boys and girls love to take part. Last year our teen age boys wanted to have something where the group could take part, and how they did work to give the number effectively, in which they appeared as shepherds of Judea.

The program begins at 9:00 or 9:30, and probably lasts until about 11:00, and by the time wishes for a "Feliz Navidad" have been exchanged, and the last Good-nights said, it is past midnight, so the missionaries are tired and there is no desire for

THE INCARNATION

By Martha Snell Nicholson

I had a thought, so vast, so deep,
It compassed all my soul, and sleep
Was lost to me, and time was gone.
My heart cried out to make it known
To fellow pilgrims, and to share
My treasure with them. Unaware
They passed me by, and so one day
I clothed my thought with words. Straightway
That thought had winged the whole world round
Wherever hearts of men were found!

Divinest mystery ever wrought!
What a word is to a thought
So Jesus is to God,—the Word
Made flesh among us, seen and heard
By sinful men, the love of God
Made manifest unto the clod,
The once unknowable made known,
And plainly to the veriest stone
The heart of God laid bare!... Thus He
Has shown Himself to you and me.

(Continued on page 15)

Farewell Messages from

By Rev. and Mrs. Chauncey B. Sheldon
(Our Missionaries Returning to Africa)



REV. C. B. SHELDON



MRS. C. B. SHELDON

As our furlough draws to a close, we want first of all to praise God for his abiding presence which has been with us during these months. Then, we praise Him for the opportunity of visiting the churches and making many new friendships. We believe one of the greatest blessings we have had during our furlough, was the fellow-

ship we were able to have with those who still believe the Bible from cover to cover. How thankful we are that we belong to a Church that is old-fashioned enough to believe in the Cross of Christ.

Because of these months of fellowship with you and feasting upon the things of God, we are returning more determined than ever to keep, "Looking unto Jesus;" to glory in nothing save the cross of our Lord Jesus Christ, and to point lost men and women to the Saviour.

As we again turn our faces toward the dark land of Africa, to those who are calling us, we hope you will be found faithful in not only bearing us up before the Throne of Grace, but that you may be found often, "Looking unto Jesus," on behalf of the black "babes in Christ."

READ THIS, and then do your own thinking about the people and the magazines that are praising Communism as a way of life for our own Republic's future.

"Early in November, listeners all over the world, who had tuned in to Moscow in their daily supply of Marxism, were shocked to hear the voice of Paul Robeson singing to them the Negro hymn, 'Steal Away To Jesus.' When it became known in responsible Soviet circles there was a great to-do. Class enemies had succeeded in worming their way into the source of one of the most effective streams of Red propaganda! Six prominent wireless officials were dismissed, and the Chairman of the All-Soviet Broadcasting Committee published an apology to the Soviet public."—World Dominion.

The money you saved may be lost, and the money you lost may save your immortal soul.

The Lord hath done great things for us, whereof we are glad."—(Psalm 126:3).

As we turn our faces again toward darkest Africa, we can truthfully say that the Lord hath done mighty things for us, and we praise His name.

We expect to sail Dec. 4th, just a year from the day we landed at New York. Our hearts are heavy because our little David is no longer with us, but we know that he is far better off in that heavenly Home.

This will be my third time to turn my back to the Stars and Stripes; but, I'm sure I wouldn't go to central Africa for any other reason than to go to lost men and women the gospel story. America is good enough for me, and it isn't that I am seeking a better country that I go to Africa.

To the new missionary there is a certain "thrill" about going out the first time to a country little known. But for the older missionary, much of the romance has faded away, and we think of long weary days, hot nights, days of sickness, hard work and many other problems. But, of course, we have something that the new missionary has not yet experienced, that calls us back. We have seen the great need—men, women and children waiting to hear the first time the story that has grown old to so many in this land. We also see the picture before our eyes of those who have been redeemed, who have turned from serving idols to serve the true and living God. We have seen them going out on the bush roads, calling their own people to turn to God. Indeed the Christians are great drawing cards.

These are uncertain days in which we live, and we know not what the future holds; but, we do believe that our Lord Jesus Christ may call His people before very long. We want to be found when He comes! Pray for us!

"Do ye not remember?" The roads along which we march are full of sacred reminiscence. By God's grace, and by our own steady faith, and by the exploits which are born of grace and faith, let us make our way an illustrious yesterday for the children of tomorrow! We owe to our posterity a noble witness to our God.

"Here Am I! Send My Sister!"

(Modern Version of Isa. 6:8)

Why Do Young Men Stay at Home? The answer, in part at least, seems to be that there are more lines of Christian service at home open to young men than to young women. There are church pulpits, mission halls, evangelistic campaigns, song leaderships, and so forth, in which many seminary or Bible-school graduates find a place. Women have few if any of these openings, and while there are a limited number of calls for deaconesses and pastors' assistants, the foreign mission field gives an almost unlimited call to all. The temptation to a young man of marked ability to remain at home where he feels his gifts will be appreciated is very subtle and strong. Foreign service is viewed very often as a sacrifice or a burial of talents. The intention to help foreign missionary work by so preaching as to send many others to the field **may** be honest and effective, yet sometimes deep regret and self-condemnation come to those who have thus stayed at home. Why should men linger here to preach to those who are surrounded by churches and may even be Gospel-hardened through incessant hearing of the Truth, when there are millions who have **never** heard of the Saviour who died for them and has life everlasting to give their perishing souls? But young men do not have their thoughts turned toward foreign service as young women do through their mission bands or women's missionary societies. Rarely, if ever, does one hear of a men's missionary society. As a rule young women learn more about the needs and claims of unevangelized portions of the world than do young men, and hence they outstrip them in enlisting for missionary service.—F. F. H.

—From China's Millions.

LAST LINK WITH LIVINGSTONE

From Mombasa comes news of the death of Matthew Wellington, probably the last living link with the great missionary. He was thought to be about 100 years old, and is said to have been one of the devoted band who carried out the epic journey to the coast, bearing the body of their dead leader. It has been stated that he was present at the meeting between Livingstone and Stanley at Ujiji, but confirmation of this is difficult to obtain. Few of the African natives who had personal contact with Livingstone lived on into the twentieth century. It is not long since the death of another of them, Lazarus Raikane, who lived to a great age. The death of these two is a reminder that the opening up of Africa is a process of recent origin, and the bewildering changes of the sixty odd years that have passed since Livingstone's death appear the more amazing.—South African Outlook.

THE GLORY OF HIS BIRTH

(Continued from page 8)

though He was) Who is the image of God" (II Cor. 4:4), had begun to shine upon them.. Paul speaks of "the glorious gospel of the blessed God which was committed to my trust" (I Tim. 1:11). If the shepherds were faithful in revealing the glorious gospel of God's **infant Son**, how much more should we realize the magnitude of **our** responsibility, to **whose** trust has been committed not only the story of His birth, but of His life, suffering, death, resurrection and ascension to those ivory palaces which He forsook for us? And not that He might be a propitiation for our sins only, but also for the sins of the whole world!

Let us then praise God on this glad Christmas day for our ministry as missionaries of the cross, for the ministration of the Spirit is glorious (II Cor. 3:7, 8). Let us who have entered "into the glorious liberty of the children of God" (Rom. 8:21), redouble our efforts from this Christmas Day, henceforth, while we have life, that He may "deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:15). Right around us they are, in the neighboring villages, in the remote tribes, waiting for that liberty which Jesus came to bring. "And thou shalt call His name Jesus for He shall save His people from their sins" (Matt. 1:21). Of the infant Son of God, the root of Jesse, the ensign of His people, it was written "His rest shall be glorious" (Isa. 11:10). And we are also assured that "There remaineth therefore a rest for the people of God" (Heb. 4:9). We therefore await this rest, knowing that if the first appearing was glorious on that glad first Christmas Day, the second Appearing, for which we wait, shall be exceedingly glorious.

May we not close this Christmas message, rejoicing not only in the fact of His first Appearing, but in the hope of His second Appearing, with the familiar words: "Looking for that blessed hope, and the **glorious appearing** of the great God and our Saviour Jesus Christ, Who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works" (Titus 2:13, 14).

MEN MADE TO BE 100 PER CENT

(Continued from page 7)

To all who mourn and need comfort; to all who are tired and need rest; to all who are friendless and need friendship; to all who are lonely and want companionship; to all who are homeless and want shelter; to all who are hungry and need food; to all who pray and all who do not, but ought to; to all who sin and need a Saviour; and to whosoever will.... Sailors' Rest Mission opens wide its door and, in the name of Jesus Christ our Saviour and Lord, bids you **WELCOME**.

Gleanings From Missionary Epistles

ALMAFUERTE, ARGENTINA

The drouth which persisted for eight months in this region has at last been broken. Sufficient rain has fallen to enable the *chacareros* to plant their corn and peanuts. This year, however, there will be no wheat. The animals have been kept from starving by the peanut straw from last season.

Many have been the complaints because of the drouth; but few, if any, have been the conversions to the Lord on account of the chastisement and few the prayers with thanksgiving to God because of the rain. Since last year the Roman church contains an image which is said to be very "milagrosa" in bringing rain and other blessings, but the image waited a long time to function this year. Nevertheless, the superstitious attribute the rain to a feast held in honor of this "virgin."

Only a few miles away is the great dam which impounds in the lake behind it some billions of cubic meters of water, and none of it is yet used for irrigation, although the dam was begun over twenty years ago and colonists bought land with the expectation of having an abundance of water. The government is now installing the machines for the electric power plant, and hopes to begin the irrigation system later.

The drouth is blamed for the many epidemics which have prevailed this year, especially the influenza complicated with pneumonia and pleurisy. Our own daughter Grace (Mrs. Farre) has been ill with this in Cordoba for over two months, but is now happily recovering. Our other daughter, Eleanor, who suffered several years with tuberculosis, is now quite well again.

Church attendance has been naturally affected by these epidemics and in some towns the public schools were closed.

Since writing last, we have had three more applicants for baptism; two in Rio Tercero, and, one in Almafuerite. The two former arranged to be baptized at the time of our quarterly communion last week, but the death of a believer in Rio Tercero at the time caused a postponement.

This week we celebrated the 12th of October with a temperance program in Almafuerite, which was well attended in spite of rain at the time. Rains here are real obstacles to attendance, because the people seldom have either rain coats or umbrellas.

Almafuerite has a magnificent Catholic church, but no resident priest. For twenty years a priest has come from

Villa Casubia, but he is notoriously immoral and dishonest, if we may believe a tenth of the tales about him. This year a change was made and a young priest comes from Rio Tercero. Now, he is accused of being worse than the other. It might be interesting to relate some of the tales about them, but I dislike to repeat such things. I mention them only to show why mission work is so difficult in this country. The public, and especially the men, have the idea that all ministers are like the priests, and are only slowly learning the difference. For this reason it is not best to change pastorates too frequently, for in each new place one must first gain the confidence of the people. It is impossible to please all, however, and one must be content with pleasing the Lord first of all, and then as far as possible not give offense to the rest.

If a missionary goes first class on the train, he will be considered by some as no friend of the poor; and, if he goes second class, he will be considered by others as of small account. If he gives his entire time to religious work, he will be considered by some as an idler; and, if he tries to be self supporting, he will be criticized as being too stingy to give work to others. If he shares in a social event he will be called worldly by some; and, if he does not, he will be called fanatical by others. But in all this, he has fellowship with the Lord and His apostles in their sufferings, for they, too, were treated as criminals and considered as the filth and the offscouring of the earth.

It is encouraging to know that the Gospel is growing in favor with the educated classes, and missionaries are almost everywhere trusted far more than the priests. A questionnaire sent to leading men of France not long ago, asking what five books, if all others were to be destroyed, should be retained for the good of the country, resulted, according to *La Nacion* of Buenos Aires, in a larger vote in favor of the Bible than any other book. I believe that a similar vote in Argentina would show more appreciation of the Bible than we would expect by judging from the church attendance. So we labor on trusting the Lord for results,

C. F. Yoder.

BASSAI, A. E. F.

Many have been the blessings during the past month, and we praise the Lord for guiding and keeping His servants each day. We realize that only the

Lord can carry this work on to His glory and our trust is in Him.

Last Lord's Day was observed as a day of prayer at the different stations and chapels. The 15th of each month is the day set aside for prayer. Many of the evangelists came to the Station and reported the many blessings of the day. At two of the chapels they prayed and fasted from morning until night.

At present we have 72 young men in the Bible class, many of these boys have been serving at different chapels and have felt the need of more training. Pray that they may come to know the Lord better as they listen to His word.

Continue to pray for the work at Bozoum, and Paoua. These are Government Posts and there are many opportunities to reach strangers from different tribes. The report from Paoua is that many are coming daily to hear the Word; also that the Bible is being taught to many in the different classes. Mr. Jobson is spending ten days there, examining those in the Inquirer's Class for baptism.

I am sure you remember the many children who are now on the Station attending the French school; also Vernacular classes. Our girls are very much interested in learning to read and write and are making a real effort to compete with the boys. We are praying that all these children may come to know the Lord while here. Noel has 75 in the Inquirer's Class. Also, the older men and women are becoming more interested in trying to read and many of them are making progress. Pray for the native Church and Sunday School, and for Noel, who so faithfully assists in this work; also, for the twenty-two teachers in the Sunday School. Pray for the sick who come for treatment each day, that as they hear the Word they may realize their need of a Saviour.

We praise the Lord for the ten days that were spent in prayer and conference at the Bellevue Station. All the missionaries on the field were privileged to be present and we believe each Missionary has returned to his respective Station determined to do greater things in His Name. The key note of the conference seemed to be "Prayer and Power." Continue to pray for us, that daily we may say: "I can do all things through Christ who keeps on empowering me."

Praise the Lord for the Native Evangelists who spent six weeks on the Station in Bible study and prayer, and now have returned to the different chapels to again resume their work, which is at this time very difficult on account of so much forced labor in the villages. Pray very definitely for these workers, that their hearts may be encouraged in the Lord's service. The enemy tries them on every side, but they are on the Lord's side. May they take the whole armour of God and quietly rest in Him.

At the present time we feel the great need of a Bible teacher. Our

present force is quite depleted, and our duties such that we are not able to give full time to this important part of the work. Pray that the Lord will speak to someone's heart to come forth and take up this great work.

How blessed it is to know that the faithful ones at home are daily remembering this great work at the Throne of Grace. Truly the problems are many and difficult, but His grace is sufficient. May the Lord richly bless each one is our prayer.

How we do praise the Lord for the good reports received from the Easter offering. Truly our hearts rejoice, and our prayer is, that, we may be good stewards of the manifold grace of God. We are looking forward to the coming forth of new missionaries. Baibokoum, Koungnong, and Bocarango are still waiting for a messenger sent from God. Who will go? Truly the harvest is ripe. Let us hasten the Lord's coming by teaching these unevangelized tribes.

MRS. ORVILLE D. JOBSON

Brother Sickel writes from Argentina: "We are glad to report that the work in general is moving forward. We were in Laboulaye last Sunday, and it made us glad to see the way Brother Fotola is getting hold of things. Truly the blessing of God is upon him, for otherwise we would be face to face with great difficulties."

C. F. Yoder, Almafuerte, Arg.— I am glad to report that after two months of serious illness with pneumonia and pleurisy (part of the time in the hospital), Grace is now recuperating and in a few days may return to her home and a little later come here to regain strength for her work. The climate here is better even than in Cordoba. The people in Cordoba were very attentive to Grace, visiting her constantly and providing for her needs. The aged pastor walked ten squares and back almost every day, to visit her and she had the help of many prayers. Her husband, Luis Farre, now writes editorials as well as articles, and replaces the editor-in-chief of the greatest daily in Cordoba, in any part of the work where he is needed. This gives him a great opportunity for good. . . . Eleanor, I am happy to say, seems to be completely restored to health and again has rosy cheeks. Robert is happy in his work as translator for the government airplane factory, which employs over 100 men, and is having opportunities to fly as well. He is now helping as much as he can in a gospel tent campaign in Cordoba."

Miss Myers is recovering slowly but readily from her accident last Spring, when she fell from her bicycle. News has just come that Miss Crawford severely cut her left hand on a broken fruit jar. Our missionaries need your daily prayers to surround them and bear them up, overcoming the onslaughts of the Enemy. They have invaded his special territory, and, of

course, as the old lady said (who always had a good word for everybody), "Satan is never idle." Pray him down, "Ye Soldiers of The Cross!"—A. B. L.

Mabel Crawford Writes from Bellevue Station: "Most of the school children are back, but this week they are clearing a wilderness after several weeks uncared for. The youngsters are earning pencils for the new school term by the extra work. Just how well they work remains to be seen, for they have a new captain. Our latest sorrow here is the fact that five more of our people have been taken to the sleeping sickness camp at Bossangoa. Among them was my school captain and one of the evangelists who had come in from his chapel to attend Conference. I miss my captain very much, for he was very efficient—has been with me ever since the work began two years ago. The children are so fond of both him and his wife. They are people of rare ability, and both taught Sunday school classes. I hope they can fit into the work at Bossangoa and be a blessing there. . . . Two of our chapels are vacant, Kouki, in the midst of the sleeping sickness district, and the chapel left vacant by our evangelist just taken to Bossangoa with the disease. After the doctor was here last week, the natives all refused to go to those two places, because of their fear of the disease. We have been praying definitely for God to call two workers for those places. Our Sunday school lesson this week is Philip and the eunuch. At the close of the class yesterday (I teach the teachers), I tried to show them the parallel between Philip in Samaria with them here, and what the consequences might have been had he refused to hear God's call. One of the teachers closed with prayer, and I realized he was impressed by the message. After class this morning, he came to me and said he wanted to go to the chapel left vacant by the sick evangelist. I imagine he had quite a struggle, for his own brother is one of our men who has been at Bossangoa for a number of months with the disease. . . . How I praise God for the power that works in the hearts of black and white alike! . . . Our garden is wonderful just now. We have the most delicious peas I ever ate! The stalks are about three feet high and bearing profusely. Burgess Drought-Proof. The heat here is too hard for peas, but these seem to thrive. It means much to have so many delicious vegetables. . . . I have been canning celery, kohlrabbi, turnips, guavas, even mushrooms. . . . We don't have any fruit now except a few guavas, but we will soon have bananas. We have a bunch ripening in our storehouse now. In a couple of months, we may have some California navel oranges. We thought we would have some about three months ago. There were about three dozen scattered here and there on our young budded trees, just turning yellow. I went down one morning and found only seven left. Some native had a good feast."

From Minutes of the African Field Council Meeting: A motion prevailed that the new station in the Kabba Tribe (to which the Morrills have been assigned) be given the name of **Bekoro**, which is the name of the nearby Kabba village. Since the Board has moved that the buildings be made a memorial to Dr. J. Allen Miller, the station will probably be known as the Miller Memorial. Address: Bekoro, par Paoua, par Bozoum, Oubangui-Chari, French Equatorial Africa.

HOW MUCH

How much are you thankful?

I'm thankful a penny,
I will not give more, if I have to give any;
They're all the time begging for folks 'cross the sea,
Where I never have been, and I don't want to be!
They gave me this box, and I must put in some,
But I'll keep all the rest for the "Heathen at home!"

How much are you thankful?

I'm thankful a dime;
I think that's good enough to give all at one time;
It's a good cause, of course, and the need's very great,
But I've other expenses that simply can't wait;
I must have new ribbons and gloves, that is clear;
I guess that the heathen can wait one more year!

How much are you thankful?

I'm thankful a dollar;
'Twould be more, but I'm only a mission scholar;
It was hard saving this, from the little I had,
But nothing I've done ever made me so glad;
For I know that the Bible means blessing to me,
And I want to help send it far over the sea.

How much are you thankful?

I'm thankful a prayer;
I didn't have money to send over there,
But I've asked every day that the news might be sent
With teachers and preachers to tell what it meant;
And I know I was heard by the Father above,
Who grants what we ask for in faith and in love.

How much are you thankful?

I'm thankful a life;
I've heard about lands full of sorrow and strife,
Of minds deep in darkness, of hearts full of woe—
And I've heard the command of my Lord, who says "Go!"
For His goodness and mercy and promise divine,
A life is small payment! O Master, take mine!

—Lutheran Woman's Work

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH

Financial Statement—October, 1935

General Fund:

Mr. and Mrs. J. C. Ewing, Dayton, Ohio	\$ 5.00
First Brethren Church, Dayton, Ohio	1.75
Wayne Guthrie, Ankenytown, Ohio	10.00
Daily Vacation Bible School, Mundy's Corner, Pa.	3.20
Doris Mohr, (Long Beach 1st)	1.00
First Brethren Church, Washington, D. C.	25.00
Summer Bible School, Washington, D. C.	16.67
Riley McKinley (Long Beach 1st)	6.50
Mr. and Mrs. C. E. King (Long Beach 1st)	5.00
A. M. Wetherbee, (Long Beach 1st)	10.00
Mrs. Baldwin, (Long Beach 1st)	5.00
Riddlebarger Family, (Long Beach 1st)	20.00
Mr. and Mrs. E. B. Manley, (Long Beach 1st)	8.50
W. Roberts Kruse, Philadelphia, Pa.	1.00
	\$118.62

South American General Fund:

Lols and Ida Shank, Manteca, Calif.	\$ 3.24
Mrs. Florence Kimmel, New Paris, Ind.	2.50
H. E. Himes (In Memory of Mother)	50.00
Anonymous (Long Beach 1st)	6.00
	\$ 61.74

African General Fund:

Mrs. Elizabeth Bolling, LaVerne, Calif.	\$ 10.00
Mrs. Florence Kimmel, New Paris, Ind.	2.50
Mr. and Mrs. E. B. Manley (Long Beach 1st)	1.60
	\$ 14.10

African Hospital Fund:

Mr. and Mrs. D. A. Erlsen (Bryan, Ohio)	\$ 30.00
Adult C. E. (Los Angeles 1st)	10.00
	\$ 40.00

African Native Evangelist Fund:

Win-One Class (Dayton, Ohio)	\$ 12.50
Miss Alice Wells (Long Beach 1st)	4.00
	\$ 16.50

African Special Funds:

Illikota W. M. S. (Yaloke School)	\$ 33.00
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Indiana Dist. Sisterhood of M & M (Bellevue School)	25.00
	\$ 58.00

Emmert Fund:

Southern Calif. Conference	\$ 20.00
National Sisterhood of M & M	5.00
Elkhart, Ind.	10.00
South, Bend, Ind.	15.08
North Liberty, Ind.	4.02
Bryan, Ohio	6.00
Goshen, Ind.	11.94
Leon, Iowa	5.57
	\$ 77.61

Gribble Fund:

A Friend (Sunnyside, Wash.)	\$ 58.34
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Kennedy Fund:

Mrs. George Eye (Long Beach 1st) Outfit	5.00
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Miscellaneous:

Miss Elizabeth Hormel (Hebron Home)	\$ 30.00
Miss Lillian Keller (China Inland Mission)	10.00
	\$ 40.00

Morrell Fund:

Ohio Dist. Sisterhood of M & M (Outfit)	\$ 15.00
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Sheldon Fund:

Smithville, Ohio	\$ 8.60
Rittman, Ohio	3.98
Canton, Ohio (Outfit)	31.73
Fairhaven, Ohio (Outfit)	10.35
Krypton (Ky.) Jr. C. E. (Outfit)	3.25
National Sisterhood of M & M (Outfit)	5.00
	\$ 62.91

South American Helpers' Children Fund:

Loyal Workers' Class, North Manchester, Ind.	\$ 12.00
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Taber Funds:

Missionary Society, Sunnyside, Wash.	\$ 3.00
Primary Dept. (Long Beach 1st)	11.31
	\$ 14.31

TOTAL

\$594.13

Louis S. Bauman, Sec'y-Treas.

WHY SEND MISSIONARIES TO LATIN AMERICA

Out of 682,400,000 nominal Christians in the world, probably over 500,000,000 would say there is no need for such an enterprise as Protestant missions in Latin America. A map of the world religions shows Mexico, Central America and most of South America as Roman Catholic. This Church accepts the Bible as the inspired Word of God, Jesus Christ as the Son of God and Saviour of men through His death on the Cross, the Holy Spirit as the divine guide and giver of power to men. These doctrines of the Gospel are accepted by Roman Catholics even more generally than by Protestants. Why then should we send Christian missionaries to Latin Americans, at an expense of millions of dollars, in spite of the opposition of the Roman Catholic Church that has dominated Latin America for four hundred years? Is this effort justified?

If so, it is certainly not for the same reason that Mussolini claims justification for sending his military mission to Abyssinia—to extend the borders of his kingdom, to give occupation to his soldiers and to strengthen fascist morale. The Evangelical Christian Church is not merely seeking to extend its borders or increase its adherents. Nevertheless for one hundred years Protestant missionaries have been going to the Latin Americans to preach the Gospel of Christ; they have sacrificially expended money and life; they have endured opposition, misrepresentation and persecution; they have called together leaders in conferences at Pana-

ma, Montevideo and Rio de Janeiro to plan for more effective advance. Why all this expenditure of money, effort, life?

The reason is not merely because large numbers of the people in those countries are backward, illiterate, or living in poverty; it is not because of the political unrest or failure to live up to certain ideals. No. The great and only sufficient reason for Protestant missions to Latin Americans is that of the 115,000,000 people living in those countries at least 50,000,000—a conservative estimate—have no saving knowledge of Christ and His Gospel; this is according to the testimony of their own people. Note these facts:

1. There are in Latin America at least 15,000,000 Indians who are still practically pagans. Many have been baptized as Catholics but without any understanding of the Way of Life in Christ. They are as superstitious as before, even though they may attend festivals and observe the ritual of the church. Hundreds of thousands of them live in the interior and have never come into contact with white people, much less with representatives of Christ.

2. About one-fourth of the people of Latin America are atheists or agnostics. Their families may be connected with the church but they themselves have given up all faith in God and practically never attend religious services. They have not been attracted by the kind of Christianity with which they have come in contact.

3. Even the members of the Roman Catholic Church who are faithful in its

observances and are loyal to the priests are, to a large extent, uneducated as to the teachings of the Bible and the Way of Life offered by Christ. They place the Virgin Mary above Christ as an intercessor and make their petitions almost exclusively to her and to numerous saints. They have been taught that salvation is obtained through baptism into the Catholic Church and that good works are even more important than is faith in the finished work of the Redeemer. Many of the priests who represent to them the authority of the Church are not worthy of respect. These uneducated church people are more sinned against than sinning. They are religious but not Christian.

4. The results of Evangelical Christian work in Latin America show its value. While the number of those who have been baptized into Evangelical Church membership has not been large, the testimony of Latin Americans show that they have found new life in Christ through the Gospel. There is abundant evidence that Evangelical mission work is owned of God.

These are sufficient reasons to convince loyal Christians of the need for including millions of Latin Americans in the number of those who still need to be evangelized. The Gospel of Christ presents the true hope not only for eternal life but for development of character and for stabilizing governments and the reformation of society. —Editorial in "The Missionary Review of the World" (October).

BOTH WORDS AND MUSIC of the song, "Satisfied with Jesus," on our front cover, were written by W. R. Oliver, President of Dr. Bauman's Men's Bible class (Long Beach, Cal.) The occasion which led to its composition arose while spending a few days in the mountains with friends, who had remarked how satisfying were the mountains as viewed from their mountain cabin porch. Meditating upon this thought, Brother Oliver's mind recalled the opening verses of the first chapter of John, in which our Lord is referred to as being co-creator with God of this beautiful universe. As satisfying as is nature, still greater does its Creator satisfy the human soul that puts his trust in Him and, with this thought in mind, the words of this beautiful song came to Brother Oliver.

PRAYERS

I often say my prayers,
But do I ever pray?
And do the words of my heart
Go with the words I say?
I might as well kneel down
Before a god of stone,
As to offer to the living God
A prayer of words alone.
A prayer of words alone,
God will never hear,
Nor will he to those lips attend
A prayer that's not sincere.

—Selected.

FACING MISSIONARY FACTS

The critical examination of the Foreign Missionary Enterprise in recent years by various groups and individuals, resulting in varied conclusions, (depending somewhat upon the purposes of the investigations), has created something akin to panic in many quarters. A fear has seized some minds that has in it the suggestion of desperation. If this fear has its origin in the possible effect of this criticism upon the morale of the men and women who represent the program of Jesus Christ in other lands, it is worthy of serious thought. If however, it is the result of concern for the possible effect upon the immediate financial support of the Missionary Enterprise by the church in the homeland, and one is led to believe that there is something of this element in it, the problem is quite a different one.

A Welcome Alternative

Concerning the effect of this criticism upon the morale of the missionaries on the field there does not seem to be much need for worry or fear. The devoted ministry of these servants of Christ has been performed through the years in the presence of critical eyes and questioning minds. They have been compelled to win their way slowly and cautiously against formidable odds. Whether they would or not, their motives, programs and methods have been tested daily by the pressing needs and conditions to which they have endeavored to apply the gospel of salvation. This is not to suggest that every approach of the missionary to his task has evidenced a perfect awareness of the exact nature of these needs and of the most effective remedy for them. Such a "perfect awareness" is not even present, generally speaking, in the program of the Church at home, which ministers, not to strangers in a strange land, but to its own in its own land. What is suggested however, is this,—that criticism is no stranger to these ambassadors of the Kingdom. They have faced it before and are equal to it. Far more destructive of their spirit than criticism, is the overwhelming indifference in the home church to the challenge of the world program of our Lord. Nothing is quite so damaging to morale as the invisible dust of indifference. Under these conditions almost anything, including criticism, is a welcome change.

Still Alive

Criticism of Missions, even hostile criticism, should not surprise thoughtful persons. It would be most unusual if, in the present world turmoil with its sharp testing of all institutions, a world program like the Christian Mission should remain untouched. Such a situation would constitute a cause for genuine alarm. It would be a plain assumption on the part of our world that the cause of missions had ceased to be worthy of recognition, friendly or hos-

THE BRETHREN EVANGELIST

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Miss Johanna Nielsen, 1819 Pine Ave., Long Beach, Calif.

tile. There is really encouragement in the present situation according to the old saying that "nobody kicks the dead." Paul, the great missionary apostle preaching too vigorously and frankly at Lystra, was stoned by the adversaries of the gospel. When they concluded that he had "gone to sleep with the fathers" they *ceased their stoning* and "dragged him out of the city." Stones are for persons and causes which are alive. *No one stones a dead cause!*
—Carl Heinmiller, in *The Evangelical-Messenger*.

CHRISTMAS IN ARGENTINA

(Continued from page 9)

early rising next day. So the family celebration is relegated to an hour when all are at liberty, and there is

least apt to be interruptions. Then we gather around the three that has formed a part of the decorations for the program, and the little gifts are opened, and the cards, which have come from friends far and near, are opened.
Christmas in Argentina is likely to be during some of our warmest weather, and the Christmas menu has more appeal if it features ice cream rather than turkey and plumb pudding. Many have said that it must not seem much like Christmas, in such warm weather, but after all, Christmas spirit is not a matter of temperature, but he expression of joy for God's gif to mankind, "For unto us a child is born, unto us a son is given:.....and His name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

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Editor for December

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Ashland, Ohio

The White Gift Call

Again the calendar calls our attention to the time we consider such passages of Scripture as, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," "fear not: for, behold, I bring you good tidings of great joy," and, "For the grace of God that bringeth salvation hath appeared to all men." Along with these enriching thoughts comes the White Gift consideration, for Christmas is the season we very definitely think of others.

The White Gift offering is for the National Sunday School Association to use in its three-fold work of Christian education, young peoples' camps, and promotional activities. The College-Seminary Chair of Christian Education is to receive one thousand dollars, the summer camp program one thousand dollars and promotional work, five hundred dollars. The expenditure of this budget is, of course, dependent upon the response of our churches from coast to coast.

We are endeavoring to place before the Brotherhood, in the December 14th Evangelist, information as to each of the three major interests of our Board. On this page in next week's issue we will explain our White Gift plan. It is very different from what we have formerly used. Read it, and you will agree.

This year we are interested in a one hundred per cent offering. By that we mean, a White Gift offering from every church in the Brotherhood. The following statistics are based on last years White Gift records:

District	Cong.	W. G. OF.
Pennsylvania	30	19
Southeast	28	10
Ohio	26	20
Indiana	28	23
Illiokota	9	7
Mid-West	8	6
South. California	7	6

CONFIDENCE

By E. R. Mathers

*And so, through all we falter not,
Though darkness loom,
Assured the beacon lights that dot
The deepest gloom,
Will guide us safely on.
Our hand in His, we barvelly trace
Life's unsought ways,
Nor fear, with Him, each hour to face,
Through coming days,
The tests He met—and won.
To every mortal is given*

North. California	4	2
North West	3	0

Evidently about one third of our congregations made no White Gift offerings last Christmas season.

If you are a member of a church that has not been accustomed to taking a White Gife offering, will you please do your best to have one taken this Christmas season? You are hereby appointed as a committee of one to take steps necessary to bring our needs and program before the proper authorities in your congregation. Read this page next week!

KENNETH M. MONROE,
Nat. S. S. Assoc. Sec'y

NOTES ON THE SUNDAY SCHOOL LESSON BY GEORGE S. BAER

EZRA TEACHING THE LAW OF GOD

(Lesson for Dec. 15)

Scripture Lesson—Ezra 7:10; Neh. 8:1-3, 5, 6, 8-12.

Additional Scripture—Neh. Chapter 8.

Golden Text—"Thy word have I hid in my heart" (Psa. 119:11).

Teach the Law of God

These words from th pen of Dr. Hight C. Moore will be found helpful as a guide in the study of this lesson:

(1) **Recognize the Bible.** "The book—which Jehovah had commanded." It is the Word of God. It comes to us from God. It shows us the way of God. It is our one "sufficient rule of faith and practice."

(2) **Request the Bible.** "They spake unto Ezra the scribe to bring the book." No other book is so much needed. There is none so beneficent. Certainly we ought to desire no other with equal intensity.

(3) **Receive the Bible.** "And Ezra the priest brought the law before the assembly." The outstanding work of the great scribe was the compilation and completion of the Old Testament Scriptures. And the best intercessory service of the great priest was to bring the ancient Bible before the assembly in Jerusalem.

(4) **Revere the Bible.** "When he opened it, all the people stood up." Of course they respected Ezra but they

revered the Book. Thus they proved their worthiness to receive it. Destroy respect for the Bible, and you steel the heart against its blessed influence.

(5) **Hear the Bible.** "The ears of all the people were attentive unto the book of the law." Many could not read but all could hear. And they listened with rapt attention. How rare is the good listener!

(6) **Read the Bible.** "He read there in—from early morning until midday." The chance and casual reading of the Bible is not without profit. But how much more profitable it is to peruse the sacred pages for hours at a time!

(7) **Teach the Bible.** "They read in the book—distinctly; and they gave the sense." Good reading of the exact text may prove to be the very best of teaching. Then, of course the obscurer parts need to be explained and interpreted so as to get fastened as with hooks of steel in the receiving mind.

(8) **Understand the Bible.** "They understood the reading." The hearing ear and the seeing eye and the enlightening tongue have their place in the spread of Bible truth. But ultimately the good of it must come from a clear understanding of the Word of God.

(9) **Apply the Bible.** "All the people wept, when they heard." They saw how far they had strayed. They realized how much they had missed. They felt that they were not qualified for the tasks confronting them.

(10) **Transmute the Bible.** "He said unto them, Go your way—and send portions unto him for whom nothing is prepared." Having heard, they must heed. Having listened and learned, they must now live in the life of service.

CHRISTIAN ENDEAVOR

THOMAS HAMMERS, Editor,

826 East 150th St.

Cleveland, Ohio

BRETHREN BRINGING CHRISTIAN CHURCH ENDEAVOR
BY CONSECRATED EXTENSION VANGELISM

DENVER, INDIANA

A small church in Denver, Indiana has found that Christian Endeavor is profitable for the development of the young people in Christian activities. Already the society is in its third year and reports progress.

At the present time they are sponsoring a contest for the purpose of stimulating attendance and participation in the work. At the conclusion of the contest which will cover a three months period, the losing side will banquet the winners.

It is encouraging to note that they are working on the BRETHREN C. E. SOCIETY GOAL FOR 1935-36. This should be a challenge to other societies to take up similar objectives in planning their work.

The officers of this organization are President, Zephyr Leffel; Vice President, Georgie Eikenberry; Secretary,

Treasurer, Wendell Clingaman; Ass't Secretary, Doris Ward; Corresponding Secretary, Francis Eikenberry; Ass't Corresponding Secretary, Galen Maus; Pianist, Miriam Maus; with Juanita Flora as Assistant; Chorister, Kitty Dock; and Mae Dehaven as her assistant.

Miss Frances Eikenberry submitted this fine report. May we hear more concerning this organization.

GRAFTON, WEST VIRGINIA

It is from the West Virginia section that we hear of the organization of another Christian Endeavor society. The officers at Grafton are: President, Kenneth Goodwin; Vice President, Desie Rogers; Financial and Recording Secretary, Mary L. Wees; Treasurer, Rhea Comp; and News Reporter, Alberta Comp.

NEWS FROM THE NATIONAL SECRETARY

Brethren Endeavorers Everywhere:

Get out your map of the state of Pennsylvania and locate among the mountains of the southwestern section, the little town of Berlin. Keeping this spot well in mind, try and imagine the excitement which would prevail if all of you endeavorers would suddenly choke the mails to that little town with your letters of requests on the latest developments in Brethren Christian Endeavor work. That's exactly what Miss Mildred Deitz would enjoy. She's your National Secretary and she is willing to help you in any way possible. But you must first of all make your requests known.

She submits the following interesting news item:

From North Georgetown, Ohio; Carleton and Falls City, Nebraska, have some requests relative to information as to how to organize new societies. Material was sent to each of these points. At the time of this writing, societies should have been organized and should be active. News of their progress would be appreciated.

A new society was organized at West Kittanning during the month of October. The membership represents those from the ages of eighteen years to thirty years and numbers fifteen members.

Dig out the Pennsylvania map again and look for the town of Allepo, far down in the south-west corner of the state and very close to the West Virginia line. Here in this church there have been two new societies organized and right across the border in the town of Cameron is another new society.

Senior Endeavorers of Elkhart, Indiana were the first to pay their Christian Endeavor pledge of \$2.00. WHO WILL BE NEXT?

The services of the National Secretary are available at all times and are free of charge. Write to her if you desire information on HOW TO ORGANIZE A CHRISTIAN ENDEAVOR SOCIETY IN YOUR CHURCH.

All new societies please send the name and address of your president and of your secretary to Miss Mildred Deitz, Berlin, Pa.

SEVEN YEARS OF UNION WORK AMONG BRETHREN ENDEAVORERS

Back in the year of 1928, the endeavorers of the six Brethren churches in Cambria County, Pa., organized a Brethren C. E. Union. For seven years it has been sponsoring a real program of activities among the Brethren young people of that county. Within the denomination it remains a unique organization, being the only one of its kind.

Rallies are held quarterly, permitting each church to be host to the entire group in turn. Interest is maintained through a competitive plan which involves the awarding of a banner to the society having the largest attendance at the rally and for maintaining the largest percentage attendance during the entire quarter. Any society receiving the banner for the entire year, is awarded a shield. Thereafter, tokens are attached to the shield for each year this reoccurs.

The Union sponsors a Bible Conference during each Spring, bringing into their midst professors from Ashland Seminary as well as other Brethren Bible Teachers.

Both Home and Foreign Mission work is sponsored through offerings to these two missions activities of the church.

Each November marks the election of the new executive committee, consisting of president, first and second vice presidents, secretary, treasurer, Intermediate and Junior superintendents, Social and Lookout Committee chairmen, a chorister and a pastoral advisor. The committees are completed by appointment by the executive board. In order that every church be represented upon the executive board, appointments are made in such cases where election did not place a representative from that church.

Participating churches have at least one society and as many as three societies in their churches.

It is interesting to note that Brethren young people from the societies in Cambria county are also active in the Interdenominational C. E. work of the state.

Miss Mildred Thomas, who submits this report would gladly give more detailed information to other endeavorers interested in similar work. Her address is 339 Vine Street, Johnstown, Pa.

ALL YOUNG PEOPLE OF THE NORTHWESTERN PENNSYLVANIA DISTRICT OF BRETHREN CHURCHES TAKE NOTE

A combined Sunday School Institute and Christian Endeavor Rally with banquet will be held in the West Kittanning Brethren Church Monday afternoon and evening, Nov. 25, 1935. National and State officers of Brethren C. E. work, as well as a number of the pastors will be among the speakers.



NEWS FROM THE FIELD



REVIVAL AT MT. OLIVE, VIRGINIA

Beginning the third Sunday in October and continuing for two weeks following we were blessed at Mt. Olive by a series of evangelistic services with Brother G. W. Chambers as the evangelist. The meetings were the best attended throughout of any held here in recent years. People came out in splendid numbers from the very start of the meeting. Six made the good confession during the meeting and five of these have already been baptised and received into membership. The other one at the time of this writing awaits baptism.

One big reason for the splendid interest and attendance was the evangelist himself, who was the faithful and beloved pastor at Mt. Olive for ten years and who gave up the pastorate five years ago on account of ill health. We are thankful to report that he now enjoys good health again and some church surely ought to be profiting by his consecrated and talented leadership, for his record is that of a

real pastor. He was most pleasant to work with in the meeting. His fine, sweet-spirited manner endeared him to us all and his messages were true to the Bible and very helpful.

The Lord's Supper was celebrated while Brother Chambers was with us and it was the best attended of any communion service since I have served as pastor here. Mrs. Chambers and one of their sons joined us in the closing services. We regretted to see these folks leave but it is hoped that they may arrange to visit Mt. Olive often.

Calvary Church, New Jersey

The day after the meeting closed I began a meeting with the Brethren of Calvary Church in New Jersey. Brother Ed L. Miller accompanied me as far as Allentown, Pa., where he debarked to commence a meeting in the Allentown church. The pastor, Brother Paul Naff, showed us through the beautiful church building, whose rededication took place rather recently.

The stay in New Jersey was a very

pleasant one in most ways with the exception of the case of grippe that I managed to contract. This of course was a hindrance to me and to my gracious hosts, a great brother. But the Lord dealt most kindly with me and I missed only one service and that was cared for by my grandfather in the Faith, Dr. I. D. Bowman.

I was greatly impressed by the splendid loyalty of these people and their evident spirituality. Many came long distances through bad weather. I was also impressed most favorably by the very earnest service of their intelligent and godly pastor, Brother J. Milton Bowman. Brother Bowman is a hard worker and the work is making a steady gain under him for he is doing all that a faithful pastor might be expected to do. He is also carrying a full course in Seminary besides.

These good folks were very gracious and generous to me in every way and I am thankful for the four precious souls who accepted Christ during the meeting.

Mrs. Kennedy Speaks

The fourth Sunday in October Mrs. Lester V. Kennedy spoke morning and evening at Bethlehem and the following evening at Mt. Olive. The addresses of Mrs. Kennedy were very well received. There were good crowds at both churches. Surely, after hearing her, people must have a clearer understanding of the great need. We are very thankful for her visit.

JOHN F. LOCKE.

MARTINSBURG, PENNSYLVANIA

Our work is going forward under the leadership of Rev. Stanley Hauser in a remarkable way and there seems to be a deeper spiritual interest.

Our mid-week services are interesting and are conducted by the pastor. We are studying the Judgments of God.

We held our communion service Sunday evening, Oct. 13th, with sixty-two members present. It was a very impressive service and a fine spirit prevailed.

Nov. 10th was a day set apart as Home Coming day, and also for burning of mortgage. It was a great day of rejoicing when our church was free from debt through a bequest of Brother George P. Paul. The messages of the day were given by our pastor, Brother Hauser, who was assisted in the afternoon service in the burning of the mortgage by our Elder Deacon, D. M. Klepser and Treasurer, J. E. Dilling. Special music was rendered at each service and at the noon hour a basket lunch was served in the basement.

The church and parsonage have been beautified by painting the exterior of both buildings.

The Sunday School Institute will be held in our church Nov. 26th; we are looking forward to having a blessed time.

The men meet each Friday night at the parsonage for chorus rehearsal. Brother Hauser is the leader. They

furnish special numbers at the evening services.

The Mission Study Class began their study with Mrs. Hauser as teacher.

SANNIE KLEPSE, Sec'y

LOST CREEK, KENTUCKY

The service at New Riverside have held up in a very satisfactory way all through the year. The folks have generally been very faithful. The men and women's Bible class averages around twenty per Sunday, and other classes accordingly. Our Sunday school folks generally all stay for the church service, so we have a good crowd for that service. Christian Endeavor and the midweek services are also well attended.

We recently had a visit from one of our former Riverside students, Hattie Cope Sheldon. She came on Saturday and stayed till Monday morning. She spoke to a full house at the regular morning church time, then at one of our other places of worship in the afternoon, and then to the C. E. folks at night. Her visit was very helpful in the Lord and very much enjoyed.

What this Riverside student is doing is the objective of our work, and the ONLY EXCUSE FOR IT. Riverside now has eleven workers on the field, some as Bible teachers, some as Bible extension workers and some as High school teachers. But NOT A ONE OF US WOULD BE HERE ONLY FOR THE SCHOOL WORK. Riverside's objective is "Evangelization, through preaching and teaching." Its platform, "The Bible, nothing more, nothing less."

Sunday is a busy day for the workers. There are Sunday school and church services here at the log building in the morning. At the same time three of our teachers and a local young person go to two other places of worship. Then with about one and a half hours for dinner, the old car comes out and six folks are taken up the country along the highway for services at three places. Two of these make a four mile walk, and in the morning two of the teachers make an eight mile walk for the services. Yes, we are tired at night, but happy in the fact that the Word has been given out to so many during the day.

The Bible and High School are also well attended now. Both of these are fully accredited, and that helps things a good deal. Every student in the school studies the Bible.

One of the most significant things to happen for a long time has been the way the school paper, "The Riverside Beacon," has come to life again. We have just had the best response for that from the public we have had. This response has enabled the Institute to purchase a good mimeograph machine for its printing.

Besides the places visited on Sundays for services, one of our Bible and high school graduates is now preaching at Little every Thursday night. This broth-

er, Ray Fields, is doing good work over there, where much opportunity opens for work in a needy field. A call just now comes from one of our former students, now teaching school in another county, to send someone over there to help them. We plan on sending Brother Fields over there.

The Women's Missionary Society of the Brethren Church here at the Log Building meets once a month at the home of one of its members. This is very live, active affiliated organization of the church here.

Recently the writer was away, a day before Halloween. On approaching his home at night his little girl ran to meet him, asking him to come to the kitchen. On going there a glad sight met our eyes—the kitchen table laden with good things to eat. But even better than the eats brought in by the good women of the community, was the spirit behind it that promoted the gift.

Last year Riverside held a most enjoyable and profitable Bible camp. It was attended by young people who memorized a certain number of Bible verses. This first camp seemed so helpful, spiritually, that the management now plans for another, a larger one for next spring.

Thus the work of Riverside goes forward. We would not turn a hand for anything, unless we fully believed that was in the will of the Lord to so. We do need your prayers. Problems confront us, but no problem can be as big as our God, and His resources, and so we are encouraged to press on. 126:3 and Phil. 4:19.

G. E. DRUSHA

FORT SCOTT, KANSAS

Thinking that perhaps some would like to hear from the writer and the work at this part of the Vineyard, will endeavor to report same. The work is moving along in a very fine way, by the faithful workers, who are keeping all regular services moving. The Christian Endeavors are keeping up the mid-week prayer meeting. Mrs. Wood is teaching the Bible Training class and the Sunday school is going nicely, also the W. M. S.

Perhaps the outstanding thing in regard to our work in this: The Ministerial Association of the city is taking care of our morning and evening preaching services until I am able to take up my work. The ministers planned this at one of their meetings, voluntarily, and one came to tell me to ask my approval, which they received very readily.

So now the attendance is good and increasing at all services. Therefore in His grace I can say that we are moving forward, even with our handicaps to better and greater things. My condition is improving, my heart is growing stronger and the neuritis in my shoulder is slowly improving. I am having some teeth pulled and hope to be

my work in a few weeks. The Lord is good to us.

Another matter which we are glad to mention is that in recent months we have enjoyed brief visits from some of our Eastern friends and parishoners: Mr. and Mrs. Dave Benshoff and son Floyd and daughter Catherine, of the Third Brethren Church of Johnstown, Pa., made us a brief visit in June.

Dr. and Mrs. E. J. Burkhart of Johnstown Third Church, and son, Earl Burkhart and wife and daughter of Pittsburgh, Pa.

Then in September Brother R. Paul Miller made a brief stop with us when on his way to the western coast and appointed the writer and we greatly appreciated the opportunity of that sacred service.

Then in October, Rev. and Mrs. D. A. Teeter made a brief stop with us on their way, also to the western coast. Now it is putting it very mild when we say that we enjoyed all of these visits very much. Our churches out here in Kansas are few and far between and we love the fellowship of the Brethren people, therefore we say, "Come again," Brethren, when it is possible. We have 19 young people in the church who are also in Senior High school and Junior College and nearly all of them are working their way through school and nearly all of them are faithful to all of the services of the church.

Of course we have several other young people in the church, some in Junior High school and some not in school.

Please remember us in your prayers, for the progress of the work and for your complete recovery.

L. G. WOOD.

A CALL TO PRAYER

That "Prayer changes things" is believed by those who have really learned to pray. With this in mind, we are asking that you pray very definitely for the work of your publishing company. The problems to be solved are beyond human wisdom and the burdens are too heavy for human strength. Pray for strength and guidance for those who have the responsibility of this work and pray, too, that the church may give the real financial support that must be given if the work is to prosper. Pray, also, that the Holy Spirit may so work that the spirit of self-sacrifice may make possible a worthwhile gift on Publication Day.

THANKS

The Secretary of Publications wants to thank all those who are so helpfully responding to his request for early orders for Sunday school supplies. One order, that from the Hamlin, Kansas, Sunday school, sent by Mrs. R. C. Berkman, came before the blanks had been mailed.

The honor for being first to respond after receiving the blanks goes to Warren O. Bunch, Lakeville, Ind. The next to come was from Portis, Kansas, ordered by Miss Belle Thompson. All

these were accompanied by payment in full. Each mail brings new orders and in most cases cash accompanies the order. This is a real help and you have our thanks. One thing seems not to be fully understood. All checks should be made to The Brethren Publishing Company no matter from what concern supplies are ordered. Our own check will be mailed to the companies from which supplies are ordered.

REMEMBER that no matter what you may need in your Sunday school work it can be ordered through your own company.

Thanks is also due to those who are giving us their orders for Bibles and books. This is a help and we hope to have this department become more and more a source of income to our work. Help us, please, along this line.

J. C. BEAL

CLAYTON, OHIO TO MEYERSDALE, PA.

The date of October 13th marked the termination of our work as pastor of the Clayton, Ohio church and as associate pastor of the Dayton church. The ministry in these churches was a happy and helpful experience of nearly one and a half years. We regretted to leave this field but felt that the Lord had opened another door of service.

We shall long remember the many blessings received while at Clayton Church. These Brethren responded loyally to every effort put forth for the cause of Christ. We feel that these people have accomplished much for their church and the brotherhood as a whole. No special offering was ever slighted because they knew the joy of giving of their means as well as time and talent. The Church has just been newly painted and they were already busy with plans for landscaping and other improvements for the coming year. Our ministry there closed as we observed the Love Feast and the Holy Communion together.

Without a doubt the Church at Dayton is marching steadily forward. Brother Barnard is working earnestly with his people who work right along by his side, and with results, too! Several very important and significant measures have just recently been adopted which, we feel, will mean much to this church now and in the future years. Our relationship with Brother Barnard was surely a schooling for the ministry. Many helpful days were spent in his fellowship. The Dayton church and the Brotherhood at large can be thankful to own a man of his ability and firm conviction for the right.

At National Conference an invitation was given us from the Meyersdale and Summit Mills, Pa. churches to bring the messages on the Sunday of Sept. 22nd. These brethren were soon to be without a pastor since Brother Willis Ronk had accepted the call to serve the Ashland church. A call was given us to serve them as pastor, which call we accepted. One month has been spent

among these people and we are most happy at the future outlook. There is no doubt but that Brother Ronk has accomplished a great piece of work here and everyone feels confident that he will have a successful ministry in the Ashland church.

The people of the churches here certainly gave us a fine welcome. Their kindness and hospitality can scarcely be related. The parsonage was all in readiness. All we had to do was "move in."

Within the last month both churches have had pre-communion services. The services of communion were well attended. Two people have accepted Christ and were baptized. Nearly every home has been visited and the winter work is well in progress.

We ask an interest in your prayers for the work here, for the fields are white unto harvest.

ORVILLE A. LORENZ,
Meyersdale, Pa.

WATERLOO, IOWA

The last major event in the life of our church was the special series of meetings which ended just two weeks ago, with the Rev. R. D. Barnard of Dayton, Ohio as Evangelist.

We had planned for this meeting a year ago but on account of certain conflicts, other meetings, excessive ice and snow, we decided to wait until early fall of this year. The date was anticipated and preparation began early. A day of Prayer was conducted. A Prayer Partner's group was arranged. They were praying for more than a hundred people by name. A banquet for women and girls of the church, 140 present, with a program prepared that would stimulate interest in the meetings was successfully held.

Brother Barnard proved himself to be a great preacher of the Word. He was fearless in presenting the Truth and also the distinctive doctrines of our church. His two messages, "Tunker Touchstones or Trinkets" are challenging to anyone, instructive and certainly full of zeal and love for the Brethren church and her interpretation of the Word. We heard nothing but the finest of commendation from our people and scores of others for his services in our midst.

The music and singing must not be forgotten. Mr. Wesley Eagan, formerly of Detroit, now the assistant to our Radio Pastor in this city, was the song leader. He is a fine soloist and also unusual in his ability with the violin. Then also Mrs. L. O. McCartneysmith had charge of the choir for the anthems on each of the three Sundays of the meeting.

In every way we had a very wonderful force. It seemed however that Satan, who seemed to be fouled at many points, put it into the hearts of so many to stay away after the heat of the battle was being felt. In many services there were not more than two or three people who had not at sometime

made some recognition of the Lord. The laity of the church, the pastor and Evangelist were out every day making calls and inviting, even urging folks to come, but they seemed to be tied by some power that had control.

During the series, more than 100 people of the church came forward in a body to reconsecrate their lives and to promise the Lord their full support for the special effort of winning souls. In addition, six are being added to the church, one by relation and the others by baptism. We believe, in fact we have the promise that others will soon come. This does not measure all the good, for we believe it was a great time for sowing of the seed, which will later bring forth fruit. It should also be said that the meetings held in the past three years by the pastor have kept the field quite well gleaned, especially the Church School. Twenty-four have already been baptized during the earlier part of the year.

At any rate, it was a good meeting. The church was quickened and stimulated in a fine way. The fellowship with these workers was good for the soul of any preacher and the laity as well. This church is united in speaking her appreciation to the Dayton Brethren for permitting their pastor to come over into the land of Tall-corn to preach the Word for a season.

It should also be said that the W. M. S. felt the church should be re-decorated for this meeting, so early in the summer they sought permission to set out upon the rather sizable task and their dreams came true. Except for a few class-rooms, the church has been beautifully and artistically decorated. Thanks to the good women and their friends who so loyally helped.

In His Service,
E. M. RIDDLE, Pastor.

ELDER SAMUEL KIEHL

Elder Samuel Kiehl lived to the glory of God for 100 years, less one year and 6 months. He did live to the Glory of God. He was one of the sweetest spirits I have ever known, and was a man of deep faith and prayer.

The services were conducted by the undersigned in accordance with the request of the deceased. The entire services were planned according to his request. He did not desire the show of a church funeral, so the services were at a funeral parlor. Burial was in the beautiful Woodland Cemetery in the city of Dayton.

In the near future the Dayton congregation will set aside a morning worship service as a memorial to this grand old man. "Endureth faithful until the end" is a fine exposition of the life of Elder Kiehl.

R. D. BARNARD.

AN APPRECIATION FROM THE FIRST BRETHREN CHURCH

Inasmuch as it has pleased our Heavenly Father to call from us to his eternal home our highly esteemed brother

and patriarchal saint of God, Elder Samuel Kiehl, we desire to express to the surviving relatives and close friends of our brother, these words of appreciation of his long noble life among us and his entire consecration to our Lord and Savior, Jesus Christ.

Brother Kiehl had reached almost a century of life before God called him home. He was among the pioneer Brethren in Dayton and the Miami Valley. His work in the Brethren ministry in this city during his early manhood was outstanding. He was a preacher of rare ability and his work in the church and Sunday school showed his familiarity with the Word of God and his belief in the inspiration of the Bible.

He always emphasized his entire faith in the fundamentals of Christianity and the work of our Lord among the children of men. He was one of the



Samuel Kiehl

early pastors of the Brethren Church in Dayton and was always zealous and devoted in his work as one of the first shepherds of the flock at that time.

He was a frequent contributor to our church paper, the Brethren Evangelist, and showed rare insight, through the Holy Spirit into the outstanding promises of the Word of God. Meekness was his great characteristic and this he evidenced in all his utterances, exalting the Christ in whose work he thoroughly believed.

His life has been a benediction to many hundreds of people in the church throughout the years and we deeply feel our loss.

Therefore, Be it resolved, That our church and Sunday school extend to the surviving descendants of our devoted brother our most sincere and heartfelt sympathy, and commend them to our Father in Heaven for comfort and consolation, as "He doeth all things well."

A copy of this appreciation will be kept for the records of the church as well as given to the immediate members of his family.

G. W. Brumbaugh, Mrs. Lottie Walters, D. L. Minderman, Committee on Resolutions.

A FAITHFUL SERVANT GONE HOME

Doctor Henry Shomber passed to his eternal reward Oct. 19, 1935, aged 8 years, 3 months and 4 days. His was a long life of faithful service as a Christian physician and a minister of the Gospel. He lived for many years in St. Louis, Mo. but for twenty-one years has resided at Fellsmore, Florida. He was a practicing physician almost to the close of his life and was highly respected and trusted by many people for miles around. He did much charitable work. He delighted in preaching the Gospel whenever called upon. His faithful wife, Mrs. Lilas Shomber, survive him. She has been a real helpmate and has cared for Doctor Shomber during his long illness with unmeasured devotion and tenderness. It was the privilege of the writer while in Florida to spend several weeks at different times in the happy home of Doctor and Mrs. Shomber, and we came to know of the great devotion to their Lord and their devotion to each other. On our advice they placed their church membership in our church at Ashland, for years ago. The sympathy of the church and of their many friends in the north will go out to Sister Shomber in her bereavement. A good husband and real friend has gone home to be with his Lord.

G. C. Carpenter

THE TIE THAT BINDS

BOWSER-RUMPF—Miss Viola Bowser and Charles Rumpf, both of the vicinity of New Lebanon, were united in marriage at the Brethren parsonage in the writer, on the evening of October 12, 1935. Both are highly respected and deserving young people, the bride being a member of the New Lebanon church, and the congratulations and good wishes of their many friends with them as they begin their lives as husband and wife. The single ring ceremony was employed.

Wm. H. Beach

SCHAEFER-MOCK — Miss Carol M. Schaefer and Ralph E. Mock, both of Dayton, were joined in marriage at the bride's home by the writer on the evening of October 19, 1935. The single ring ceremony was used, and with beautiful music and a delightful floral setting, the event was impressive and soon to be forgotten. The immediate relatives of the bride and groom made up the company. The contracting parties are splendid young people, the bride being a member of the Dayton church. They go forth together with the best wishes of a large circle of friends.

Wm. H. Beach

The BRETHREN EVANGELIST

WOMAN'S OUTLOOK NUMBER

and WHITE GIFT OFFERING



A SPECIMEN OF BRETHREN CAMP LIFE

BRETHREN CAMP AIMS

A Well Developed Body

A Pure and Keen Intellect

A Leader in Spiritual Activities

Part II of Dr. I. D. Bowman's
Article dealing with the

Progressive Unfolding of God's Plan of Salvation

(Continued from Nov. 23rd Issue)

(Note—Because of the limitation of space, this article has been somewhat condensed by the Editor with the consent of the writer).

3. Faith.

a. John the Baptist said but little about Faith, but the people had to believe his teaching and repent to be saved. (See Matt. 21:32). John thundered against sin. Repentance was his great cry, and the baptism of repentance for the remission of sins. Today there is almost nothing said about repentance and the remission of sins. We have nothing to do but merely to believe. Most assuredly faith is absolutely essential to salvation, but not one whit more so than is repentance.

b. Christ preached Repentance and the Kingdom, as did John the Baptist, but he said more about faith. He said, "The time is fulfilled, and the kingdom of heaven is at hand (or here), repent and believe the gospel" (Mark 1:18). We find faith, like repentance, insisted on from the beginning to the end of the Gospel.

(1) Saving faith is undefinable. It is as impossible to define as to define life, or the infinite God, or love that passeth knowledge. Yet we can know enough about it to know when we have it or not.

(a) Saving faith includes love. "The word is nigh thee, even in thy mouth and in thy heart: that is the word of faith which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:8-10). To believe with the heart means to believe with love, and if we love him we will keep his commandments. Love "believeth all things," and is greater than faith. See 1 Cor. 13:7, 13. If we have all faith so as to remove mountains and have not love, we are nothing and are profited nothing (1 Cor. 13:2, 3), therefore it is impossible to be saved by faith without love. The church at Ephesus had to repent of its loss of love or Christ said he would destroy it. See Rev. 2.

(b) Hope is also included in saving faith. "Faith is the substance of things hoped for" (Heb. 11:1). We are "saved by hope."

(c) This indefinable saving faith includes the acceptance of the whole Gospel from Matthew 1 to the end of

Revelation 22. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20). We are enjoined to teach "all nations" that complete obedience, or obedience in "all things," is necessary. And the promise of Christ's presence is contingent on such "going" and such "teaching," that is, teaching the necessity of the acceptance of "all things" and obedience in "all things." If that is the kind of faith we are commanded to teach, such faith must be necessary to salvation, that is, faith that accepts and is ready to obey "all things."

Again we have the word, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark 16:15, 16). Every creature must believe the gospel to be saved. There is nothing said about believing part of the gospel; it is understood that the term "the Gospel" means the whole gospel. Therefore our creed is the right one—"The Gospel, the Whole Gospel, and nothing but the Gospel." That is necessary and all that is necessary to salvation. Paul said the Gospel (and he was not picking out some particular part of it, but referred to the whole of it) "is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek"—the Gentiles (Rom. 1:16). Christ "became unto all them that obey him the author of eternal salvation" (Heb. 5:9). To those who disobey him he will come "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thes. 1:8).

To believe only in the finished work of Christ while he was on earth is not to believe in the whole Gospel of Christ. That is only what he began both to do and to teach. The Acts, the Epistles and the Revelation contain much that he continued to do and to teach after he went up to heaven—commandments that must be obeyed. "The former treatise have I made... of all that Jesus began both to do and to teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen" (Acts 1:1, 2).

(2) His resurrection, ascension, and his work as our King-Priest in heaven,

are just as essential for our ultimate salvation as what he began to do and to teach up until his death. The whole gospel is essential to ultimate and complete salvation.

(a) The deceptive doctrine that salvation is by faith only, that is, mere belief in Christ, without works of any kind, is a great delusion. Heart-faith which includes ready acceptance of the commandments as well as every other part of the whole gospel is the only word that sums up the whole plan of salvation. Faith that is not of that kind is dead. The dead letter of the Gospel can be burned. The Gospel that saves is living—"living and active" (Heb. 4:12). The Holy Spirit writes it in the mind and heart (See Heb. 8:10, 11), and man becomes a living gospel. You can no more cut the Gospel in fragments and still have life than you can cut a man's head off and still have life in the body.

(b) Nearly one hundred times the word belief (or faith) is found in John's Gospel and nearly always it is used in the sense of heart-faith that saves. The subject matter wherever used makes this clear; only heart faith saves.

(c) I shall not dwell here on the faith that James teaches, but he puts the matter beyond doubt, that there is required some kind of works in faith or faith accompanied by works, a faith that is vital and active, in order to be saved. James 2:17, 20, 24, 26 makes it impossible to be mistaken here.

4. **Baptism**—Sprinking, Pouring, Single Immersion, or Trine Immersion. Neither one of these forms as a mere act is Christian baptism. But the latter does indicate the proper mode.

(a) **Trine immersion is the only apostolic form of baptism.** (I hope some

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EDITORIAL

Is the Whole Bible, or a Part?

Is the Brethren Church creed to which we refer. We are wondering if, in reality, we are still clinging to the old-time an, "The Bible, the Whole Bible and Nothing but the Bible." We are quite accustomed to declaring our faith in the Bible. But do we do so with old-time seriousness and thoroughness of conviction? There is the possibility that we may be living under influences at work in many parts of the world, influences calculated to lead us to a shifting of our position. And the influences present themselves in a very peculiar manner.

There is a day of great emphasis placed upon Bible instruction. And it is well that it is so. Nothing is more important than that the church should be built up in the knowledge of the Word of God. But such a time of intense Bible study is always fraught with the danger of making human opinions and reasonings for actual Bible teachings, and of insisting on faith in what men think about the Bible rather than in the Bible itself. That is the danger we face.

Portions Not For Us

For example, there are Bible teachers (usually non-denominational men) who claim to have discovered that portions of the Bible are not for us, though we have been taught through the years to insist on the Whole Bible as our creed. Then, in an accommodating way, they proceed to tell us what portions we should accept and what we should not. And they are not using Scripture texts, quoting as they do, Paul's counsel to Timothy (II Tim. 2:15): "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The emphasis is placed on "rightly dividing," which is unfortunate, as that word is only found in the King James version, the Revised Version using the term, "Handling aright" the word of truth, which simply means teaching correctly. It contains no suggestion of separating, or dividing, one portion of Scripture from another. When men are sincere, earnest Bible students, and are in no case reputed to be thoroughly orthodox. That is the most dangerous part of it. Dividing the Word to suit one's notion or convenience is popularly accredited to Modernists, but these "dividers" of the Word are known as Fundamentalists. Will not their influence be more damaging, if taken more seriously, than that of the out-and-out Modernists? And as to the effect on the Bible, it is not clear

yet whether it will be safer to have it divided asunder by un-fundamental Fundamentalists or by Modernists.

Claim Gospels are of Law

This school of Bible teachers tell us that the Gospels belong to the dispensation of law and not to that of grace. To quote from one outstanding representative of that group, —Lewis Sperry Chafer in "The Kingdom in History and Prophecy," p. 39—we have these words: "In subject matter the division between the Old Testament and the New occurs at the cross of Christ rather than between Malachi and Matthew. The Gospels, in the main, carry forward the same dispensational conditions that were in effect at the hour when Christ was born. Especially is this true of the Gospel of Matthew. . . ." But that is merely an opinion of a man and is in direct opposition to the Word of God. Luke records Jesus as saying, "The law and the prophets were until John: since that time the kingdom of God is preached" (Luke 16:16). And the Apostle John tells us that "the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). If "grace and truth" came by Jesus Christ, then the Sermon on the Mount and the Lord's Prayer do not belong to the period of law but to grace." Grace is found at the very beginning of Matthew and all through the book. The angelic announcement to Joseph contained this instruction: "Thou shalt call his name Jesus; for he shall save his people from their sins" (Matt. 1:21). What is that but Grace? And what wonderful grace is a Savior from sin! John the Baptist bore this record concerning Jesus: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Those words indicate that the period of grace is already recognized in Christ Jesus by John. All his words and works belong to the New Covenant, which is the era of "grace and truth."

Object to Practical Righteousness

Again, these interpreters, who say that the gospels and particularly Matthew are not for us but belong to the law period, object to Matthew on the ground that it places too much emphasis on practical righteousness. Again we quote Dr. Chafer (Ibid p. 46) "The 'kingdom of heaven' as announced and offered in the early part of Matthew's Gospel is also accompanied with positive demands for personal righteousness in life and conduct. This is not the principle of grace; it is rather the principle of law." That is strange doctrine and a presumptuous claim. For we have learned from the lips of Christ himself that the law period was only until John the Baptist and that the whole of Matthew is of grace, therefore it is evident that, contrary to Dr. Chafer's opinion, the grace of Christ has a practical side and insists on righteousness. Grace is not lawless, nor doless. Jesus said to those who were the objects of his grace, "Why call ye me, Lord, Lord, and do not the things which I say," then he went on to say, "Who-soever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like," then he went on and told of the contrast of building a house on a rock and on the sand (Luke 6:46). Again Jesus said, "If ye love me, keep my commandments." And again he chides, "except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter into the kingdom of heaven" (Matt. 5:20). Mr. Chafer remarks: "This is not a present condition for entrance into heaven. Present conditions are wholly based on mercy: 'Not by works of righteousness which we have done, but by his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost'" (Tit. 3:5). True, but a man cannot depend on mercy for salvation and continue to do the works of the devil. He must be willing to give up his evil works. In other words, he must repent of his sins, as the Scribes and Pharisees had not done. The blood of Christ cannot save a man so long as he is determined not to give up his wickedness. Repentance is not all that it is necessary to do in order to be saved, but it certainly is one of the things, and will be so eternally.

We dare not neglect to emphasize the necessity of a

changed life and right conduct as a part of the essential Christian standard. The very words of Christ himself demand it. Who or what is man that he should attempt to lower the standard which the Lord has set? Let us teach the words of Christ rather than the reasonings and philosophies of men. Let it be said of Brethren people, that they steadfastly cling to the whole Gospel and do not follow the fads and fancies of men, who would trim and revise according to their own petty wisdom. It is a serious thing to add to or take from the plain teachings of the Word. And the sermon on the Mount and the entire Gospel of Matthew, as well as the other gospels are inseparable and divinely inspired parts of God's word of grace. And we must neither desire nor dare to "divide" or discount the Word.

My Last Quarterlies

By DR. CHARLES A. BAME

Sunday School Editor

The last of the Sunday school materials to come from my pen is now coming off the press. Not having the room in them to say "good bye, and God bless you" to my many friends and patrons, I am asking the indulgence of Editor Baer. I have had unusual pleasure and inspiration in this work of the past five years. For the first time in my life I am moving involuntarily. I would not have resigned this place at this time. If the Lord has a better way, however, or a better person to make it, then, may his will be done. My justification for my pride in what has been achieved is that I have commendations in writing from almost every leader of the Brethren Church and no censure from a single one. For all this, I am happy.

I wish to thank all who have thus given me inspiration and for the many ministers of our fraternity who have assisted in the "comments" or Exposition of the lessons since the death of the late beloved, Dr. J. Allen Miller. This idea has been carried out to this last issue. I do not know what may be the new policy or what the plans save that the Angelus and the Brethren Teacher are to be discontinued and materials of other publishing houses offered instead.

I am very sorry for this curtailment of Brethren teachings and issues of our long-established periodicals. All must know that this is a step in the wrong direction and doubtless made necessary by the limited patronage of our people who could have made it unnecessary had they taken heed of the incessant warnings given them from time to time. So, it may be very truthfully said that we have gone into this trouble with wide open eyes. Maybe it could have been different but now, it is too late. The die is cast and, as I believe, Brethren emphasis will be lacking where it was most needed.

It is time for serious meditation and quick action if we are to get anywhere with a policy reverse to this. The Publishing House can not make materials at a loss and keep going. My prayer is that out of the reverses of the present, a better day may come. Now, soon out of a place to serve our people and plenty of reasons for a desire to further serve the Master, I shall hold myself in readiness to render any service I may be able to give. "With charity for all and with malice toward none," I bid an adieu and a benediction.

EDITORIAL REVIEW

BROTHER R. I. HUMBERD reports a revival meeting at McKee, Pennsylvania, where he is pastor, resulting in eight souls being born into the kingdom and received into the church by baptism. He was his own evangelist, but was assisted four

nights by the preaching of Brother Sands of Altoona. record attendance was at the communion service on the closing night.

BROTHER R. PAUL MILLER, who has been engaged evangelistic work on the Pacific Coast, closes his work there December 15th and will return East.

SEND WHITE GIFT OFFERINGS this year to Prof. A. Stuckey, Ashland, Ohio, newly appointed Acting Treasurer of the National Sunday School Association. Don't fail to take notice of, and to follow this instruction.

DR. A. D. GNAGEY passed from earth to glory on Sunday morning, at 4 o'clock, Dec. 15th, having reached his 79th year on Nov. 28th. His wife had preceded him on June 1st last. The Evangelist being delayed in printing enables us to make known this sad news in this issue.

LAST WEEK we made editorial mention of the surprise wedding anniversary party that the Peru, Indiana, church gave their pastor and his wife. This week we give space in the news department to a newspaper clipping descriptive of the interesting event.

BROTHER N. V. LEATHERMAN writes of his evangelistic campaign recently held at Vandergrift, Pa., where Brother S. H. Buzard has for many years shepherded the flock. He sees a splendid future in store for this church, one that offers fine opportunity for expansion through the help of mission boards.

BROTHER N. V. LEATHERMAN reports some successful Sunday School Institutes held in Pennsylvania recently—one at Kittanning and one at Martinsburg, each cooperated in by a number of pastors as speakers and the attendance of neighboring churches. Brother Robert D. Cress is the pastor at Kittanning and Brother Stanley Houser is the shepherd at Martinsburg.

LANARK, ILLINOIS, is reporting this week a successful revival recently conducted by its pastor, Brother George Ronk and assisted by Mr. and Mrs. Harry Richer. There were sixteen confessions and fifteen baptisms at the close of reporting. The campaign closed with the interest at a high state and the community was greatly stirred in a religious way. In addition to imparting to his people the evangelistic passion, he is also instructing them further in the Word of God and building up their faith by a series of Bible lectures.

BROTHER ALTON M. WITTER, pastor of the church at Osceola, Indiana, reports the revival meeting recently conducted in his church by Brother W. A. Steffler, who reports the ordination of Brother Witter to the ministry. We congratulate Brother Witter and may he have a fruitful ministry. There were eighteen people to take their stand for Christ, twelve of whom made confession for the first time and six came from other churches. The increased attendance at the communion service is worthy of mention: at the service held a year ago the attendance was 28 and at the service held at the close of this meeting 63 communicants were present.

PRAYER REQUESTS FOR THIS WEEK—

Pray for revival in the North Liberty, Indiana, church beginning January 7th and continuing to the 26th, with Brother R. Paul Miller as evangelist, Alton M. Witter, pastor.

Pray for a revival meeting at Loree, Indiana to begin Christmas night under the evangelistic leadership of the pastor, Brother C. Y. Gilmer.

HOW

is the White Gift Offering Used?

By Prof. M. A. Stuckey

Often this question has come to me from workers in our Sunday schools and churches. They know, for instance, that we take a White Gift offering during the Christmas season, but they do not all know apparently what it is for or how it is spent.

The budget of the National Sunday School Association is \$2500.00 for the fiscal year of 1935-1936. It is divided thusly:

- \$1000.00 To Ashland College and Seminary.
- \$1000.00 To Young People's Camps.
- \$ 500.00 To General and Administrative Work.

Like the simple annals of the poor, the above record is short and sweet. However, the money given each December of the year is used very profitably in the work of educating our theological students; in the instruction of young boys and girls of high school age and above in our summer camps, and in the teacher training and general administrative work of our Association.

In a more detailed fashion, let us look at the threefold budget and see for ourselves just how it is being spent. This becomes quite important in view of the fact that the National Sunday School Association is asking for an enlarged offering.

I

For The Chair of Christian Education in the Ashland Theological Seminary

The present writer happens to be the instructor who now occupies this chair. It is his primary business to teach (1) What and How to Preach, (2) How to Work for Christ as Pastors, (3) How to Master General Church History and Brethren Church History, together with a brief study of the missionary work of the denomination of which we are a part.

Now here are three subjects of learning, listed in our Seminary catalogue as Homiletics, Practical Theology, and Church History. One thousand dollars of

the White Gift offering helps to support the work of Christian education in Ashland. This fund ought to be greatly enlarged to enable the college administrators to more adequately handle our needs here in Ashland.

II

For The Promotion of Summer Young People's Camps

1. These Camps are five in number. The Pennsylvania, Ohio, Indiana, Illinois, and Southern California Districts, each have had camps in bygone years. Other districts are clamoring for such projects, but they cannot be realized until money is forthcoming to plan for their development.

2. These Camps must be promoted along satisfactory educational and religious lines. Good administrators and teachers must be secured and Christian, serious, spiritual young people must enroll in them. This takes much time, but the effort spent in their promotion produces first class results.

3. These camps must be continued and enlarged in their usefulness. To accomplish this goal the Sunday School Association is stretching every nerve to more efficiently conduct from year to year its work in this respect. We are succeeding. But

we need one thousand dollars, yet more, to carry on year by year.

III

For The General and Administrative Work Of The Association

1. There is the very important work of Teacher Training. Within recent years a new and enlarged teacher training course has been set up along orthodox and conservative lines of Christian thinking. The course often has been published and reprinted for church use. And today the work goes on with increasing success.

2 Sunday School Institutes need to be promoted more and more in the churches and, if the White



PROF. M. A. STUCKEY

Gift offering enlarges, a field secretary should again be sent out among the churches to aggressively promote the program of the National Sunday School Association in its entirety.

3. Then there are numerous records to be kept in the Ashland office of all our activities. These consume time, require the work of a part-time secretary, and demand the necessary supervision of your Educational Superintendent.

The expenses of the Treasurer in promoting the White Gift offering, the printing of literature and mailing costs, the securing of necessary office sup-

plies, all these and more incidental items consume five hundred dollars as a rule each year. General expenses of district conference speakers and all special awards in the form of gift books to the schools reaching the first and second class ratings in the Standard of Excellence are involved in the above amount.

The Brethren Sunday Schools in our fraternity can build bigger and better local schools by enabling the Sunday School Association, because of an increase in White Gifts, to aid you in promoting in a larger way your own work. Ashland, Ohio.

Potential Power of Tract Distribution

By H. W. Koontz

Tract Department Superintendent

What would we think of the doctor who would neglect to use every means at his command to cure a dying patient? What would we think of a life saving crew that would just use part of its paraphernalia in an attempt to rescue drowning men from a sinking boat? What would a city think of its firemen if they left the trapped members of a house burn to death because they had failed to use the fire fighting apparatus that might have saved every life? And yes, what does God think of his disciples on earth who have such an easy means of giving the way of salvation to men and who carelessly neglect to use that means? What is this way in which every single Christian can do something definite to save lost men? It is through the constant distribution of well written, fundamental, heart convicting tracts and portions of the Scriptures. This is surely the least that any one can do; and yet the results will last for eternity.

If every Sunday school in the Brethren Church would put on a definite program of tract and Scripture distribution throughout this entire winter, unquestionably many lost would be won to Christ and those who distributed the tracts would be blessed. Then, too, the passing out of tracts that tend to instruct the saved and would in many cases act as a primer for Christian growth. I will never forget the impression that several tracts made upon me that I received from an American Union Sunday school worker just at the time that I was undecided about entering the ministry. Those who read these lines can doubtless remember the influence of good tracts upon our lives. Being helped ourselves, let us resolve to help others by this ministry of tract and Scripture distribution.

Let us pray that our White Gift offering may become large enough in time to provide a portion for free tract distribution through the agency of the Sunday school.

Roanoke, Virginia.

Adult Responsibility

By Leslie E. Lindower

Adult Department Superintendent

"Behold, the days come, saith the Lord, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. . . in that day shall the fair virgins and young men faint for thirst" (Amos 8:11, 13).

Such a famine as is described in the above words, we see all around us today. Young people need the Word of God to help them in making their life-decisions. They need it to hold true to the Lord in their Christian lives. But the majority do not have it! THERE IS A FAMINE IN THE LAND! They "faint for thirst!"

Whose fault is it that this famine rages? It is ours, the Adults. We, first, forgot the Word. We forgot it in our homes, where it should have been the chief text-book. We said, "Let the Sunday school teach them God's Word." We could not expect to live on one meal every seven days, but we thought that was enough of spiritual food. Therefore, "the fair virgins and young men" starve spiritually.

If we are responsible for the "famine," it is our responsibility to help correct it. We can do it in our homes seven days a week. At this season of the year we can make it possible for the National Sunday School Association to help bring an end to the "famine."

Every dollar we give to the White Gift Offering, helps to train our young people under the influence of the Word of God. We adults must share what we have to do this. The responsibility is ours to dissolve the "famine" of the Word of God among our young people. **HELP INCREASE THE OFFERING THIS YEAR.**

Warsaw, Indiana.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."—Luke 6:38.

Giving White Gifts

By George H. Jones
Supt. Young People's Department

Standing out as clear as crystal, in the mind of the writer, is the beautiful story of the White Gifts for the King. Just so long as the gift had no earthly tross of wrong motive or desire, the cost or value mattered little. Its only claim to purity of purpose was its position above taint of self, taint of deception, or taint of acquirement. White was the symbol of all of these qualifications.

We love that story of a devoted daughter, who, when her mother died, gave herself unstintingly to the service of a noble father. Every possible comfort and consolation she could provide were gladly devoted to him, and when Christmas loomed in the distance, with deepest affection, she began to steal an hour at a time to knit. First she knitted gloves, then a muffler, then socks, all, the time anxious that he would not find out her secret labors. Eagerly she sorted his wardrobe to discover that a knitted vest would add to his comfort. Sometimes it necessitated hours of privacy in her room, even at the expense of losing his kindly conversation and company, until finally the great day arrived. What care and thoughtfulness were given to the placing of first one gift, then another, until each was satisfactorily placed! What a joy to welcome his visit to the room in which all presents were laid out! What a thrill as he thanked her for her thoughtfulness and affectionate care! But what a change in her heart as he examined the beautiful garments, knitted with such skill and hours of labor. "I do not deserve these, my child, when I think of how I begrudged the hours you absented yourself from me of an evening, toiling so lovingly for me. "But I wanted you, my dear, your presence as the best gift in the world to me, since your sainted mother left." Her eyes were opened and he saw as she had failed to see before, that she, her very presence, her voice, was the greatest gift to his loving heart.

"They first gave their own selves unto the Lord;"

thus is pointed out in the churches of the New Testament the noblest testimony of Scripture. Nothing could excel that gift. Every other one coming from the church was sure to be sanctified, for the foundation of all genuine sanctification is the complete surrender of self. White gifts then to reach the White Gift standard must first of all be shorn of all selfish taint.

Truly, the cost of a gift to the giver, is God's test of value in giving. How easy to instill into the heart of a man of wealth, the desire to contribute a trifle from his surplus store, but God has a different purpose in view. Giving freely has been the divine way of testing. "God loveth a cheerful giver." What is left is one test. What weakness of disposition has been conquered: what meanness of mind has been ennobled: what upsurging generosity has been born: and these are only a few of the spiritual values involved in making a White Gift.



REV. G. H. JONES

White Gifts are costly offerings, untainted by the breath of suspicion. No gain is calculated, because character is concerned. White Gifts are an effect from a cause—the effect of yesterday's consecration; a cause lifted out of the carnal nature into the divine. White Gifts are white because the soiling of selfish purpose has not contaminated them. They are white because they have been washed by Christian prayer.

Youth is the springtime of life in the garden of spiritual crops. The summer too often brings the withering of scorched hopes, the winter the chill of lost desires.

Plan for your greatest gifts from youth. The heart's deepest emotions are then most readily stirred. The years will increase the substance, but the spirit determines the gift.

What fine gifts are made to our Foreign Missions! How revealing the forethought! How great sometimes the labor! How broad the sympathies, as we vision the need of the poor heathen, or the error-ridden Latin in our sister Republics! No wonder For-

eign Missions whole-heartedly engaged in, ennobles the giver!

Then too our Home Missions have needs. The marvelous possibilities of one city, then another, how the opportunities enlarge our vision and stimulate our generosity! There is no reason why our mission work should not increasingly expand. The appeal is almost irresistible. Sometimes the dollar mark is a sign of success in Mission education as well as in business.

Generosity, whether of love and sympathy or of money and self, has become the pass word of consecrated Christian lives. What changes it makes in our natures! What satisfaction it gives to the soul! Few begrudge the size of their gifts; such a spirit would preclude giving. Noble causes must pass through the crucible of our spiritual discernment. Old Folk's Home, Superannuated Ministers, Missions—Home and Foreign—all bear the fruit of higher spiritual realms. But do not let us forget that our treatment of the White Gift offering, the spirit in which we

plan it, **the manner in which we divide it**, is causing many of our Brethren to doubt the sincerity of our conduct.

The writer has no hesitancy in confessing to the Brethren that if he treated the other vital interest of the Church in such an unfair manner, that he would merit harsher language than has been used heretofore. It looks dishonorable to campaign for funds for one thing, then because we feel that some other interest is more important, that the fund be split up and used in a way that the givers did not intend. We would feel that we were sailing under false colors. This ought not to be, Brethren. May our White Gifts, be White Gifts, enabled by the spirit of sacrifice. How necessary to transmit **without taint** the money which is dedicated to one cause and to guard against its being converted to another without the permission of the promoters or the consent of the givers! Let us make the White Gift **WHITE** in every relationship.

Johnstown, Pennsylvania.

Looking Forward

By W. I. Duker

President National Sunday School Association

With increasing rapidity Christmas is coming again. We may view its coming in two ways. First, we may think of its approach as an indication of the passing of the years and the coming of old age. Again we may regard its coming as the renewal of opportunity. Infinitely better is the thought of another opportunity to further the established cause of Christian education. Brethren of the past, now gone to their eternal reward, have established plans and purposes to help the youth of the Brethren church. Many of us now living have given years of thought and prayer to this same work. Now we come again to remind you all of this same work within the borders of our beloved denomination.

If you have attended our National Conference and have been interested in the plans there presented and adopted by that same conference in reference to our Sunday school work, you will be informed relative to these same plans and purposes. If not, then your interest in the past, created by the articles in the Evangelist and other Brethren literature will



REV. W. I. DUKER

have kept you informed relative to this work. If you have not taken advantage of these enumerated sources of information then anything I might say here would never catch your eye of interest.

Our plans for constructive work have been well established through careful thought and fervent prayer. We come to you again this year asking your support through your **WHITE GIFT** offering. Let this cause of Christian education of our Brethren young people be your challenging call at this Christmas season. If you can think of a cause more worthy

than that of our own children, we will be pleased to step aside in our call and give it place. But in the thought that such a cause can never be found we urge that you give this cause first place at this season of your church year. Our work, certainly will be determined by what you make possible through your gifts. We can plan and execute if you make possible that same work through your **WHITE GIFT OFFERING**.

Goshen, Indiana.

W. I. DUKER President Goshen, Ind.	NATIONAL SUNDAY SCHOOL ASSOCIATION	N. V. LEATHERMAN General Secretary Berlin, Pa.
E. L. MILLER Vice President Maurertown, Va.	KENNETH M. MONROE Editor for December	K. M. MONROE Treasurer Ashland, Ohio

An Open Letter to Evangelist Readers

White Gift Headquarters,
Ashland, Ohio
December 14, 1935.

Dear Reader:

Knowing you are thinking of God's Christmas gift to the children of men of joy giving remembrances to our friends at the Christmas season, in publishing this letter in the Evangelist with the hope that between fifteen and twenty thousand Brethren members will carefully read it.

Before I tell the special reason for writing this letter I want to give you some information which will enable you to understand what I have to say.

In the government of our national church, we use what is called "the congregational system." The system is both democratic and representative. Our local congregations are combined into districts, such as, the Southeast, the West and the Southern California. There are nine such districts recognized by the National Conference. For many years a group of men, selected from the districts, have directed the work of our church in Africa and South America. This group is called the Foreign Mission Board. We also have a Home Mission Board, a College-Seminary Board, a Publication Board, a Benevolence Board and a Sunday School Board. It is of the last I want to speak in particular.

These Boards each year have the permission of National Conference to ask the whole church for an offering enabling them to carry on their work. The Home Mission Board asks for its offering at Thanksgiving, the Sunday School Board at Christmas, and the Foreign Mission Board at Easter, and so on.

This year we are sending every pastor a quota of White Gift message envelopes which he is to distribute to his members. If the congregation has no pastor we will try to discover the name and address of the church secretary or Sunday school superintendent and send the material to him. If you know records do not contain such a name and address, please inform us of the name and address of the person in your church who should receive the material.

When you receive your unit and examine it you will note there are three envelopes within, each containing a White Gift Christmas message. Also there will be one small coin envelope for your offering. The plan in brief is: You are to think of three friends

to whom you would like to send Christmas remembrances. Sign your name to each message, replace each in its envelope and address each to one of your three friends. Now comes the important part. Take the money you would ordinarily spend for a gift for each of the three friends and place it in your White Gift envelope and, behold, you have your White Gift offering for the church.

Now, my friend, you know our plan and you know why we must depend on you for a hearty response of cooperation. At considerable expense we have procured White Gift messages which you will be happy to send your best friends. We are sure you will desire to use all three.

The opportunities to serve the brotherhood are each year growing larger and, therefore, our White Gift offering must be larger to care for our program.

I have written you a long letter. I know you will be happy to receive your White Gift unit and use it, as suggested, for the Master's glory and the youth program of our Brotherhood.

You know that I am responsible to the Board and now I want you to know that I am depending on you. I know you will not fail me.

Your brother in Christ,

Dr. Kenneth M. Monroe
Treasurer of the National Sunday School Association.

Sunday School Institutes

While we were at Vandergrift, Rev. R. D. Crees asked that we might set up a Sunday school institute at the West Kittanning Brethren church for Monday afternoon, Nov. 25. This we did, asking Brother Claude Studebaker of Pittsburgh to speak on the subject, "Building Brethren Sunday Schools, New and Old." This was a very fine address. The writer spoke on the subject, "The Purpose of the Sunday School." There were representatives present from Brush Valley, Pittsburgh, West Kittanning and our new mission church at New Kensington.

Brother Crees conducted a Y. P. S. of C. E. rally in the evening with Rev. Wm Schaffer as toastmaster at the banquet tables. Opportunity was given to tell the young people about Camp Juniata. Rev. Ord Gehman and Miss Mildred Furry were guest speakers for the program in the church auditorium.

Tuesday, Nov. 26th was the date of the Sunday School Institute arranged and programed by Rev. W. C. Benshoff, president of the Pennsylvania District Sunday School Board, for Martinsburg, Pa. Rev. Stanley Hauser, the pastor here had the church nicely prepared and assisted in a very splendid manner in caring for the delegates as well as taking part in the program. Others who had part were Brethren M. L. Sands, from Altoona, J. S. Bowser from Juniata, Wm. Schaffer from Conemaugh, Ord Gehman from Vinco, Geo. Jones from Johnstown, and the writer. Interesting features of the evening program were a dialogue, "Mary Told It," by Misses Eva Jean Hammer and LaVora Finnell from the Second Brethren church of Johnstown, and a mixed quartette directed by Brother Smouse of Altoona. This quartette would make an interesting and inspiring feature in the largest and best church program. Many kind words of appreciation were expressed for this institute with invitations to come again.

N. V. LEATHERMAN



NEWS FROM THE FIELD



LANARK, ILLINOIS

It is said, "No news is good news," but going a step forward, or backward, perhaps, I should say, "Good news is no news, if nobody knows it." So when it is learned that some of this news dates from Sept. 29th, one might say, "News, or no news, that makes it bad news." The correspondent knows other things took most of his time until now; he also knows good news is not spoiled entirely by being delayed.

Our revival and evangelistic cam-

paign began Sept. 29th and closed Oct. 13th, with our pastor, Brother G. T. Ronk, doing the preaching, and with Mr. and Mrs. Harry Richer, singing evangelists, having charge of the music.

The greatest possible attempt to describe the good times we had, both socially and religiously, would be futile. The general response from the audience, which steadily increased until the closing night, when the house was packed, was evidence of the people being not

only pleased but edified. Our aged brother, Rev. Z. T. Livengood, who organized this church and served it for years, said he never saw a larger attendance than that of the closing evening. Brother Ronk very reluctantly closed the meetings after a two week's session, because it was very evident it was the wrong thing to do—since apparently the interest which usually attends such meetings had but recently begun. Brother Ronk, who had not been strong physically for a number of years, for which reason he had not been active as an evangelist until taking the pastorate here, thought it not best to plan a too long series; but he told me—personally—that he took on weight during the time and felt much better than when he began.

We heard the real Gospel—not a new gospel—preached simply and powerfully, and with great boldness; and although the accessions were not great in numbers, they were great from a standpoint of influence and caliber.

It is generally conceded to be true, directly and indirectly, that this community got the best shaking-up religiously it ever got in so short a period. Brother Richer and his faithful helpmate surely contributed their share of inspiration to the campaign. Although they are members—he a minister—of The United Brethren Church, we loved them and called them brethren; I do not believe there is one member in our congregation who would not recommend them to any church as being uniquely qualified and especially inspired to sing the gospel into the heart. The congregation voted, I think, unanimously to give them a call to serve the Lord again sometime with us.

One week from the close of our meetings we held a fellowship feast, which was, of course, a very joyous occasion. Following this we held our Love feast on the 27th with most all the members in attendance.

Number of confessions as a result of the campaign, 16; number of those baptized into church membership, 15, one waiting.

Brother Ronk said, should he help to plan another campaign here, he would suggest that the duration of the meetings be less circumscribed; since the meetings, because of a set time, closed when the interest was at a very high tension, which made the closing appear to be detrimental. However, we feel the Lord greatly blest us, for which we thank Him and praise His name.

Recently a Junior C. E. has been organized. At the time of its meeting Brother Ronk lectures on Bible subjects to the older folk; at present he is teaching on the creation, which is timely and enlightening to the building up our faith. H. A. GOSSARD, Cor.

VANATORS HONORED

The members of the First Church of the Brethren honored their pastor, Rev. Fred C. Vanator, and his wife with a lovely party given Monday at the

church in honor of their twenty-eighth wedding anniversary.

As the couple entered the church their daughter, Mrs. Carl Mohler, was singing "All For You" and at the close of her solo, the music changed to a wedding march as a wedding party composed of a group of children from the primary department of the Sunday school entered the church. The wedding party included Anita Cooper, bride; Willard Jones, bridegroom; Betty Constable, maid of honor; Billy Dice, best man; John Worl Stuber, the father; Barbara Whitehead and Carolyn Sue Chittum, flower girls, and Roderick Fenimore, the minister. After a mock wedding, the group went down to where Mrs. Vanator sat and the bride presented to her the wedding bouquet.

A dinner was then served with places for Rev. and Mrs. Vanator as honor guests at one long table decorated in a color scheme of pink and silver. The place cards were tiny silver hearts. Pink tapers in silver holders, pink flowers in tiny silver baskets and a miniature bridal party were all used as table decorations. There was also a wedding cake large enough for each of the hundred and some guests to have a slice.

After the serving hour, a program was given including readings by Mrs. Arnold Friedersdorf and Miss Eulah Creech; friendly greetings by Rev. L. E. Eaton, pastor of the United Brethren church, and words of appreciation and presentation of a shower of miscellaneous gifts in behalf of the congregation by Charles Clingaman. The above program was interspersed with solos played by Mrs. Walter Schram, violinist, and Miss Lelah Carpenter, pianist, who also furnished a joint program during the dinner hour. The program for the evening was in charge of Mrs. Charles Miller, Sunday school superintendent of the church.

—Newspaper Clipping.

LOUISVILLE REVIVAL

Our Lord has been good to us. We are truly grateful to Him for His wonderful Love and Grace.

On Sunday, November 17th, we began a two week's evangelistic meeting with Brother Whitted and his church at Louisville, Ohio. The first Sunday was observed by the church as Home Coming Day. As guest speaker this afforded us a splendid opportunity for getting acquainted and it gave us a fine start for the meetings.

God gave us freedom and honored the preaching of His word with the conversion of precious souls. On several different evenings many came and consecrated themselves to the Master and the work of His church. We are praising Him for victory.

Brother McDonald was over from Canton several times. One evening he brought his male quartet and a fine delegation. Brother Byers came with several members of his men's chorus. Thank you, brethren. We certainly ap-

preciated your presence and the help you gave us.

It was our privilege to deliver a sermon at the union Thanksgiving service which was held in the Reform church at eight o'clock on Thursday morning. Then, too, we enjoyed the opportunity of bringing a short thanksgiving message to the High School assembly.

We have known Brother and Sister Whitted for some time but this was our first work together as pastor and evangelist. To say that we enjoyed our work with them is putting it mildly. Both Mrs. Staley and I certainly were made to feel at home with them. They, too, we had a very wonderful fellowship in the different homes. And such ease! Yes, they do have real cooks in the Louisville church.

We thank you all for the fine entertainment and the offering that you gave us. We shall never forget your many kindnesses to us. We ask a continued interest in your prayers, and pray God's blessing upon pastor and church. AUSTIN R. STALEY

P. S.—Any church desiring our services can reach us at the following address.

317 E. 9th Street, Ashland, Ohio

LOUISVILLE, OHIO

Since our last message to Evangelists readers we have been busy pushing in the work of the Lord. We are happy to report some advance along the line in our service for Him.

In this advance there are both spiritual and material gains. You will remember that the depression hit us with quite a debt on our church property. Through the co-operation of this very faithful group this indebtedness has been shaved off from time to time and the church still has quite a burden to carry. The Finance Committee is working the "Joash Chest" plan for 1911 and are expecting a response which will mean another \$1000 or toward final VICTORY. Only Bible methods are used and we feel that the Lord will be pleased to help us triumph.

On November 17th, we began a week's meeting with Brother A. Staley as our evangelist. This happened to be the anniversary of our Re-Dedication, so we made it a Home Coming day as well. We were able to get a good start for our special effort. A few of our isolated members were present while others sent greetings to be read in the services, among this was a very helpful and encouraging word from Sister Sarah Keim, one of our charter members and widow of our churches first pastor, the late E. Josiah Keim. For our special music numbers we had with us through the day the "Cavalier's", a colored quartet of Canton. Their services were very highly appreciated. All in all the day proved to be a very happy experience to all present. At the morning service Brother Staley gave a special address in keeping with the occasion.

in the evening the campaign really ran. This was the first time I had been privileged to labor with Brother Stal- and he surely proved himself to be very congenial yoke-fellow in the rd. He rendered valuable services. s messages from night to night rang e to the word and were given with dness and power. He is verily a man God, knows God's book and is able present its truth in a convincing nner. His wife assisted ably with ecial messages in songs. As is always the case the results of s brief campaign are not easy to es- timate. Much good was accomplished. ny outside attractions worked to ep the attendance down, but in spite these hindrances the attendance was od. Brother McDonald and his good nton brethren came a time or two to d their inspiration and encourage- nt. We appreciated this courtesy. ere were several re-consecrations. ven accepted the Lord, being added the church by confession of faith d baptism. Two came prior to the etings, making a total of nine new mbers since we last reported. We k an interest in your prayers. May all "walk worthy of the Lord unto well pleasing." A. E. WHITED

McKEE, PENNSYLVANIA

October 27th to November 10th, was season of joy and refreshing from the rd at the Brethren church of McKee, . The pastor conducted the revival, ing assisted by various ministers on rious evenings. Brother M. L. Sands, stor of the Brethren church of Al- ona, was speaker four evenings. We ere also glad for the presence of other H. C. Hammond one evening. On the last Sunday afternoon, eight ere baptized and united with the urch. The meetings closed with a mmunion service on Sunday evening. was a blessed service and truly hap- ere we who participated in it. By tual count there were just thirty ore than at any communion service ring our pastorate, and twenty-five ore than any recorded before. We ank God. R. I. HUMBERD.

VANDERGRIFT REVIVAL

For two weeks from Nov. 11 to Nov. rt, the writer was privileged to have rt in a revival campaign with the ethren church at Vandergrift, Pa. hile we make no specialty as a pro- sional evangelist, we must acknow- lge that we were greatly blessed in r fellowship and labor with these od people. We found there a people o loved the Lord and His church. his is not a large congregation; but is to be congratulated for its talent- and devoted leadership. This lead- ship is well distributed between the stor, the Sunday School suprintend- t, the music director and other offi- rs of the church. Brother S. H. Buzard, the local elder, s shepherded this flock almost from

its beginning. They have had a few other pastors at short intervals; but have generally relied upon their local elder. The Brethren church has lost many congregations because they had no Brother Buzard to shepherd them. Now that our missionary work in the home field has become aggressive, with more experience, balance and judgment, a field like Vandergrift might be profit- ed in soliciting the cooperation of the District and National Home Boards. Brother Buzard, the pastor, has grown with this church. He loves it and has given much of his life for it. While handicapped in dividing his time and energy in laboring for a livelihood in one of the great steel mills of this com- munity, he has kept up his study re- markably well. Although his library is not large it is one that would do credit to any of our younger men in the ministry. It is well kept up, and what is more he knows his books. His broth- er, Frank Buzard, is the superintend- ent of the Sunday School and leads very wisely a fine group of teachers and officers. A large class is interest- ed in the community teachers' training course; several having graduated from the twelve unit credit course.

There are great possibilities for the Brethren at Vandergrift. The families have many children. There are a num- bert of young married people faithful to the church as well as those who have been staying by the church through the years. And there are a goodly number of prospects for future evan- gelism. The church has a field. With continued wise leadership the congre- gation should grow to the glory of our Lord.

We acknowledge with thanks the many kindnesses shown us while in the midst of these Brethren. We were well provided for, being entertained for meals in most of the homes. Particular- ly do we appreciate the kind of hospi- tality of the pastor and wife who made us at home with them for the two weeks. N. V. LEATHERMAN.

Progressive Unfolding

(Continued from page 2)

time to write a whole article on this proposition alone).

(b) Trine immersion includes heart-faith and repentance for the remission of sins. "John did... preach the bap- tism of repentance for the remission of sins" (Mark 1:4). "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, con- fessing their sins" (Matt. 3:5, 6). "And he came into all the country about Jordan, preaching the baptism of repent- ance before baptism. See Matt. 3:8; Luke 3:3, 8.

(c) And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the law- yers rejected the counsel of God against

themselves, being not baptized of him" (Luke 7:29, 30). Here, those who were baptized by John "justified God" and those who refused the baptism of John "rejected the counsel of God against themselves." No comment here is need- ed to prove the essentiality of John's baptism.

(d) Jesus taught the Essentiality of Baptism.

Jesus preached, "Repent ye, and be- lieve the gospel" (Mark 1:15). Here repentance is emphasized, and faith, later faith and baptism are mentioned while repentance is understood. "Go ye into all the world and preach the gospel to every creature. He that be- lieveth and is baptized shall be saved." Here Jesus taught that every creature should have the gospel preached to him, but only those who repent and are baptized shall be saved. It is a silly dodge to assert that because the record says, "but he that believeth not shall be damned," but does not say, "and is not baptized shall be damned." Any unprejudiced person would know that until an individual had repented he would not be a fit subject for baptism, and that if one had been baptized and had not repented nor believed, he would be assuredly damned as if he had not been baptized. Baptism is no magic, that the act itself should save, but plainly baptism here is essential. ①

Matthew 28:19, 20 also teaches the essentiality of baptism and of complete obedience. ② Until the end of the world the program is to make disciples of men, baptize them and teach them to obey all the commandments. John 3:5 as clearly teaches the essentiality of baptism as do the two commissions found in Matthew 28:19, 20 and Mark 16:15, 16. Baptism here as in other places is not only a symbol of salva- tion but a condition to salvation. Note these words, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." To deny that water refers to baptism is to me heresy. First, it denies the literal teach- ing of Christ. The words can not only be taken literally, but are in harmony with the essentiality of baptism as taught by Christ elsewhere, and is just as strictly in harmony with the im- portance of baptism as taught all through the Gospel. Therefore to deny the literal meaning of the word is a plain violation of the laws of language and I think can be truly counted as in- fidelity. Hence not only does the Gospel teach that "born of water" refers to water baptism, but the church univer- sal, as far as my investigation goes, has understood it so. This new interpreta- tion was an 18th century invention, a mere dodge to minimize a holy ordin- ance. All the great evangelical churches today apply it to water baptism. The Presbyterian Confession of Faith, the Methodist Discipline, the Methodist Prayer Book—all apply it to water bap- tism. So do all other churches of note. In spite of all this, some of our modern fundamental schools contradict this uni- versal teaching.

(e) On Pentecost and after, we find the same design of baptism taught.

First, Peter plainly taught baptism of repentance for the remission of sins. "They were pricked in their heart, and said....Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:37, 37). This was exactly the purpose of John's baptism. I have noticed for years that those who reject the essentiality of baptism, refuse the Bible terms that teach it, also emphasize but lightly the importance of obedience, and especially minimize the importance of baptism for the remission of sins. In spite of orthodox claims they do not believe the Scriptures which declare that baptism is "for the remission of sins." They do not believe we "justify God by being baptized," neither do they believe those who refuse baptism reject "the counsel of God against themselves" (Luke 7: 29, 30).

Second, Paul taught that baptism was essential. Christ told Paul what he must do. Some of our modern Fundamentalists say we have nothing to do, only believe, but Jesus said in effect, "Paul, there is something you must do to be saved." Jesus told Ananias to tell Paul what he must do: "Arise and be baptized and wash away thy sins" (Acts 22:16). Here we find the same design of baptism as given at Pentecost, and the same as presented in the words, "born of water and of the Spirit, and the same as in the words, "He that believeth and is baptized shall be saved," and the same as John the Baptist taught, "the baptism of repentance for the remission of sin." And it is the same design as taught by Peter in his epistle "baptism doth also now save us" (I Peter 3:21).

Third, Peter not only teaches that Baptism is related to salvation, but also tells us how. "By an answer of a good conscience." Christ tells me I must believe and be baptized to be saved. My conscience answers, I will do what he tells me to be saved. Even so was Naaman told to wash seven times in the Jordan to be cured of his leprosy. It was not only a symbol of healing but a condition. So when Ananias told Paul to arise and be baptized and wash away his sins, his conscience said, Obey. If God had said, Pick up a straw, or do something else, and I will save you, the important thing would be to do what he said—that would be the condition. So baptism is a condition as fully as a symbol.

I shall close this article with a simple illustration. A man falls into a lake and is drowning. Mr. Jones runs to his car and gets a rope which he hands to me. I throw it to the drowning man, who grasps it and I pull him to the shore and he is saved.

1 One spectator says; "I saw a drowning man and Mr. Jones saved him."

2 Another says; "I saw a drowning man and Mr. Bowman saved him."

3 Another: "I saw a drowning man and a rope saved him."

4 Another: "I saw a drowning man and faith saved him."

5 Another: "I saw a drowning man and works saved him."

6 Another: "I saw a drowning man and he saved himself."

All six told the truth, but it took the stories of all six to get the whole story. So it is with the Gospel. It is a condensed book. Part of the story of salvation is told in one place and part in another. It takes the whole Gospel to tell the whole story of salvation. I shall make this clear.

1 Repentance. Except ye repent, ye shall all likewise perish" (Luke 13:3). "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47). These two texts make it perfectly clear that everybody must repent to be saved. Not a word is here said about Faith, or Conversion, or Regeneration, or Calling on the name of the Lord, or Obedience, etc. It is a true story, but did Jesus mean that repentance alone would save? Certainly not.

2. "Repent and be baptized....for the remission of sins" (Acts 2:38). Not a word here about Faith, Confession, Calling on the name of the Lord, etc. Did the three thousand have to do only two things—repent and be baptized?

3. Believe. "What must I do to be saved? The answer is, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30, 31). Not a word is said about Repentance, Baptism, Hope, Love. The Gospel says we cannot be saved without both hope and love. Was the jailor and his household saved by faith alone? Surely not.

4. Baptism. "Baptism doth also now save us" (I Peter 3:21). Not a word here about Faith, Conversion, Regeneration, etc. Did Peter mean that we only need be baptized and do nothing more and we shall be saved? We all know that baptism alone never saved any man.

5. Conversion. "Except ye be converted....ye shall not enter into the kingdom of heaven" (Matt. 18:3). Not a word here about Faith, Repentance, Baptism, etc. But does it follow that they are not necessary.

6. "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). Is calling on the name of the Lord all that one must do to be saved? Does this one sentence give the whole program?

7. Eternal Life by Obedience. "He became the author of eternal salvation unto all them that obey him" (Heb. 5:9). Salvation is here set forth as by obedience, and not a word is said about Faith, Repentance, etc. But is the mere doing of things sufficient?

8. Saved by Works. (a) Not saved by faith alone. "What doth it profit, my brethren, though a man say he have faith, and have not works? can faith save him?" (James 2:14). The answer required by the question is "No." (b)

"Faith without works is dead" (James 2:20). "Even so faith, if it hath not works, is dead, being alone" (James 2:17). (c) Saved by works. "Ye see then how that by works a man is justified, and not by faith only....For as the body without the spirit is dead, so faith without works is dead also." (James 2:24, 26). That some kind of works is essential to salvation is certain. Those who teach that we are saved alone by faith have no use for James. He presents a mountain that cannot be eliminated. A certain eminent Bible lecturer went through James four times on the Sunday School lessons while I lived in Philadelphia, and I always felt like erecting a sign over his lecture room such as is often seen over a lathe shop "All kinds of turning and twisting done here." When Luther swung from works without grace to grace without works, he rejected the book of James as uninspired and held that position for thirty years. He called it a book of straw. He accepted it only when he had learned the difference between the works of the ceremonial law of Moses which Christ nailed to the cross, and the law of the Gospel, which are the works of faith. These are the "law of liberty," "the royal law," the "changed law," the "magnified law," "the better covenant with better promises." Upon us there rests the obligation of "obedience to the law of Christ." It is just as great a blunder to teach lawless grace as it is to teach graceless law.

8. Obedience to the end of life is essential to final salvation. "But he that shall endure unto the end, the same shall be saved" (Matt. 24:13). This same statement is found also in Mark 13:13. "For if God spared not the natural branches take heed lest he also spare not thee" (Rom. 11:21). Here is suggested the possibility of being cut off, after having been grafted in. Again, "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:6). "And we desire that every one of you show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises" (Heb. 6:11, 12). I have only given a few of the many texts that promise final salvation on conditions of faithful service to the end. James First and Second Peter, First and Second John, Jude and Revelation all teach the same.

Let us take the message of the whole Gospel, and not merely a part of it. Faith is necessary, most assuredly, but we read also of the necessity of Repentance, Baptism, Conversion, Regeneration, Confession, Calling on the Name of the Lord, Hope, Love, Obedience to the whole Gospel according to the light and ability that we have. We accept the whole Gospel for ultimate and complete salvation. There are no non-essentials to the one who can know and do. Sergeantsville, N. J.

W. M. S. DEPARTMENT

The Lord giveth the Word: the women that publish the tidings are a great host—Psalm 68:11.

Material which formerly appeared in Woman's Outlook.

Slogan—"Living to Learn, Learning to Live"

African Women and Girls

Mrs. Orville D. Jobson

JUST A FEW YEARS AGO a chapel was erected near a large village by the name of Baloa. Chief Yaffro who has charge of this village and other small villages has always been favorable to the Gospel, not so much for himself but believes that all his people including his many wives and children should hear his "Good News" in the House of God.

Soon after one of our Evangelists was placed at the Chapel to have charge of the work. Many men, women and children came to the Inquirer's class, among them Maouaya, the favorite wife of the chief, and stated her desire to become a Christian and forsake the ways of the Tribe. She was faithful in attendance and was able to learn and repeat many Bible verses and could give a reason for the hope within her, after which she was baptized and taken into the church.

When our last communion service was held at Baloa chapel a few weeks ago Maouaya came before the church and said she would like to make a confession before the Christians. She said, "That when she accepted the Lord as her personal Saviour she fully trusted him to keep her and be her daily strength, but when the time came to appeal to one of the idols which is supposed to keep all diseases away from the compound, her husband asked her to assist the other wives in putting oil on this special idol, she said I refused, and told him that my trust was no longer in idols but in the living God. I cried and pleaded to be released from this heathen worship but my husband forced me to do it, and my heart is broken for I know I have sinned and want to be forgiven, pray for me that I may never have to do it again." The Chief, who was in the service, and heard her testimony said, "You will never be asked again to appease to another idol, but if your God, whom you serve, is not strong enough to keep you well, then I will have to pray to my gods for you." Maouaya has asked all to pray for her and is sure you will remember her in prayer. She has asked that a Christian name be given her and the Evangelist thought Esther would be a fitting name

for her. Her two daughters have also accepted the Lord. Many are their temptations in this ungodly home, but they are trusting the Lord to keep them.

Some time ago I wrote about one of our girls named Rachel, who was being sold to one of our Christian men but was not a preacher, just an ordinary laboring man; and Rachel refused to marry him on the grounds that he was not a Christian worker, and the money that was paid to her father by this young man was returned, and just a few weeks ago Rachel was happily married to Victor, one of our former school boys who is now preaching at Baindi in the Tarre Tribe.

We all miss Rachel very much as she was one of our Sunday school teachers, who so faithfully taught the married women's class, also had a class of young girls she taught to read.

The next day after her marriage she came to tell us good bye before she and Victor left for the Tarre Tribe, which is fifty miles north of Bassai. The tears were rolling down her cheeks as she tried to speak. I told her what a privilege she has to go and teach the girls and women in Tarre land, and that before long many of them will soon be able to read the Word of God, and come to know Jesus as their Saviour. She said: "I am not crying because I am going, for I do want to do the work of God; but am sorry to leave my classes and my friends."

We gave her a basket and mat for her house and she left for her new home. I know you girls will remember Rachel in your prayers that she may be a real source of blessing to many girls in Tarre land.

I wonder how many of you girls like peanuts? Well we wish you could of been here yesterday when many of our girls and women brought one tenth of their peanut crop as a thank offering to the Lord. Our hearts were touched as we watched them walking down the aisle of the church with baskets filled with peanuts and praising the Lord for the privilege to be able to give something to the Lord. Continue to pray for the women and girls.

Bassai Station, Africa.

"Your Labor is not in Vain in the Lord"

Mrs. Dessie Hanna

LET US JUST STOP, and really meditate on this blessed message, for a few minutes, to gain the most out of it, and receive the good news that brings such blessing to those who are faithful in the work for the Master.

When we say LABOR—we all understand that the word conveys toil, exertion, sometimes physical, sometimes mental. And every laborer must have a source of power to run on—the train runs by steam,—the auto by gasoline. Man's power comes from above "God,"—or from below "Satan."

A child of God labors not in vain because God promises help and strength from above. In II Cor. 12:9 we read—My grace is sufficient for thee for my strength is made perfect in weakness. In Prov. 10:29—The way of the Lord is strength to the upright. In Ps. 46:2—God is our refuge and strength a very present help in trouble. And in Heb. 4:16—Let us therefore come boldly unto the throne of grace; that we may obtain mercy, and find grace to help in time of need. God's children often seek the power given from above, through the indwelling of the Holy Spirit. When a man is filled with the Holy Spirit he will know how to use "The Sword of the Spirit." If not filled with the spirit he will never know how to use the "Blessed Book," the "Bible." We are told that this is "The Sword of the Spirit." What good is an army that does not know how to use its weapons? As God's children we must be filled with the spirit, then we will magnify the Word, talk or preach the Word, and not self, continually giving out to this lost world, the Word of a living God. Look at Paul—when his life was given over to the Lord, he thought of all his friends and relatives and was eager to tell them of his wonderful find. The world is traveling at a fast rate of speed, God needs helping hands to carry out the life line to a lost and dying people. We are the only life line Christ has here today. Are we doing our duty for Him, or has fear sealed our lips? Some can go to a ball game or a political meeting and My! Oh, My! how they can root or clap—but when it comes to laboring for the greatest man earth ever beheld, one who pays the biggest dividends, never fails you in time of need, in sorrow or sickness or death—we are too afraid to tell others who do not know Him. Why is this fear? I think there is no way so sure to win our families, and friends to Christ, than just to adorn our own lives with Jesus Christ and grow in all his graces. If we have peace, joy, love, gentleness, goodness and

temperance: not only being temperate in what we drink, but in what we eat, in what we say; if we just live in our homes as the Lord would have us, an even Christian life day by day, we shall have a quiet and silent power proceeding from us that will constrain them to believe in the Lord Jesus Christ. But an uneven life, hot today and cold tomorrow, will only hinder. Many are watching God's people. And if those whom we want to win to Christ see us in a cold backsliden state it shows our weaknesses and weakens them. This is not the normal condition of the church; it is not God's intention; He would have us growing in all these graces, and the only true, happy Christian life is to be growing, constantly growing in love and favor of God, growing in all these delightful graces of the spirit. Even the vilest, the most impure acknowledge the power of goodness; they recognize the fruit of the Spirit. It may condemn their lives and cause them to say bitter things at times but down deep in their hearts they know that the man or woman who is living that kind of a life, is superior to them. The world doesn't satisfy them, never did, never will, and if we can show the world that Jesus Christ does satisfy us in our present life, it will be more powerful than the eloquent words of professional reformers. A man may preach the Gospel, but if he does not live what he preaches, in his home or in his business, his testimony goes for naught and the people say it is all hypocrisy anyway, it is a sham. Words are very empty if there is nothing back of them. Our testimony is poor and worthless if there is not a record back of that testimony consistent with what we profess. What we need to do is to pray to God to lift us up out of this low, cold, formal state that we have been living in, that we may live in the atmosphere of God continually and the Lord may lift the light of His countenance upon us that we may shine in this world, reflecting His grace and glory continually. This is real labor for the Lord. Paul is showing the many pitfalls and snares set by Satan to draw us away and overthrow the Christian laborer. Paul's early life revealed to him the necessity of close communion with Jesus for a successful life. Paul had been trained under the best teachers of his time, and as far as knowledge of the doctrine of the Jewish faith was concerned he was well versed in all and thought that he was doing God's will by persecuting the Christians.

But when Christ really has possession, what a

change. Our life must be a yielded life, to be a fruitful life. In Phil. 4:8 we find out just what a yielded life means—

Whatsoever things are true,
 Whatsoever things are honest,
 Whatsoever things are just,
 Whatsoever things are pure,
 Whatsoever things are lovely,
 Whatsoever things are of good report,

If there be any virtue and if there be any praise, think on these things. We must share our joy and happiness with others. Each follower of Christ has a work to accomplish, or will it never be done for the Saviour by you?

God never fails in paying well to those who labor for Him. Read the Beautitudes in Matt. 5:2-12. Here we find some of the wonderful awards for service—Inherit the earth, obtain mercy, become children of God, find comfort, be filled with the love of God, great is your reward in heaven, to rejoice and be exceeding glad. Why should a Christian be unhappy with such a pay check, our smile should reach from ear to ear; why we are children of a King, our citizenship is in heaven. Let us light up our countenance with the "Light of God" always realizing no matter what we do, God pays well for every effort, even though the task may seem small,

let every word and action reflect his great love to those about us.

In Matt. 11:29 we find our orders:—"Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls."

In closing I want to give you this poem that has meant much to me.

"ENOUGH FOR ME"

I am so weak, dear Lord! I can not stand
 One moment without Thee
 But oh, the tenderness of Thine enfolding,
 And oh, the faithfulness of thy upholding,
 And oh, the strength of thy right hand,
 That strength is enough for me.

I am so needy, Lord! and yet I know
 All fullness dwells in Thee;
 And hour by hour that never-failing treasure
 Supplies and fills in overflowing measure
 My last and greatest need. And so
 Thy grace is enough for me.

It is so sweet to trust thy words alone!
 I do not ask to see
 The unveiling of Thy purpose, or the shining
 Of future light on mysteries untwining;
 Thy promise-roll is all my own—
 Thy Word is enough for me.

There were strange soul-depths restless, vast and broad,
 Unfathomed as the sea,
 An infinite craving for some infinite stilling;
 But now thy perfect love is perfect filling!
 Lord Jesus Christ, My Lord, My God,
 Thou, Thou art enough for me!
 Milledgeville, Ill.

Women in the Plan of God

Emma B. Kimmel

WOMEN HAVE AND ALWAYS WILL have a large share in the plan of God for the human race. It was Lowell, who said, "No person is born into this world whose work is not born with them." This is especially true of women. In patriarchal times, we have as examples the noble women Sarah, Rebecca and Rachel, women of strong character who stood side by side with their husbands in the development of God's plan for the coming of Christ. Their faith and courage was equal to that of the men; faith that took them to distant and strange lands, lands they knew not of, living in tents and steadily working, so that their husbands might have the courage to press forward.

In the era of Israel's deliverance from Egypt, Miriam ranked with Moses and Aaron in unfolding the program of God. She, it was, who saved the life of the greatest leader of all ages, that of Moses. She also helped to encourage the people during their forty years sojourn in the wilderness.

In the days of the judges, Deborah, a woman, was chosen by God to be judge over His people and to

deliver them from oppression. It was a great calling God entrusted to her and he also gave her strength and grace to execute it.

Queen Esther affords an illustration of a woman with political power and influence, who because of her love for God, was willing to sacrifice her life, so that a nation might be saved.

So from the beginning of time it stands written in the history of progress, that when the world is ready for a new movement a strong leader appears, and that leader very often is a woman.

Francis E. Willard was a great temperance reformer. It was largely through her efforts in the work of the W. C. T. U. that we owe a higher standard of morality. She, it was, together with the work and prayers of millions of women that gave to the United States fourteen peaceful, prosperous years of prohibition. Linked with the W. C. T. U., we have Woman's Suffrage, Red Cross Society and the Salvation Army movement, where women have shown forth as beacon lights to those in need.

Then we have women among the great musicians,

artists, authors, and even scientists. The great scientist, Madam Curie, through her discovery of radium, has done much to alleviate suffering in the world. No one is more needed than the nurse in the hospital. She with her gentleness, patience and comforting, Christ-like touch is a God-send to those who are ill. Women are employed in various other fields too numerous to mention, but whatever the field of labor, if it is done to the glory of God, it has His approval.

The greatest career, or God's greatest plan for women, has been that of perpetuating the race, or the divine gift of motherhood. It culminated in the birth of our Lord, born of woman, the Virgin Mary. So it is to women that the world is greatly indebted. "The hand that rocks the cradle rules the world," is only too true. All great men attribute their greatness to the Godly life of some mother. From birth to the end of life for most of us, our intimate and personal world is woman created or rather assembled. From breakfast cereal to the midnight hours practically all children and most men live among the objects and according to the pattern chosen by some woman. So we have this wonderful tribute to mothers, "God couldn't be everywhere, so He made mothers." Certain it is that there is more religion among women than among men. Women have a quicker perception of what is right, more ardent affection, and a capacity for sublimer emotions. Women were Christ's truest and kindest friends, while he was here on earth; whoever betrayed, denied, or deserted Him, they never did. The nearest to His cross and the earliest to his sepulchre, they were faithful when others were faithless and gave promise of that devotedness to His cause, which they have through all ages honorably and preeminently displayed. Go through our Christian households and I will venture to say that you will find more women than men, more wives than husbands, more sisters than brothers, who are living under the influence of religion. Many more children are to be found, who refer their earliest, deepest, religious impressions to a mother's rather than a father's piety. Our nation can only be as strong as our homes are strong, so grant that we may have the influence in them, of more Christian mothers.

In the work of the church woman's service is great. Today she is holding every office the church affords, even to that of the ministry. What would we do without our women's organizations? It is to the Woman's Missionary Societies the world over that much of the evangelizing of the world is due. They are the ones, who very largely support the missionaries on the foreign fields and our mission churches in the homeland. Upon whom does the burden of the church rest when a new rug is needed or new paint for the parsonage. Very often it is the women who come to the rescue.

Carlyle impresses on us the dignity of all work when he says, "All true work is sacred; in all true work, were it but true, hard labor, there is some thing of divineness." So the women play a large part in God's plan for the redemption of the world whether it be in the kitchen or in the Hall of Fame. So the admonition is given to all women, "Be strong and do your best—go forth with honest heart and childlike faith, knowing God will do the rest."

Not by works that win the world's renown,
Not by martyrdom or vaunted crosses,
Canst thou win and wear the immortal crown;
Daily struggling though unloved and lonely,
Every day a rich reward will give,
Thou wilt find by hearty striving only,
And truly loving, thou canst truly live.

Bryan, Ohio.

WORSHIP PROGRAM

JANUARY

Topic: A New Year's Gift

SONG: "I Need Thee Every Hour."

I need Thee every hour, most gracious Lord;
No tender voice like Thine can peace afford.

CHORUS:

I need Thee, Oh I need Thee;
Every hour I need Thee!
Oh bless me now my Saviour,
I come to Thee.

I need Thee every hour, stay Thou near by;
Temptations lose their power when Thou art nigh.

SCRIPTURE: Ezekiel 36:26.

PRAYER.

BUSINESS.

SONG: "Something for Jesus."

Saviour, Thy dying love Thou gavest me,
Nor should I ought withhold, dear Lord, from Thee:
In love my soul would bow, my heart fulfil its vow.
Some offering bring Thee now, Something for Thee.

At the blest mercy seat, pleading for me,
My feeble hope looks up, Jesus, to Thee:
Help me the cross to bear, Thy wondrous love declare,
Some song to raise or prayer, Something for Thee.

All that I am and have, Thy gifts so free,
In joy, in grief, through life, dear Lord, for Thee.
And when Thy face I see, my ransomed soul shall be,
Through all eternity, Something for Thee.

PRAYER.

BIBLE STUDY: "The Second Coming of our Lord.

Part 1.

(We suggest that a solo voice be selected to render each of the following verses or that the verses of the songs be read by a good reader).

TOPIC: "A Regenerated Heart."

SONG: "The Way of the Cross Leads Home."

I must needs go home by the way of the cross,
There's no other way but this;
I shall ne'er get sight of the gates of light,
If the way of the cross I miss.

CHORUS:

The way of the cross leads home,
The way of the cross leads home;
It is sweet to know, as I onward go,
The way of the cross leads home.

TOPIC: "A Penitent Heart."

SONG: "Alas and Did My Saviour Bleed."

But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself to Thee,
'Tis all that I can do.

TOPIC: "A Praying and Believing Heart."

SONG: "Holy Spirit, Faithful Guide."

When our days of toil shall cease,
Waiting still for sweet release,
Nothing left but heaven and prayer,
Wondering if our names are there;
Waiting deep the dismal flood,
Pleading naught but Jesus blood,
Whisper softly, "wanderer come!
Follow Me, I'll guide thee home."

TOPIC: "A Pure and Holy Heart."

SONG: "Purer Yet and Purer."

Purer yet and purer I would be in mind,
Dearer yet and dearer every duty find;
Hoping still and trusting God without a fear,
Patiently believing He will make all clear.

TOPIC: "A Philanthropic Heart."

SONG: "Love Thyself Last."

Love Thyself Last. Look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of duty,
And help them bear the burden of earth's load.

Love thyself Last. Look far and find the stranger
Who staggers neath his sin and his despair;
Go lend a hand and lead him out of danger,
To heights where he may see the world is fair.

Love thyself last. The vastness above thee
Are filled with spirit forces, strong and pure;
And fervently these faithful friends shall love thee,
Keep thy watch over others and endure.

Love thyself last; and thou shalt grow in spirit
To see, to hear, to know and understand.
The message of the stars, lo, thou shalt hear it,
And all God's joys shall be at thy command.

TOPIC: "An Obedient Heart."

SONG: "Abide With Me."

Abide with me: fast falls the eventide;
The darkness deepens; Lord, with me abide:
When other helpers fail, and comforts flee,
Help of the helpers, Oh, abide with me.

TOPIC: "A Happy Heart."

SONG: "He Keeps Me Singing."

There's within my heart a melody
Jesus whispers sweet and low,
Fear not, I am with thee, peace be still,
In all of life's ebb and flow.

CHORUS:

Jesus, Jesus, Jesus, sweetest name I know,
Fills my every longing,
Keeps me singing as I go.

TALK: Summarize the kind of a heart we desire
with which to enter the new year.

BENEDICTION:

The Lord bless thee and keep thee:
The Lord make His face to shine upon thee,
And be gracious unto thee:
The Lord lift up His countenance upon thee,
and give thee peace.

Amen.

The Second Coming of Our Lord--Part 1

Rev. J. Ray Klingensmith

WITH THE WORLD again reeling as if to plunge itself into the throes of another all-nation war, thus making humanity once again reveal that it hasn't yet civilized its savage carnality; with the entire earth swooning and staggering and trembling in an earthquake; with all nations on the face of the earth planning some way to push off the grips of famine through the winter; and with every editorial and every institution admitting that never have they seen such times as these in which we are living, we wonder if the subject for our study isn't wisely chosen. The old un-erring Book of God sheds light on these days. Let us carefully examine it. As the mariner watches the compass in a storm-tossed sea; as the general studies the battle to see how it goes, let us study the Word to see how it will all come out.

The writer was visiting in a home to invite the non-Christian members of the family to church. The very first question asked of him was this: "Do you

think the Lord is coming soon?" Even the unregenerate are looking for something. God help us Christians to be as wide awake as they!

This doctrine must be important. There is MORE space given to it in the Bible than to the precious doctrine of the atonement. We all love and believe the doctrine of the atonement. Why are we so careless about this marvelous and timely subject? The Second Coming of our Lord is mentioned just EIGHT times as often as His first coming was mentioned. He came the first time. He will as surely come the second time. All but four books in the New Testament teach and emphasize this subject. It is said that one out of every 25 verses in the New Testament is given over to this great teaching. Some entire books of the Bible have this theme as their main lesson. For instance see First and Second Thessalonians. That is the teaching of the Revelation. Entire chapters outline and teach the doctrine. Matthew 24, and 25. Luke 21. Mark 13. There are

318 references to the Second Coming in the 216 chapters of the New Testament! Significant words are employed by the Holy Spirit to command our attention in this direction. Study in your Concordance the words "Watch," "Ready," "Glorious," "hour." It is not striking that within the church today there are still people who scoff at this greater part of the Bible? Let us examine carefully some of the verses which teach it:

1.—Jesus Himself plainly and emphatically taught that He is coming again.

John 14:2-3 "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto myself, that where I am, there ye may be also." Read also Matthew 16:27 and Matthew 25:31-32.

2.—Two special messengers were sent from heaven to emphasize this Coming just as Jesus ascended into heaven.

Acts 1:10-11 "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Notice "So come in like manner." Two important things are emphasized there. He will COME; and he will come BODILY, and VISIBLY.

3.—Paul made it a life theme. He gave entire books over to this theme. See First and Second Thessalonians. But in particular read Philippians 3:20-21.

"For our conversation (citizenship) is in heaven;

from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

4.—James teaches it clearly. James 5:7 "Be patient therefore, brethren, unto the COMING of the Lord."

5.—Jude even taught it in his little book. See verses 14-15 "And Enoch also, the seventh from Adam prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their harsh speeches which ungodly sinners have spoken against him."

4.—John taught it in the entire Book of Revelation. But see verse seven in the first Chapter. Revelation 1:7 "Behold he cometh with clouds and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

Surely, with this overwhelming amount of testimony in God's Word to prepare us, it would be tragedy if we were so careless that we were ignorant of the subject. Let us take our Bibles and search for ourselves. It is not enough to read it in our group and public meetings. Let us honestly study the alone too. This doctrine will help you in your problem whatever it may be, for it promises to that "every man that hath this hope in him purifies himself, even as he is pure." I John 3:3.

Oakville, Indiana.

A Regenerated Heart

AN ATHEIST, going along a country road, overtook a colored woman who seemed strangely excited. Her face was glowing with calm and radiant joy.

"What were you talking about as you walked along?" he asked.

"I nebber knowed I was talkin'; 'pears like I didn't notice myself. I was thinkin' as I looked on de worl' an' de sky, took 'em all in, dat dey is all mine—all mine, 'cause I is Christ's an' Christ is God's."

He was a learned man, but here was a kind of learning that he had never heard of. He was a successful man, as the world knows success, but here was a kind of triumph he had never dreamed of. He listened, full of curiosity, to what the woman had to say and then we went away, but the message kept re-occurring, causing him much thought and he never

found rest until he also could say: "They are all mine, for I am Christ's."

It is the truly regenerated heart that casts about for such influence; influence that counts. It counts because God has his way within it. Such a life cannot help but make an impression upon the unsaved. The regenerate heart has a blessing, not only upon the one influenced, but also upon the one who gives. What peace and joy comes to him of a regenerated heart.

Let us remember that a regenerate heart is a heart that is made over. In fact it is a heart that is made entirely new. It is a heart in which lives and moves the Savior of all mankind. It is a heart from which this same Savior moves out and works all his plans and accomplishes his desires. It is a heart that

no longer beats with worldly ambition and pride, but one where dwells humility and love and peace. A truly regenerate heart is one that is purged from all selfish purpose, and plans only the common good of his fellowman. A truly regenerate heart wants nothing that his brother should not have; asks nothing for himself that might cause his brother to stumble; holds no thought that would keep his brother

from enjoying the highest and noblest in life. A regenerate heart never fails to own his Lord regardless of his surroundings; never fears the consequences of such a testimony. A regenerate heart joys always in the finding of a soul in stress that he may offer words of comfort and love.

Without a regenerate heart one can never hope to see God, for regeneration means new birth.

A Penitent Heart

AT THE BEGINNING of a new year we take an inventory of our possessions. We look for the weak points in our activity or business and try to make plans for a more successful life.

God desires that we do just that with our spiritual lives. We have done our best the past year to serve Him but if it was OUR best then we need to experience a change of heart and let HIM so completely fill our heart that we may do HIS best during the coming year.

The story is told of a voice teacher who one day invited a friend to his studio to hear a woman sing. When she had finished, the great teacher told her to go and not return. The friend marveled, and said "I think your decision is a wrong one. I have not heard such a voice as that, it seems to me, in all my life." And the great Master said, "I have not heard a voice so good as that in many years." "Yet you sent her away?" "Yes, I do not want to see her again. She has a marvelous voice, but I cannot do anything with it." "Could nothing be done?" "Yes," said the teacher, "if someone took that woman and

broke her heart she would have all Europe at her feet when she sang. But she lacks that strange something—call it pathos, call it tenderness, call it what you may—that moves the heart and takes captive the will. She cannot get it except through sorrow that will fill her with sympathy and tenderness."

As Christians many of us need just that same crushing experience in our own lives to make us vessels fit for the Master's use.

Let us pray earnestly that God may give us a penitent heart that we may be in constant fellowship with Him.

The Bible lives! Its truths are flames so bright
Their radiance can never once grow dim;
Their deathless splendor are the smiles of Him
Whose glowing face gives heaven wondrous light.
They quick dispel the gloom of sin's black night,
Revealing beauty that no brush can limn,
And melodies without an interim,
That tell of grace that ends man's woeful plight.

The blackest pall that sorrow's night can hang
Fades quickly when its hidden glories shine
Into the crimson soul, forlorn by sin.
The breaking heart can never know a pang
Too great for soothing at its cleansing shrine
Where penitents find heavenly joys begin.

A Praying and Believing Heart

Joyce K. Saylor

PRAYER is the greatest privilege. Nothing tells us more plainly that "God is Love" than his invitation to pray to Him. It is by the gift of the praying and believing heart that all our needs are supplied through the joy of companionship with Him. We then place our hand in His, and allow Him to lead us forward. Then we can confidently believe that "All things work together for good to them that love Him." Love for Him places us in such an attitude that God can give us what He knows will prove best for us, even though we may not be able to understand, yet believe.

If we have truly received the great gift of a praying and believing heart, our prayers will take on a joyous note—one of praise to God for His goodness and mercy, one of true thanksgiving, rather than so much asking for things from God in a selfish way.

God gave Solomon riches, wealth and honor, as well as wisdom, because he had no selfish request in his heart, but asked only for wisdom to judge his people. So may we be blest if our requests are unselfish.

God truly is the Great Giver. We know that there must be a mutual feeling of love in order that the

love of one may bless another, and as we love, we give. If we begin to love as He loves, then we will begin to give as He gives. It is only when we are ready to give that we will receive true satisfaction

in prayer. Then may we be sure that we have received this marvelous gift, a praying and believing heart.

Winona Lake, Indiana.

A Pure and Holy Heart

Mrs. R. F. Porte

"A NEW HEART also will I give you." So God spoke to Israel through his prophet Ezekiel, and so He speaks today to all who will listen to His voice. How then will He give us this pure and holy heart? Man is unable to purify himself alone; the Scriptures have declared it, history has proven it, and experience verifies it, but God has prepared a way. The blood of Jesus Christ cleanses and purifies from sin all who come in faith believing. How then after we have this pure and holy heart, can we hope to keep it so? In Matt. 12:44, 45 Jesus speaks of the heart swept and garnished and the evil spirit driven out, but the heart remained empty and the evil spirit returned bringing others with him. In a heart filled with love and joy and peace there is no room for that which is evil.

One who looks for the good and beautiful is much more wholesome than one who sees only that which is dark and sordid. Phil. 4:8. How wonderful it is

to talk with those of pure minds, and hearts, who have walked with Jesus and have learned of Him. The writer of Proverbs 15:26 says "The thoughts of the wicked are an abomination unto the Lord, but the pure are pleasant words." Jesus said, "Out of the abundance of the heart, his mouth speaketh." If our words then betray us, how carefully should we guard our lips, and how earnestly should we seek to see and hear only that which is pure and good and beautiful. In Titus 1:15 we read "Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled."

It is a great joy to receive a new heart, to keep it pure and holy in the service of the Lord, but the greatest joy of all comes from the wonderful promise of reward, "Blessed are the pure in heart for they shall see God."

South Bend, Indiana.

The Philanthropic Heart

Mrs. C. D. Whitmer

Ezekiel 36:26—"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh and I will give you an heart of flesh."

At the time when the prophecy of Ezekiel was written the land of Israel was in the possession of the Edomites. In the first place, it was an outrage on the majesty of Jehovah which filled the cup of Edom's iniquity to the brim. In the second place, it was an obstacle to the restoration of Israel which had to be removed by the direct intervention of the Almighty Himself.

The land indeed is still the pivot on which the prophet's thoughts turn; he recalls God's past judgments on His people, and finally returns to it in summing up the world-wide effects of His Gracious dealings with them in the immediate future.

The prophet recognizes an absolute ground of

confidence in Israel's restoration. Jehovah cannot endure that His Name should thus be held up to derision before the eyes of mankind. To allow this would be to frustrate the end of His government of the world, which is to manifest His Godhead in such a way that all men shall be brought to acknowledge it. There must be some way by which His Name can be sanctified before the world, some means of reconciling Himself, and this reconciliation can only be effected through the redemption of Israel.

At this point, Ezekiel passes to speak of the spiritual process of regeneration by which Israel is to be transformed into a true people of God. The new life of the people will reveal the character of the God whom they serve, and the change in character will explain the calamities that had befallen them in the past. The world will thus see that the House of Israel went into captivity for their own iniquity

and will understand the holiness which the true God requires in His worshippers.

God's heart is a Philanthropic Heart; a heart that is benevolent or loving to all mankind. God so loved the world that He gave His only Begotten Son, that whosoever believeth in Him might not perish but have everlasting life."

God promised to give Israel a new heart, a clean heart, a changed heart, a heart that would reflect His own philanthropic or loving heart to the whole world.

God gives us a clean or a new heart also. Jesus says, "Ye must be born again." And by being born again, we receive from our Lord that clean, pure,

loving, benevolent heart, that our lives might reflect His own goodness to those with whom we associate.

Jesus loved us so much, that He gave His own life that we might through Him be saved. What kind of a heart have we toward our Lord and His Cause? Do we all have that kind, loving, benevolent, philanthropic heart that He had, and He wishes all of His children to have?

The Psalmist said, "Create in me a clean heart, O God." How can we have a clean heart and not have a heart that is benevolent? One that yearns for our fellowmen? Let us not forget that, God is not duty bound to save us, but it is because of His benevolent heart toward us, that He does this.

South Bend, Indiana.

An Obedient Heart

Mrs. Floyd Shiery

"Love is the fountain whence all true obedience flows:

The Christian serves the God he loves, and loves the God he knows."

"A new commandment I give unto you, that ye love one another." All of the commandments were bound up in that one great bundle of love and obedience, that we love not ourselves, but love others, as Jesus our Lord has loved us. To truly love God and to serve Him in humble obedience requires a regenerated heart. Jesus' first word to Nicodemus was, "Ye must be born again." What was true of him is true of all men. The heart must first be linked to God, "for out of the abundance of the heart, the mouth speaketh."

An obedient heart requires the person to be yielded to the Holy Spirit. God has put His Spirit within us that He may lead us in lives that are in accord with His will. The will of God for the believer is "that he may grow down into the Word, up into Christ, and out into usefulness and spiritual influence." "Yield yourselves unto God." Rom. 6:13.

An obedient heart brings glory to God our heavenly Father. Just as a branch that abides in the vine produces fruit so the yielded believer produces fruit of a goodly sort in the glory of our eternal Father. "Herein is My Father glorified that ye bear much fruit." John 15:8.

An obedient heart will trust in the Lord and have a greater willingness to wait on the movements of God. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." Prov. 3:5, 6. Abram "went out, not know-

ing whither he went" (Heb. 11:8). He took "one step" and did not "ask to see the distant scene." Let us do God's will here and now, quietly leaving the results to Him. God can do things of unimaginable glory to the soul that will trust Him and let Him work in it.

An obedient heart knows the reward of rich spiritual blessing and prosperity. Countless blessings are daily missed by Christians because the Lord's children are out of the Lord's place for them. His joy and yours are bound up with your obedience. Unfailing obedience always produces unfailing joy and peace, for "blessed are they that keep my ways" (Prov. 8:32b). "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things may abound in every good work." II Cor. 9:8. Such a life of surrender and obedience has a wonderful prospect before it, "an abundant entrance into His eternal kingdom."

So, as the New Year approaches let us each ask ourselves: are we living our daily life in the will of God? Are we building for time or for eternity? Every deed of love, each kind word of comfort or cheer, our loving ministry, every mite of silver or gold, every prayer, will meet you at the throne of reward. "If any man serve Me, him will my Father honour." John 12:26b.

Homerville, Ohio.

It harms us to think evil; it harms us even more to say what we think. It is for this reason that silence is so often golden. But it is also on the same general principle that it is worth-while to speak a pleasant word—if we can do no more.

—*Christian Work.*

A Happy Heart

Mary A. Merrick

"A MERRY HEART maketh a cheerful countenance; but by sorrow of the heart the spirit is broken." Prov. 15:13.

We know the heart to be the center of life. In the case of our physical body, if the heart action is impaired or it fails to perform its natural function, the health of an individual is affected and life itself endangered. Likewise, a happy heart is essential to a healthy spiritual life.

A happy heart is responsive. It shares freely its joy with hearts in need of companionship, encouragement and cheer. And, in so sharing with others, it has no lack, but rather finds its own happiness doubled.

"For as a man thinketh in his heart, so is he." A happy heart builds a beautiful character and a lovely disposition. The countenance publishes more exactly than any words one can utter the state of the heart. It is impossible to think despondently and record courage and cheer to our fellowmen; or to hide ugly, sinful hearts beneath an open countenance of frank innocence.

The influence of a happy heart knows no limitations. One bright smile by the wayside may live for hours in the heart of its recipient, and be passed on by him to countless others. Gentle words may quell strife and disagreement. Indeed "a merry heart doeth good like a medicine."

Above all things else, a happy heart is a witness to the constant, unfailing source of its joy—Christ Jesus. True happiness is found only through Him as we permit Him to enter and control our hearts. Someone has commented that the eyes are windows to the soul. As folks look into your eyes can they see Jesus in possession of your soul — does your countenance reflect the joy of his presence in your heart?

At the beginning of this new year—yea, at the beginning of every new week and each new day—may our prayer be "Renew a right spirit within me."

Washington, D. C.

"Peace and music, joy and giving: these are the glorious motifs of the Christmas festival."

There are strange ways of serving God;
You sweep a room or turn a sod,
And suddenly, to your surprise,
You hear the whir of seraphim,
And find you're under God's own eyes
And building palaces for Him.

—HERMAN HAGEDORN

SIGNAL LIGHTS DEPARTMENT

Program for January, 1936

Mrs. H. L. Briscoe

OPENING SONG: "Jesus Calls Us O'er the Tumult"
BIBLE READING: Psalm 63.

PRAYER: For the children everywhere.

The Old Year has passed away, a New Year is beginning:—New Year suggests new beginnings, new thoughts, new resolutions. Every boy and girl will be anxious to work for the Lord this year, I wonder how they can best please Jesus. Let each child think of something they could do to please the blessed Saviour.

Shall we continue with our D. W. B's? (Doing Without Boxes). Do you like to deny yourselves to help teach the little black boys and girls to read and write and to learn about Jesus? In this way you can be little missionaries right here at home. There is joy indeed in praying and helping others.

Down in South America are many more children some of them do not know the Saviour but others do. These children are not black like those of Africa they are children very much like yourselves, you would love them dearly. Some of these children belong to our National workers, are your little brothers and sisters. Their fathers and mothers love Jesus and have given up all to go as missionaries, teaching Jesus among their own people in Argentina. The dear little children cannot have the many things that you are blessed with. To provide the many needs for large families creates a hardship for our National workers. As we pray and bring our gifts and offerings this year, can we not include the dear little brothers and sisters?

Let us have these two special objects for gifts and offerings: (1) The native school work of Africa. (2) The needs of the National worker's children of South America.

SONG: "Give of Your Best to the Master."

This year our programs will be very interesting as some of our missionaries of both Africa and South America are writing letters to the Signal Lights. The first letter follows here and is from a missionary that I am sure you love very dearly, Miss Estelle Myers.

DEAR CHILDREN:

We come in contact with the little black boys and girls most every day in the class room that bring

eat joy to their hearts as they learn to read. They belong to the pocket testament league, but since they wear only loin cloths and have no pockets they carry their gospels of St. John in a little sack over their shoulder, similar to the children in America, carry their school bags.

The children who have leprosy are separated from the others so as not to spread this dreadful disease. They meet together in their little school building of mud and grass.

Every Wednesday our meeting with them is not pleasant as other days for it is the day they must submit to the painful hypodermic needle which administers the leper medicine to them.

After the morning preaching services at the church is over they are all gathered together by fires, the hospital boy of whom I wrote when he was a little boy about 10 years old and then named Marco (some day I shall write a sequel to that story).

The little girls and boys reluctantly walk into the treatment room, very much like you boys and girls walk into the dentist office. On cool mornings they sit around a charcoal fire during our little prayer service when we appeal to the Great Physician to heal them.

The needles have all been sterilized before hand and all is in readiness. Moses applies the iodine to the designated place where the needle is to be inserted. To avoid abscesses a different place on the body is chosen every time. As I pick up the first needle the children begin to sing—Oh! how I love Jesus, and continue singing it until the last child is treated—often through tears. Little Richard is treated last then leads the singing. They come to me as I call their name. They encourage each other by singing to one another while receiving the treatment for it is very painful, especially as the dosage is increased. A little girl named Koli never fails to say "Mademoiselle, me ba Koli. (I am Koli) reminding me to use a small needle as she is one of the

smallest receiving treatment, as I once said since Koli is a little girl I will use a smaller needle.

When all is over we examine the spots. A leper spot on a black child is a bright bronze and the skin is raised. As the leprosy is being cured the spot begins to darken from the center, and finally becomes black like the other skin. How happy the children are to see the spots blacken like the rest of their body.

I wonder whether you children know that it is the bed bug that bites a leper and carries the disease to another. So we tell the natives to scald their sleeping mats with boiling water, to kill the bad bed bugs. The natives do not fear leprosy and eat and sleep with the lepers, because they seldom see people die of the disease. People linger a long time even after losing their hands and their feet.

Do not forget to thank God that you are saved from this dreadful disease, and pray for the little children here that they might be healed.

In His Name we always work for the Lord.

ESTELLA MYERS

SONG: "All Hail the Power of Jesus Name."

ELECTION OF OFFICERS. (unless another month is preferred).

ROLL CALL

OFFERING

SECRETARY'S REPORT

ANNOUNCEMENTS

We hope you will work hard for new members. The boys and girls will want to have a part in the Signal Lights' Programs. Now very soon, Miss Mary Emmert will take us on a voyage to Africa. I am sure you will not want to miss any part of this journey, so be present at every Signal Lights' meeting and bring other girls and boys with you.

BENEDICTION: "Dear Saviour, help us to be Signal Lights shining for Thee in the dark places of the world."

Claypool, Indiana.

Mid-West District Conference

The Mid-West District Conference was held Oct. 1, 2, and 3, 1935 at Carleton, Nebraska. The first session of the M. S. was held Oct. 2 at 3:00 o'clock with Mrs. Charles Rachow in charge as our district president. Mrs. G. Wood was unable to be with us. Mrs. Rachow presented the new program of Progress. A motion was made and carried that the society pay \$3.00 toward Mrs. L. Wood's expense at National Conference. We sang "Grace that is Greater than Sin." Prayer was offered by Mrs. a Miller. Miss Alta Rachow played

a piano solo. A letter was read from Miss Helen Garber. After this Mrs. Gideon sang a solo and Mrs. Jay Beavers gave a reading.

The reports of the secretary-treasurer were read and accepted. The following people were appointed on the nominating committee; Mrs. T. N. Garner, Mrs. Seibert, and Mrs. Elias Lichty. The meeting was dismissed with the W. M. S. benediction.

THURSDAY AFTERNOON

A short session for business was held at 4:00 o'clock with Mrs. Charles Rachow presiding. Devotions were led by

Miss Mary Moore. Sentence prayers were offered.

The nominating committee submitted the names for the election of officers with the following results: Pres., Mrs. L. G. Wood, Fort Scott, Kansas; Vice Pres., Mrs. Geo. E. Cone, Portis, Kansas; Secretary-Treasurer, Miss Ella Noyes, Falls City, Neb. All were re-elections.

A letter was read by Mary Moore from the District Patroness of the S. M. M.

The session was dismissed with the W. M. S. benediction.

The minutes of these sessions were taken by Miss Doris Smith.

Mid-West District Secretary-Treasurer,
MISS ELLA NOYES.

ADMINISTRATION NEWS

CHANGE OF ADDRESS

Please note that the address of our Financial Secretary, Mrs. N. G. Kimmel, has been changed from Gratis, Ohio, to Rt. 2, West Alexandria, Ohio. Send your communications to her new address.

Dear Sisters of the W. M. S.:—Again I bring you New Year Greetings! The beginning of another year has come; the beginning of new endeavors, new opportunities for serving God, new resolutions are made. Will we dare to start the new year without beginning it with God?

God in our hearts;—A whole hearted, unconditional surrender of heart and life to Jesus Christ.

God in Prayer;—Daily communion with Him and intercession for the needs of others.

God in the home;—That it may become increasingly Christian.

God in service;—That we may follow humbly whatever plan God has for our lives. There are many paths of service, may we willingly submit to His guidance.

One path of service may be mentioned here, that of enlisting the children for future Christian service. The grown-ups, who are so actively engaged in caring for the Lord's work today, will be unable to bear the responsibilities of tomorrow. The laden hand must drop the work on this side by and by, and those who are now children must take it up. If they have not training how shall they serve the Cause or without interest, how love it? How can workers or warriors go home at evening, without having prepared the way for others to "follow in their train?" Interest in missions must not only have an early beginning but continuous care. Impression comes first, the training follows. It is a great privilege to teach missions to boys and girls, to those who may become influenced to become great servants of God, to those from whom new recruits must come and among whom God may find another Livingstone or another Gribble. We do not know the results of the seed which is planted in childhood.

Can we not begin the New Year by organizing a Children's Missionary Society in every church in the Brotherhood? It need not be the Signal Lights; some other organization may be better. Whatever the need may be, we urge that the children may be given missionary training, that the impressions may be made early in life. Little feet must learn the way and walk in paths of service sweet.

Lay gentle hands on little children early,

To mold and guide;
Their sympathies are quick, their
hearts responsive,
Their influence wide.
For when their little feet to paths of
service
Are early turned,
Through life's long day they practice
and remember
Love's lesson learned.

MRS. H. L. BRISCOE.

W. M. S. FAMILY CIRCLE

WHITTIER, CALIF.

Our W. M. S. was a banner society last year.

Every other month we meet at the church, usually for an all day meeting, working in the forenoon and having our devotion in the afternoon. We spend a half hour in prayer before each of our meetings.

The work committee brought in the following report: Garments given to the needy 635; Shoes 44 pairs; Comforters and other articles 118.

Our prayer band secretary gives out a different name of a missionary each month and we pray definitely at our meeting for this person also remembering them each day of the month. We feel this is a most helpful feature of our society.

The following officers were elected for the new year: Pres., Mrs. Sydney Hatch; Vice Pres., Mrs. Mildred Epperly; Sec., Mrs. Pearl Irwin; Treas., Mrs. Helen Brokaw. They are taking up their work with a determination to make it a success.

We had a Mother and Daughter banquet at which time the Mystery Daughters were revealed to their Mothers.

MISS ALICE GARBER, Cor. Sec'y.

PERU, INDIANA

The Jr. W. M. S. of Peru extended an invitation to the Senior W. M. S. to attend their regular November meeting. The social rooms of the church were artistically arranged to give a beautiful home setting. As the women gathered they were made to feel very much at home by the young matrons.

Mrs. Ben Rufe presented each with

a cleverly made program which was suggestive of the Thanksgiving season and in her pleasing way presided over the following program. Song by the group; Prayer by Mrs. Lona Williams; Scripture lesson by Mrs. Alma Karnehm; Mrs. Annas Webb gave an appropriate reading on "Paying our W. M. S. dues" and then both rolls were called to which thirty-six members responded; a piano duet was given by Miss Marie Moore and Mrs. Margaret Norris; the prayer circle was presided over by Miss Marie Moore, the Junior Prayer Band secretary; Mrs. Esther Mohler sang "Go, Give and Pray!" A play entitled "Tithes and Offerings" was presented by the Mesdames Faye Baker, Regina Morris, Marjorie Ellen Smith, Lona Williams, Miss Alice Baker and Rev. F. C. Vanator. All joined in singing "The Beautiful Garden of Prayer" and prayed the W. M. S. benediction.

After a well planned social hour the group was taken to the church dining-room where beautifully appointed tables were spread. Brown and orange was the color scheme used in keeping with the season. A dainty luncheon was served. Mrs. Vanator conducted a Know-Your-Neighbor effort which brought all to a closer fellowship with each other.

At a late hour the ladies reluctantly departed for their homes, pronouncing the entire evening a worth-while effort.

ASHLAND W. M. S. DOINGS

The W. M. S. of the Ashland Brethren church is going forward splendidly under the new but faithful leadership of Miss La Verda Fuller, President and Mrs. Ann Stuckey, Vice President. A number of meetings have been held and some variations have been made from the ordinary, due to the fact that we are at this center of things in the Brotherhood.

One of these was the farewell meeting for the Morrills. At this meeting, Mrs. Morrill was the speaker and the regular Sunday evening service was given to it. Needless to say that it was interesting and instructive. Mrs. Morrill is in Africa as the representative of the Ashland Church.

Our Mother-Daughter Banquet was held at the church in May. At this meeting a covered dish supper was

PROGRAM OF PROGRESS

The public service which is planned for January in our Program of Progress is an opportune time to give our whole W. M. S. program an advance step. At this time the church is given an opportunity to hear what the women are doing and plan to do in the future. Then at this time we are permitted to express our appreciation for our Seminary, in a material way. If your plans

are not laid they should be made at once.

Then the Mission Study Class should be well-planned. This year we are studying the home study book "Toward a Christian America." This study will be far more valuable if much outside reading and preparation is given to it. Your public library will yield much in this field.

served and 46 mothers and daughters partook of the repast; afterwards, an address was given by Mrs. S. M. Whetstone of Goshen. She gave us four challenges to consider and we believe that the meeting was an inspiration to all present.

At another meeting we finished the reading of the Gribble book. Today, the Federation Missionary Societies of our city met to hear Mrs. Hattie Sheldon in one of those interesting talks she gives concerning their work in Africa. It was a Silver Tea given for her benefit and her talk was much appreciated by a large group of the ladies of our city missionary societies. It is to be regretted that every church in the Brotherhood could not have heard of the work, sacrifices and victories of these consecrated people who represent us in places where all of us can not go.

We have our faces forward and expect to finish the year with a full achievement of all our goals and pray that we may meet the approval of our Master in forwarding his work among us.

MRS. CHARLES A. BAME.

PRAISE AND PRAYER

JANUARY

LET US PRAY FOR:

1. More people who depend on prayer.
2. More people surrendered to the leading of the Holy Spirit.
3. Peace among the nations.
4. Elimination of the liquor traffic.
5. New missionaries for our foreign fields.
6. A year of spiritual service to God through our W. M. S.

EDITORIAL ITEMS

In a communication from Mrs. Jobson she tells of their conference which was a blessing to the Missionaries. It was held August 6-16. Our missionaries find these periods of fellowship in prayer and Bible study to be a great blessing to them. They were planning for their annual reunion of native young people which was to have been held in October. We shall look forward to a report of this gathering.

She tells us also of Mr. Jobson's plan to visit every chapel before leaving for America which they hoped would be in November.

Let us pray earnestly for their safe return in time to spend Christmas with their children. Also may we pray for those who are left in charge of the work at Bassai.

TITHING BULLETINS OFFERED AT A SAVING

At least \$5 a week can be saved by any church that customarily uses a four page bulletin each week. The Layman Company, 730 Rush Street, Chicago, offers this saving when using their four page bulletin. Two pages are printed with a Stewardship message, and two pages are left blank for local announcements. The company suggests

that churches conduct a five weeks' or 10 weeks' course of tithe education by using its bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing tracts at 20 cents. Please mention the Woman's Missionary Department, Brethren Evangelist, also give your denomination.

THE LAYMAN COMPANY,
730 Rush St., Chicago.

W. M. S. Useful Information

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General Information

Send to Mrs. N. G. Kimmel, Rt. 2, West Alexandria, Ohio.
1. National Apportionment of \$1.50 per member, payable 75 cent in January and 75 cents in July.
2. Offerings for the Seminary.
3. Thank offerings which are not taken to National Conference.

Send to Mrs. F. C. Vanator, 12 South Clay St., Peru, Indiana.

1. All material for publication in the W. M. S. Department of the church paper.

Send to Mrs. Ira D. Slotter, 44 West Third Street, Ashland, Ohio

1. All Outlook (W. M. S. Magazine) subscriptions. Note: Each Society MUST REVISE their subscription list and send in complete revision once each year.

Send to Mrs. D. A. C. Teeter, Rt. 5, care Donald V. Holloway, Rochester, Indiana.

1. All orders for books and literature.

Send to your W. M. S. District Secretary

1. Your District Dues.
2. Your District Missionary Support of \$1.00 per member.



THE SISTERHOOD

of MARY



Do God's Will

and MARTHA

Four Hundred Years Ago

WHAT WOULD YOU DO if the only Bible you could get to read were written in another language? Suppose you had to learn Greek, or Latin, or German to read the Scriptures, or else depend entirely upon what the leaders of the church said to know what they say. It was nearly 1,500 years after the time of Christ before the Bible was translated into English.

This year we have commemorated the four hundredth anniversary of the translation of the entire Bible into English. Parts of the Scriptures had been put into English earlier by Wycliff and Tyndale, but the first *printed* copy of the *entire Holy Bible* came out in October 4, 1535 as the result of the labor of Miles Coverdale. Because it was not certain that it would be permitted by authorities, the name of the publisher and the place of printing were not made known. A short time before, Tyndale had put out the New Testament in English but without the good graces of the king. With his dying lips, he said this prayer that "God would open the king of England's eyes." That century, more than any since, is marked by efforts in making the Bible available to the English people in their own tongue.

The span of Coverdale's life was about 1485-1568. He entered the convent of Austin friars at Cam-

bridge. He was moved by the reformation spirit and began to preach against the confessional and veneration of images. He gave much labor in his translating from the German and French, and even though there are changes in our present Authorized and Revised versions, many of the "cherished phrases of beautiful and tender passages of the Scriptures" are the words first given by Coverdale. Concerning the work of translating, he writes:

But, to say the truth before God, it was neither my labor nor desire to have this work put in my hand, nevertheless it grieved me that other nations should be more plenteously provided for with the Scripture in their mother tongue, than we; therefore, when I was instantly required, though I could not do so well as I would, I thought it yet my duty to do my best, and that with a good will.

Coverdale called the Bible, "God's word, the mother of faith." On one of the front pages were found these verses:

"Let the worde of Christ dwell in you plenteously in all wysdome, etc." (Col. 3)

"Pray for us, that the worde of God maye have free passage, and be glorified." (II Thess. 3).

"Let not the boke of this lawe departe out of thy mouth, but exerceyse theyself therein day and night." (Joshua 2)

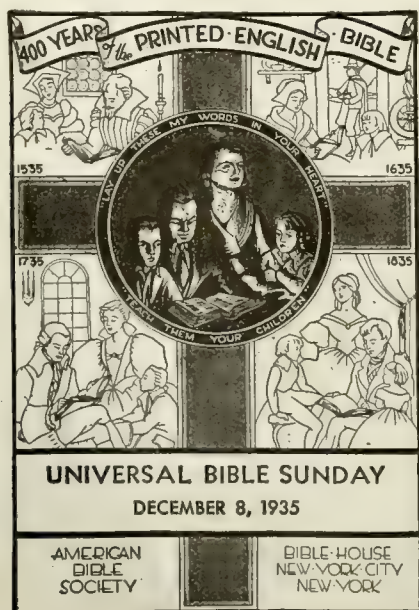
Coverdale's Bible was just a link in that chain which gave us our King James or Authorized version (1611). Thus the Bible was made available to the common people. The Bible brought us to America and gave us richness of heritage.

AND NOW

In each Christian life the Bible is being translated daily and read by those who never read its printed page. How much of the Bible am I translating?

How much of the Word of God am I permitting others to read in me? Am I translating it in a language which all can understand and in a way which makes them love its truth and want to be a translation too? Am I representing its language truthfully or is what others read in me full of blunders and mistakes.

As a Christian I am to be a living word of God.



*"For there is
born to you
this day in
the city of
David, a
Saviour,
who is
Christ
the Lord.*

*"And we beheld
His glory."*



THE HOLY NIGHT—CORREGGIO

*And this is
the sign unto
you: Ye shall
find a babe
wrapped in
swaddling
clothes,
and lying in
a manger."*

*"I am
the light
of the world"*

That event which caused angelic hosts to sing to shepherds on Judean hills has been the subject of many great works of art. This picture, one of the ten greatest works of art, was finished by Correggio in 1530 and now hangs in the Zwinger Gallery in Dresden.

As we look carefully at this picture, we see details which we do not find in our story. There are plants nearby. A column does not suggest a stable, and the babe is not lying in a manger, but in a basket. Angels were on the hillside, but not here at this scene. But if we take these details into the picture as a whole, we feel a throbbing life and overflowing joy expressed in this "gleeful symphony of light and shade." The ecstasy of the angels, the wonder and hap-

piness on the faces of the shepherd family bid us to be glad for the unspeakable gift of God on this holy night. Let "heav'n and nature sing!"

By the glory of the irresistible light which seems to come from the holy child, our eyes are drawn to the center of the picture. There the babe lies tenderly cradled in the mother's arms. Mary's face is bright with the heavenly light and tells us of heavenly joy in what God has done. There is holy love and adoration.

Silent night! Holy night!

All is dark, save the light

Yonder, where they sweet vigils keep
O'er the Babe who in silent sleep

Rests in heavenly peace.

A History of the Brethren Church

Expansion and Reorganization

UP TO THE REVOLUTIONARY PERIOD, the German Baptist Brethren had established a strong foundation in North America. The expansion and pioneering in the country following that period to 1850 caused dispersion and growth in the church. The period has been called the "Period of the Wilderness." During this time there was migration of the Brethren southward to Maryland, the valley of Virginia, the Carolinas, Tennessee, and Kentucky. There was a westward movement also over the Allegheny mountains to the Ohio valley, and even to Illinois, Iowa, and Missouri before 1800. These western groups gradually gained importance, so that by 1822

the first annual meeting was held west of the Atlantic slope.

However, with this migration in the church, there came a change which opened difficulties for future growth. The church became largely frontier and pioneer. The Brethren did not establish strong churches in the cities. Being thus scattered, they had little contact, having not even a magazine or periodical to unify their thought. They had no established educational institution to train their ministry. New members added did not have the background of the church heritage. Yet through all these situations, the church triumphed and grew strong.



Founder's Hall, Ashland College

With the pressing in of various influences of the growth of cities, tendencies arose which mark the next span up to the modern time a period of liberalization. In order to appreciate the problem faced, it is necessary to turn back to developments of the preceding years. The frontier Brethren were often without opportunities for training and consequently learned to carry on without the early interest and stress on education. In their intense desire to lead a transformed life, they became quite strict about conforming to the ways of the world. From the minutes of the annual meeting come the following question and answer:

"Is it considered advisable for a member to have his son educated in a college?" "It is considered not advisable inasmuch as experience has taught that such very seldom will come back afterward to the humble ways of the Lord."

This period of liberalization really began with the founding of the *Gospel Visitor* in 1851. The editor of this magazine was Elder Henry Kurtz who was educated in Germany and favored higher education. This was the first publication since the Saur press had been taken in Revolutionary days. During these later years, the principle of non-conformity was held less strictly by some, and rugs were to be found on the floors, pianos in the homes, gold watches were carried by men, and the style of dress worn by women was gradually changed. This situation was too much to stand for some Brethren, so they withdrew forming what is known as the "Old Order Group." Although all of those remaining together did not agree, they tried to hold to unified work. Adjustments were made on points of disagreement. Additional problems which were at the center of attention were whether the minister should be paid, the educational problem, the wearing of the prayer covering, and others.

In 1865 a new progressive impetus was introduced

in the printing of a weekly paper, *Christian Family Companion* by H. R. Holsinger. Holsinger belonged to the more aggressive group, so naturally aroused a great deal of suspicion through his paper. He wrote his convictions without fear. Under the burden of hostility toward him, he sold his magazine in 1873 to Elder Quinter. He later helped start another publication known as the *Progressive Christian*.

The plan of church government was that the church be controlled by the annual meeting. The whole situation in the church was brought to a focus at the annual meeting of 1881 in Ashland, Ohio. Upon the succession of various events, some Brethren in sympathy with the progressive stand of Holsinger organized the first general progressive convention which was held at Ashland, Ohio on June 29, 30, 1882. This step they took reluctantly. However, as a group, they accepted as their motto "The Bible, the whole Bible and nothing but the Bible" in reaction against the rising control of the annual meeting and external standards as authority and criteria. Still they did not officially organize but waited until after the next annual meeting of the other group giving a chance for reconciliation. When this was seen impossible, a convention was held at Dayton, Ohio in June, 1883 where several groups came together and formed a recognized institution, the Brethren Church. The publishing house at Ashland, Ohio, was used, and effort was made to put Ashland College on a solid financial basis.

Through sacrifice and struggle, the Brethren Church has come to face the task of today. With the other Christian churches of our land, we must be consecrated pioneers to face the frontiers of spiritual need. Christ must still build His church in America as well as the foreign lands. There is a task for everyone who claims His name. Will you build together with Him today?

Senior Devotional Program for January: "Home Missions Takes Stock of the Present"

Toward a Christian America, Chapter 4

HYMN: The Church's One Foundation

The Church's one foundation
Is Jesus Christ our Lord;
She is His new creation
By water and the word,
From heaven He came and sought her
To be His holy bride;
With His own blood He bought her,
And for her life He died.

Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, one faith, one birth;
One holy name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued.

'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace forevermore;
Till with the vision glorious
Her longing eyes are blest,
And the great church victorious
Shall be the church at rest.

TOPIC: The History of the Brethren Church (told briefly)

SCRIPTURE LESSON: Matthew 9:35-10:1; 11:28-30.

POEM OF MEDITATION

The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky
No higher than the soul is high.

The heart can push the sea and land
Farther apart on either hand,
The soul can split the sky in two,
And let the face of God shine through.
But East and West will pinch the heart
That cannot keep them pushed apart,
And he whose soul is flat, the sky
Will cave in on him by and by.

EDNA ST. VINCENT MILLAY

HYMN: O, Master Let Me Talk With Thee.

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the Homeward way.

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that send a shining ray
Far down the future's broad'ning way;
In peace that only Thou canst give,—
With Thee, O Master, let me live.

PRAYER: Give thanks to God for the church of Jesus Christ and the faithful servants who have given us the gospel message; Thank Him for the new year of life which He gives; pray that each of us may have the vision of Christ which will make us steadfast in our service for Him; pray that He may lead us into His place of service; remember those who work in lonely and discouraging places and the churches trying to carry on in struggling centers; pray that the leaders of our home mission work may have a clear vision of that which our church may do to meet the needs of today.

Home Missions Takes Stock of the Present, chap. IV.

Topic I pages 58-67

Topic II pages 67-76

Topic III pages 76-83

Topic IV pages 83-91

(These are very valuable topics and should be studied and given thoughtfully).

HYMN: Where Cross the Crowded Ways.

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of man!

In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of Thy tears.

The cup of water given for Thee
Still holds the freshness of Thy grace;
Yet long these multitudes to see
The sweet compassion of Thy face.

O Master from the mountain side,
Make haste to heal those hearts of pain;
Among these restless throngs abide,
O tread the city's streets again;

Till sons of men shall learn Thy love,
And follow where Thy feet have trod;
Till glorious from Thy heaven above,
Shall come the city of our God.

A SUGGESTION FOR A POSTER OR SUMMARY CHART
Across the top of the page print the words "Tak-

ing Stock of the Present;" at the bottom print the words "Home Missions." Between these two bands of lettering make an outline map of North America. In the center of the United States draw a small circle; within the circle place a red cross labeled "Home Missions—1935." Around the first circle draw a larger circle and label "functions." Between the space of the two circles print the four functions of home missions: pioneering, adjusting, sustaining, and interpreting. Around the second circle draw a larger circle and label "work." Within the space made by the second and third circles print the work of the home missions: expenditures for one year—\$27,500,000; 22,052 workers; 18,128 mission churches; 440 schools; 533 community work centers; 95 medical centers; 9,923 mission Sunday schools; 534 local programs. Label the remainder of the space "differences in the field." In this space print the five differences in the field: racial, occupational, religious, environmental, and social and economic. Color the operating field of the home missions. (Page 73 of text). Such a summary chart may be made on a small scale for notebook work. The same idea may be used for covers for program booklets for the meeting. For such a use, details may be omitted; and as the study proceeds, each girl may supply the details on her own chart.

FLORENCE PETERSEN

DISCUSSION: What do you think is the most important or fundamental task of the church in America? What is your church doing to help fulfill that task? In the work of home missions, what place should the activities hold which our text suggests on pages 69, 70, 71, 72? Are there any which you would count out? Why?

From this study, what are some opportunities for full-time Christian service which girls may enter?

ASSIGNMENT: For a report next month, let some one talk with the pastor or church secretary and find out the membership in your church, percentage in attendance, the Sunday school attendance, methods used by the church to win new disciples for Christ.

Another interesting report may be brought by another girl on various kinds of home mission projects of your community or city; or if there are none, perhaps there is a need for some particular kind.

Refer those who may be interested in reading further on some problems of this study to the list of suggestions below.

BUSINESS: Order payment of dues to financial secretary (be sure you send in for every member whom you reported); your stewardship reading Bible reading; remind of thank offering boxes and the offering to come later for the school girl in Kentucky.

SISTERHOOD BENEDICTION: Psalm 145:1, 2.

SUPPLEMENTARY READINGS

Italians—"The Evangelical Movement Among Italians in New York City," Henry D. Jones.

Jews—"Our Jewish Neighbors," John S. Conning, Fleming H. Revell Co., N. Y.

Migrants—"Roving with the Migrants," Adela J. Ballard.

Alaska—"Uncle Sam's Attic," M. L. Davis.

The West Indies—"Between the Americas," Jay S. Stowell.

*Oriental*s—"Orientals in American Life," Albert W. Palmer.

Spanish speaking people—"God and the Census," Robert N. MacLean.

Negroes—"The Trend of the Races," George E. Haynes.

Most of these may be secured from the Missionary Education Movement, New York, N. Y., if you cannot get them in your library.

—Taken from list in "How Fares the Church in America," K. D. Miller.

Junior Devotional Topic for January: "Three-Cornered Continent", Chap. 4

HYMN: Spirit of Sisterhood.

REPEAT TOGETHER the Junior covenant—"Grateful for the love that God has shown toward me through Christ, I will try to study the Bible regularly; I will try to be kind and loving to the girls with whom I associate; and I will gladly help the missionaries and those in need in every way I can."

PRAYING TOGETHER—Thank the Heavenly Father for our Sisterhood and all those who help make it helpful to us; give thanks for this new year and pray that we may use all that it brings in a way pleasing to God; pray for every Christian school in South America that the boys and girls may learn to love Jesus truly; remember Miss Nielsen who is home on furlough from South America.

SPECIAL NUMBER OF MUSIC.

BIBLE READING: John 6:5-13.

HYMN: Oh, How I Love Jesus.

There is a name I love to hear,
I love to sing its worth;
It sounds like music in mine ear,
The sweetest name on earth.

CHORUS:

Oh, how I love Jesus,
Oh, how I love Jesus,
Oh, how I love Jesus,
Because He first loved me!

It tells me of a Saviour's love,
Who died to set me free;
It tells me of His precious blood,
The sinner's perfect plea.

It tells me what my Father hath
In store for every day,
And though I tread a darksome path,
Yields sunshine all the way.

STORY IV., "Half the Coffee Cups in the World."

PROJECT—Wouldn't you like to play out this story? Plan it a little bit and then see what a fine story you can make. Perhaps you would like to make an illustrated story of it, each one taking part and drawing a picture. Or, would you like to build a little hut like the workers lived in (p. 53) out of coffee beans.

Have you any "concealed wings?" Why not plan that each girl will try to find something new to do during the month and come the next time to tell the surprise she has—"her concealed wings!"

HYMN: More About Jesus.

More about Jesus would I know,
More of His grace to others show;
More of His saving fulness see,
More of His love who died for me.

CHORUS:

More, more about Jesus,
More, more about Jesus;
More of His saving fulness see,
More of His love who died for me.

More about Jesus let me learn,
More of His holy will discern;
Spirit of God, my teacher be,
Showing the things of Christ to me.

More about Jesus; in His word,
Holding communion with my Lord;
Hearing His voice in every line,
Making each faithful saying mine.

BUSINESS: Payment of dues (be sure you send to our financial secretary for every member whom you reported); your stewardship reading; your pictures for South America (see December "Outlook"); remind about thank offering boxes; your Bible reading.

SISTERHOOD BENEDICTION: Ps. 145:1, 2.

"The Bible finds me as no other book does."

—COLERIDGE.

"This Book is the rock on which the Republic stands."—ANDREW JACKSON.

"All that I have taught of art, everything that I have written, whatever greatness there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that, when I was a child, my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart."—JOHN RUSKIN.

Project of Senior Mission Study

MAKE A MAP of North America. The size of the map depends upon its use. If the map is to be used before the group, it should be about two and one-half feet by three and one-half feet. If the map is to be used in a notebook, care should be taken not to make it too small. Begin with an outline map of the continent. As the home mission study progresses, fill in the map. Make a summary of chapter one, and show as much of it as possible on the map. Show the early missionary beginnings by filling in the colonial states and placing the names of outstanding colonial missionaries in the states in which they worked. Show the mission field during the Great Revival by placing the names of outstanding missionaries during this period in the states in which they worked. Beneath each missionary's name place the date the missionary began his work in the field. Color the original area of the United States. Make the colonial states a shade darker, keeping them as part of the original area, yet offsetting them as a particular part of our study.

For chapter two, continue in the same way. Show how the home missions reached out.

For chapter three, show the expansion of continental United States, placing in the dates that each piece of territory was acquired. Then, at the bottom of the map place figures show-

ing the growth of population in the United States, the growth of population in the cities of the United States, and the total number of immigrants entering the United States in the last one hundred and fifteen years.

For chapter four, show the outlying possessions of the United States, and the territories which are open to American home missions. Place at the bottom of the map the figures representing the area of the home missions field and its total population. Indicate on the map the parts of the country where different races and nationalities are concentrated. Further on in the book (chapter eight), we find other interesting facts which can be placed on the map. Place the names of the mission schools and mission hospitals in their proper locations.

In order to give the map clarity, it would be well to underline all the names of pioneer missionaries in one color, the races and nationalities in another, the mission schools in another, and the mission hospitals in still another color. The map may be made more instructive by facts from other sources. Important mission centers marked on the map would be of great interest. The complete map will show some of the progress made toward a Christian America.

FLORENCE PETERSEN

Report of Mid-West District Conference

The Mid-west district conference was held at Carleton, Nebraska. We had a very fine conference, even though there were such a very few present. There were nine churches represented in the district and only two Sisterhood girls were present. Since the attendance was so small, we held our session with the W. M. S. During the three-day conference we had only the one session.

At three o'clock on Wednesday afternoon, we met with the W. M. S. for our session. The W. M. S. president presided over the meeting. The program was as follows: devotionals, Mrs. Charles Rachow; music by Miss Alta Rachow; greetings by letter read by Miss Hertha Fegesack, from Helen Garber, national general secretary and from Mrs. Nona Wagner, district S. M. M. patroness; vocal solo, Mrs. Bruce Gideon; greetings by letter, read by Mrs. Charles Rachow, from Mrs. L. G. Wood, president of district W. M. S.; reading by Mrs. Jay Beavers; song by the group. The S. M. M. and W. M. S. then held their business sessions. The following Sisterhood officers were re-elected: patroness, Mrs. Nona Wagner, the secretary-treasurer, Helen Ruth Stump.

Some of the societies were not rep-

resented, and our attendance was not as good as it should have been, but we hope to have more with us when we meet for our next conference at Morrill, Kansas.

Yours in the Master's Work,
HERTHA FEGESACK,
President of Carleton Sisterhood

The little hurts of yesterday
Tuck quietly away,
For they will dim your happiness,
If allowed to stay.

JEAN MCMICHAEL

FAILURES

'Tis better to have tried in vain,
Sincerely striving for a goal,
Than to have lived upon the plain
An idle and a timid soul.

'Tis better to have fought and spent
Your courage, missing all applause,
Than to have lived in smug content
And ne'er ventured for a cause,

For he who tries and fails may be
The founder of a better day;
Tho' never his the victory,
From him shall others learn the way.

EDGAR A. GUEST.

ON BENDED KNEE

Remember two new Sisterhoods—a Junior society at Dallas Center, Iowa and a Senior society at Cumberland, Maryland.

Pray for the president of your Sisterhood that she may be guided by the Holy Spirit in leading the work of your society.

Pray that Christian people everywhere may grow in faith and obedience during this new year.

Give thanks for our Bible, for those who have made it possible for us to read it in our own language.

Ask God's rich blessing on those who work at translating the Bible in other languages that many people may read it.

Pray for the young people who have had a part in our missions in South America that they may remain true to the Lord Jesus.

Remember the mission church at Cleveland, Ohio.

Pray for Rev. and Mrs. Taber as they complete their work in France in getting ready for service in Africa.

FROM THE MAIL BAG

SPOKANE, WASHINGTON

Dear Sisterhood Girls:

Although you have not heard from us westerners for some time, we wish to assure you that we are still in existence. We have thoroughly enjoyed reading the letters from other societies and are glad to hear that all are remaining true in the Lord's work.

We meet regularly on the third Tuesday of every month. Our meetings include the business and devotional program with a social time following. Last year our society had an average attendance of seventeen girls at our meetings. We feel that we did progress some, although we were not a banner society. We rolled a large box of bandages, and I think the girls really enjoyed the work, knowing that it was for a great cause. The girls sent baskets of food to needy families on both Thanksgiving and Christmas.

This summer we were overjoyed at having Miss Helen Garber with us. She helped us to understand better the work of Sisterhood and encouraged us much with an inspiring talk. We are all looking forward to the time when Miss Garber will again visit the northwest.

We Sisterhood girls had the pleasure of meeting Miss Louise Kimmel at the district conference of the Northwest

churches in June. Miss Kimmel also told us more about Sisterhood. At that time we organized our district Sisterhood.

Our last meeting was in charge of the newly elected officers: Lillian Grimsrud, president; Mona Brown, vice president; Alma Hesselstine, secretary; and Ruth Staley, treasurer; and Mrs. A. L. Lantz, patroness. Installation of these officers was held Sunday, Sept. 22, with our pastor, Rev. A. L. Lantz, in charge.

Much enthusiasm was shown as the program for the coming year was suggested. Six new names were added to our Sisterhood roll, making a total of twenty-two now active members. Plans for a slumber party are being made at which the new members will be initiated. We are striving to be a banner society this year and request your prayers very much. We will also be earnestly praying for each and every society of Sisterhood that we all may be progressive in the Lord's work.

Yours in His service,
ALMA HESSELTINE, Secretary.

UNIONTOWN, PA.

Dear Sisterhood Girls:

It has been quite a long time since you have heard from our society, but we are active and are doing a great work for our Lord and Savior.

Although our society is not a large one, we feel that each girl is fully consecrated to our Lord and Savior Jesus Christ.

Our membership has been increased due in part to a number of girls coming to us from another class. We have had regular business and devotional meetings the past year with a good attendance at all meetings.

Our girls were very eager and willing to do some Benevolent work. We sent a barrel of old clothing to Krypton, Kentucky. Bandages were made and sent to Philadelphia in early spring.

Just before Easter, during a week of Pre-Easter service, the Sisterhood girls presented to the public a pageant, "The Sign of the Ages," which proved very gratifying to all. Our joint meeting with the W. M. S. was held June 13th, with both societies taking part on the program. Dainty refreshments were served at a late hour. Much interest was manifested in our recent mission study, "Undaunted Hope."

On Tuesday night, October 15, a number of our Sisterhood girls, accompanied by our pastor and his wife, motored to Cumberland, Maryland and helped to organize a Sisterhood in the Brethren Church of that place. A brief program was presented before organizing the society. The program included a short talk by Rev. Clough, a short talk by our president, Pauline Lucas, and national conference echoes by Ruth Ashcraft. A number of our girls responded with testimonies. The officers for the newly organized society are: Edith Wakeman, president; Violet

THE LISTENING EAR

BE YE DOERS OF THE WORD, AND NOT HEARERS,
ONLY, DECEIVING YOUR OWN SELVES.

JAMES 1:22

SENIOR STUDY—LEVITICUS

It is easy to yield to the temptation to skip over the book of Leviticus because it is not narration and does not appear interesting. However, a careful reading of the book will help us to appreciate the work of Christ as "the Lamb of God who taketh away the sin of the world," and as the great high priest of the book of Hebrews. Do not get lost in the details, but cluster them about several central points.

Keep this general outline before you as you read—

Chaps. 1-16—*Get right with God*
by offerings and sacrifices
blood that saves
the Cross of Christ

17-27—*Keep right with God*
by the feasts
food that strengthens
the holy communion

The key verses of the book may be indicated in 9:6 and 23. Consider 11:45 with 26:45. Read these before starting at the beginning.

As you read, let your imagination help you feel what this would mean to a Hebrew youth to see all these things happen, to take part in these feasts, to hear about Jehovah's laws.

Watch for repeated phrases or ideas, such as "sweet savor unto Jehovah," "without blemish," "I am Jehovah," "sanctify" or "holy."

In following the various sacrifices, ask these questions—who? what? how? why?

Notice that chapters 8-10 are narration, telling of the consecration of Aaron and his sons for the priesthood. As Christians, we are all priests of God, so let us take care not to offer "strange fire" in His service.

Note especially the account of the great day of atonement in chapter 16. What was the "scape goat?"

Chapter 23 gives the five great festivals—Passover and Pentecost in the early part of the year that signify redemption and consecration; Trumpets, Atonement, and Tabernacles which suggests praise and devotion.

Notice the promises and conditions of God for blessing in chapter 26.

Notice that there is no exchange for the tithe—chapter 27.

A HOLY GOD DESIRES A HOLY PEOPLE

JUNIOR STUDY—MARK 11 and 12

In these chapters we come to the last week of Jesus' life on earth before He died on the cross. We found that He knew already what would happen when He went to Jerusalem, but He went to do His Father's will. Remember that Jesus had done no wrong. Watch how the religious leaders try to find some reason to blame Him for wrong before the rulers. Notice what courage Jesus has and how strong He is.

Mark 11:7-26 Journeys from Bethany to Jerusalem
11:27—12:44 In that temple at Jerusalem

Where did Jesus go each night? The home in which He probably stayed was that of Mary and Martha and Lazarus.

After you read 11:1-10, close your eyes and imagine you see what happened and hear the shouts of praise. Do the same with 11:15-18.

How many days are told about in chapter 11?

What of all these things that happen here makes you love Jesus most?

Find something which shows that Jesus was a wise man.

Make a list of all the different kinds of people named.

Why did the Jewish leaders feel guilty when Jesus told the story of the vineyard?

Did the men ask the questions of Jesus because they really wanted to know the answers?

What did Jesus learn as He sat watching the people bring their money for the offering at the temple?

Write down a question you would like to have asked Jesus if you had lived near Him.

Tuts, vice president; Laverne Flutterman, recording secretary; Odessa Ulery, treasurer; Mrs. Charles Wakeman, patroness. May God richly bless this newly organized society is our prayer. After election of officers we were then entertained in the home of Rev. and Mrs. C. H. Wakeman. Goals and plans were discussed by the girls.

Our cabinet meeting was held recently at the home of Mrs. W. H. Clough, our patroness. On October 30, our society enjoyed a covered dish supper which was followed by our regular devotional meeting. New goals were discussed, and each girl made a pledge to the building fund of our church to help in the building of an addition to our church in the very near future. On Tuesday evening, Nov. 5, we met at the home of Mrs. Clough and spent the evening rolling bandages. Refreshments were served.

Our present officers include: president, Pauline Lucas; vice president, Ruth Ashcraft; recording secretary, Evelyn Barber; corresponding secretary, Sara Moser; treasurer, Edna Hagar; patroness, Mrs. W. H. Clough, class teacher, George McCann.

We covet your prayers, and pray that God's will may be done in the lives of all Sisterhood girls. We pray that each may grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

RUTH ASHCRAFT, vice pres.

VINCO, PA.

Dear Sisterhood Girls:

Greetings from the Senior Sisterhood of Vinco. We are always glad to hear from other societies and maybe someone will be glad to hear from us. We are again striving to be an honor society.

Our society has prospered by the addition of seven new members this year. We girls enjoyed studying "Undaunted Hope" the second time. We seemed to understand the life of the missionaries better and hope that our new mission book will be just as interesting.

The executive council met at the home of our president, Mrs. Ethel Hagerich, and made plans for the coming year. We are now making plans to entertain some of the other Sisterhoods of this district, also getting ready for our Christmas program to be presented at the church.

Our officers for the year 1935-36 are: patroness, Mrs. Ord Gehman, our new minister's wife; president, Mrs. Ethel Hagerich; vice president, Mrs. Ruth Broad; treasurer, Mrs. Catherine Smith; secretary, Miss Irene Burkey; and corresponding secretary, Mrs. Florence Miller.

To get finances for our Mission Home Fund we made small socks which were given to the girls to be filled.

We ask an interest in your prayers that our society may advance in His cause.

MRS. FLORENCE MILLER, Cor. Sec'y

The Patroness' Forum

(It is the purpose of this column to be of help to any patroness who may have problems. Most of you received a letter from our national patroness regarding your work, and some have responded very nicely. Feel free to let us help you. Send your problem to Mrs. Frank, and she will try to assist you in finding a way out).

Relations of the Woman's Missionary Society and the Sisterhood

As a daughter without a mother, so would the Sisterhood be without the Woman's Missionary Society. During the many years when we were young and inexperienced, our mother society guided our ways, gave us a helping hand, and made it possible for us to do many things which we could never have done alone. Now that we have grown older and can do many things for ourselves, we want the close bond of fellowship and love to continue, in all our relationships, whether national, district, or local.

Let no Sisterhood think of the woman's society, "I have no need of thee!" Nor should any Woman's Missionary Society feel toward the Sisterhood, "What have I to do with you?" Girls become women and need a place for

Christian service. Women finish their earthly course, and there is need for one to fill the vacancy. Interest need not be so intense that we interfere with one another's work, nor should we "take it all for granted" and suppose that it is all right. Let there be a spirit of common fellowship and mutual helpfulness.

Every mother desires that her daughter may grow normally and naturally. She will not want her to undertake the responsibilities of a home when she should be free for her education and growth. She will not encourage her to give up friends of her own age to spend her time with those who are much older than she. A mother's love bids her provide wholesome and natural associations for her daughter. Even so, the women of our church seek to provide for the daughters of our church the happiest relationships in our Christian growth through the Sisterhood. But when the time of maturity comes and home responsibilities change our interests, it is natural then that we respond to the welcome which the Woman's Missionary Society gives us. Let none of our relationship be forced or unnatural, but let Christian love motivate us at all times.

OUR LITERATURE

Senior Mission Study Book	60c
Junior Mission Study Book	50c
Sisterhood Manual	10c
Covenant cards, Senior or Junior, per dozen	15c
Sisterhood Hymn, per dozen	6c
Covenant Candlelight service (by mail)	10c
Thank Offering Boxes	free
Sisterhood Pins (new)	50c
For this literature write to Mrs. D. A. C. Teeter, Rochester, Indiana, R. R. 5, c. o. D. V. Holloway.	

STEWARDSHIP READING COURSE

Stewardship Stories, Guy L. Morrill, 50c. (A very interesting book. Each girl should read it through. Maybe you will want to let each one tell one of the stories. Plan with your patroness to do some of the things—posters, acrostics, memorize verses, learn hymns and poems. Many of you want to start keeping accounts).

- Thanksgiving Ann 5c.
- Marjorie Memorandum 2c.
- The Party Dress 5c. (dialogue of two girls).
- The Flight of Mr. Simpson 2c.

Required for Seniors

- The Stewardship Life, J. E. Crawford 50c. (A very interesting book giving stewardship in its widest meaning).
- Marjorie Memorandum 2c.
- The Coinage of Life 2c.

- The Party Dress 2c. (dialogue for girls, about 5 minutes).
- Myself 2c.
- Shedding One's Blood 2c.
- My Cake 2c.
- Immortal Money 2c.
- Is Your Class in This Class Free.
- Thanksgiving Ann 5c. (Playlet by a colored girl, her master and mistress, 2 children, and a colored man; about 15 min.; very fine message on planned giving; may be used as a reading).
- Additional Reading, but not required
- Uncle Ben's Bag 2c.
- The Economic Basis of Idealism 2c. (for older girls).
- Financial Strategy 2c. (for older girls).
- From Three Angles 2c.
- Red Wagons 2c.
- Stewardship Scripture Memory Verses 2c.

Books

- Speculating in Futures, Lovejoy \$1. (stories for Seniors).
- Jesus' Teaching on the Use of Money, Ina C. Brown, Senior, 50c.
- Studies in Stewardship, Robert P. Anderson, Senior, 75c.
- Laughing Stewardship Through, Guy L. Morrill, Junior, \$1.

Readings and Plays

- Accounting that Costs—(learning to keep an account; 2 girls, 1 boy; moderately long).
- The Mansion—(adopted from Henry Van Dyke; very effective to teach self-

less giving; reading with musical accompaniment; good length).

The Second Mile—(being stewards of what we have; 6 girls. 15c).

If you have a large society and wish more than one copy of some of the leaflets, be sure to make that clear in your order and add the extra cost. The Junior required materials will cost 64c and that for the Seniors, 72c.

Send your orders for stewardship reading matter to Miss Dorothy Whitted, 1033 E. Main St., Louisville, Ohio.

BY THE WAY

Juniors of Dallas Center, Iowa and Seniors of Cumberland, Maryland—we WELCOME you to our happy fellowship in Sisterhood. As we work together and pray for one another, we shall find our hearts bound in ties of Christian love. We shall be glad to hear from you sometime.

Is your MEMBERSHIP ROLL straightened out yet? Some secretaries have answered our request very nicely. What has happened to the rest of you. Unless you tell us differently, we shall expect you to pay dues for all members reported on your statistical blank in July. You need not send in dues for new members during the year, but should for all reported in July, even though some may drop out during the year. Let us be business-like in our work for Christ. Drop a card to the general secretary *at once*, if you have not already done so.

Begin your STEWARDSHIP READING at once. It is not so difficult as it sounds. You will enjoy it very much. You can get your stewardship materials from Miss Dorothy Whitted, *not* from Mrs. Teeter. See literature list or refer to magazine of Nov. 2.

Watch the GOALS carefully. The Bible reading is longer and will mean more interest if you are to keep the goal. Organize your work. Don't let things *just happen*!

We express our *deep gratitude* to Miss Florence Petersen of Los Angeles, Calif., for her helpful suggestions on projects for mission study. She is president of the Senior society of the Second Church. They do many interesting things, and are now sharing some of their ideas with you.

A JOYOUS CHRISTMAS season to all of you. May that perfect love which caused the Heavenly Father to give us the "unspeakable gift" fill your hearts until they overflow in love for others.

Sisterhood Goals for 1935-36

LOCAL GOALS

1. Twelve devotional meetings.
2. One public program.
3. Mission study with the use of approved text.
4. A prayer chairman to carry through a plan for prayer.
5. ½ members cover the assigned Bible Reading for the year—Genesis through Ruth and Job for Seniors; Mark and Acts for Juniors.
6. A stewardship reading course.
7. Membership project.
8. Annual cabinet meeting.
9. Benevolent work other than bandages.
10. Bandages sent to District Secretary.
11. Statistical report sent to District Secretary by August 10.
12. National dues sent to Financial Secretary in January and July.

13. Thank offering received in April and sent to the financial secretary by May 15.
14. Gift to Mission Home Fund sent by financial secretary by July 31.
15. District dues of 15c per member sent to the district secretary by July 31.

JUNIOR GOALS

- 1, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14.

HONOR GOALS

1. A delegate to either District or National Conference.
2. Thank offering boxes turned in by ¾ of members.
3. Outlook in the homes of ½ of members.

DISTRICT GOALS

1. One District meeting.
2. All societies sending statistical reports.
3. Two-thirds of societies banner.
4. Missionary project completed.

S. M. M. Useful Information

NATIONAL S. M. M. OFFICERS

- Honorary Patroness—Mrs. G. T. Ronk, Lanark, Illinois.
- National Patroness—Mrs. F. B. Frank, 7434 Rockwell Ave., Philadelphia, Pa.
- President—Miss Dorothy Whitted, 1033 E. Main St., Louisville, Ohio.
- Vice President — Miss Ella Kimmell, 5335 Large St., Philadelphia, Penna.
- General Secretary—Miss Helen Garber, 235 E. 49th St., New York, N. Y.
- Financial Secretary—Miss Mary Merrick, 1523 25th St., S. E., Washington, D. C.
- Treasurer—Miss Louise Kimmel, 517 W. Main St., Berne, Indiana.
- Literary Secretary—Mrs. D. A. C. Teeter, Rt. 5, care Donald V. Holloway, Rochester, Indiana.

DISTRICT ORGANIZATIONS

Southeastern

- President—Virginia Brumbaugh, Roanoke, Virginia.
- Secretary-Treasurer — Ruth Sensenbaugh, Rt. 1, Fairplay, Maryland.
- Patroness—Mrs. H. W. Koontz, 105 Otterview Ave., Roanoke, Virginia.

Pennsylvania

- Secretary - Treasurer — Miss Grace Spangler, Zullinger.
- Patroness—Mrs. Chas. Provance, Manton.

Ohio

- Secretary-Treasurer—Evelyn Fockler, 317 Belden Ave., S. E., Canton.
- Patroness—Mrs. Samuel Adams, Pleasant Hill.

Indiana

- Secretary-Treasurer — Allegra Richmond, 504 East Walnut St., Napanee.
- Patroness—Mrs. J. R. Schutz, 503 College Ave., North Manchester.

Illikokota

- Secretary-Treasurer — Dorothea Rahn, Lanark, Illinois.
- Patroness — Mrs. E. M. Riddle, 1117 Randolph St. Waterloo, Iowa.

Mid-West

- Secretary - Treasurer — Helen Ruth Stump, Falls City, Nebraska.
- Patroness—Mrs. Nona Wagner, Chase St., Falls City, Nebraska.

Southern California

- Secretary-Treasurer — Miss Bernice Brown, 270 E. 42nd St., Los Angeles.
- Patroness—Mrs. W. E. McNeil, 5867 Holmes Ave., Los Angeles.

Northwestern

- Secretary-Treasurer—Miss Julia Culver, Harrah, Washington.
- Patroness—Mrs. B. G. Jones, 907 York Ave., Spokane, Wash.

Send all monies for Sisterhood national dues

Thank offering
Mission Home Fund gift
to Miss Mary Merrick, 1523 25th St. S. E., Washington, D. C.

Send your district dues and bandages to your district secretary as given above.

Send all materials for the Sisterhood department of the church paper to Miss Helen Garber, 235 E. 49th St., New York, N. Y.

White Gift Giving

Is Giving to Our God For Our Youth

White Gift Objectives

1. College and Seminary



\$1000 For the Chair of Christian
Education in Our College
and Seminary

"The safety of our nation depends
on Christian Education."

2. Young People's Camps

\$1000 For Our Youth in Summer
Camps

1935 SUMMER CAMPS

Juniata	Pennsylvania
Buckeye	Ohio
Shipshewana	Indiana
Blackhawk	Illiokota
Bethel	Southern California
Manteca	Northern California



3. Sunday School Work

\$500 For Administration and Promotion Work in the Brotherhood

Kindly send all Gifts of Money to

Prof. M. A. Stuckey

The Brethren National Sunday School Association Acting Treasurer

ASHLAND, OHIO

The BRETHREN EVANGELIST

HOME MISSIONARY NUMBER



Home Missions Advance
in Covington, Kentucky

Do You feel they are Worthy of Help in Establishing their Church?

Freedom--Mediation--Sainthood

By George T. Ronk

Moderator's Address Given Before the 1935 Illiokota Conference
Held at Garwin, Iowa.

To the Brethren of the 1935 Conference,
Greetings:

Your presence here after many miles of travel, assembled in one room at one place, indicates the Spirit of the Pentecostal church still moves on, even among us "afar off" in time and space from those early scenes and events. Under the same Head, we still struggle for the proper conception and application of truth, against the background of our times, as did the Apostolic church. The Benign Spirit now, as then, partly leads, partly stands by to permit a degree of struggle, indicating that, in an orderly struggle for clarity of vision, there is strengthening and growth; and in adjustment and concession there is, not only development of the spirit of comity, but a better average finite expression of the Infinite and Absolute. Against such a backdrop of sacred history, I come before you with this formidable theme, to review some of the problems facing our beloved fraternity.

About twenty years ago there was considerable disturbance over the questions of Fundamentalism and Liberalism. With the writing of the Message of the Brethren Ministry in 1916, not as a creed but as a statement of understanding, it was hoped the doctrinal content of Brethrenism might be settled for the long view. It was understood this document, disposed of any drift to the Unitario-liberal view of our Lord's Person and Work, and of any qualifying of the unity of the New Testament, or the plain lay meaning of the text, by scholarly dictum. Those of every shade of zeal have co-operated in advanced plans for teaching the agreed principles of the Fundamental movement, as the current spiritual medium; and as a bulwark against the encroachments of Unitarianism. The doctrines there set up were those inherited by many of us from a long line of Brethren preachers.

The hopes for long continued unanimity have met with some disillusion. Under the circumstances, your moderator feels constrained to bring before you the present weighty problem of the brotherhood along doctrinal lines, which, developing more or less quietly, has at last taken a form demanding solution; a situation paralleling the rise of the Gentile-Jew problem in the Apostolic church.

It is one of the phenomena of church history that spiritual movements have a way of reviving at somewhat rhythmic intervals, and agitating successive generations as something new. We are met by such a resurgence now, as in times past we met ancient movements as the "second blessing" movement, the

Dowie Zion movement, the Unitario-liberal movement. Elements of the present movement remind one of all three just named. It is like the first in claiming a special deepening of experience; like the second in claiming considerable apocalyptic authoritativeness; like the third in the tendency to shrink the gospel content of scripture burdensome to its preconceptions.

The present problem might be termed Neo-Calvinism, or new Calvinism from its characteristics, though it combines elements not acceptable to Calvin. Being a new movement, ever taking on more the form of a crusade, its outlines are not yet fully clear, possibly not yet in full agreement. It appears to follow, not so much the Presbyterian line of descent, as the Primitive Baptist tradition, with the ancient slogan of "Once in grace, always in grace" reappearing as Eternal Security, a dogma and an experience; a doctrine met and rejected in every generation of the Brethren church till the present.

Trailing along with this Neo-Calvinism are other doctrines of more or less uncertain inspiration and origin but harbored by its preconceptions. One example is the rejection of the Lord's Prayer as unfit for public worship in the church on the grounds it is "legalistic" and minus the atonement element—a position appearing presumptuous, if not worse, to the conservative mind; and as impairing unity of work of the Christ, anointed (Luke 4:21), already active Head of the Church to be, announcing its foundation on the Petra (not Peter) Matt. 16:18, with the gospel in full swing, Mark 1:1; and the Christ himself already on the march to the Cross. No dialectic based on John 16:24 can extract such a meaning regarding this prayer, in which the "First-born among many Brethren" identifies himself with them, and leads them in the "Our Father;" a title meaningless outside the atonement, already looming, on John the Baptist's proclamation of the "Lamb of God," John 1:36-7; a matter with which the disciples were familiar, though not fully understanding; but the Christ understood.

Had such a qualification been necessary, the Holy Ghost would have provided it in the beginning, when he labored in the inspiration of the New Testament, subsequent to the Act of the Cross. Such bold familiarity with, the qualification of, the utterance of the Divine Mind is appalling. This prayer has been uttered for ages and has never yet misrepresented the Mind of God or led one child astray. The Son of God knew what substance of words the Spirit could testify to, through the

ages of the church; John 2:25: "And needed not that any should testify of man; for he knew what was in man." Millions have prayed that prayer and gotten the spiritual vision of the dutiful Son leading in this prayer, with thorn-crowned brow and the blood of the cross, an unseen Presence, almost seen and very near. Rom. 11:35: "For who hath known the mind of the Lord? or who hath been his counsellor? Who are we to instruct the Head of the church? for we know not how to pray as we ought; but the Spirit himself maketh intercession for us things which cannot be uttered." Rom. 8:26. Must prayer be made a theological formula in this age of the Spirit "when the true worshippers shall worship the Father in spirit and in truth for the Father seeketh such to worship him."—John 4:23.

Another example of these strange doctrines is the narrowing of the definition of the Gospel and exclusion therefrom of passages in the New Testament, including the Sermon on the Mount: the extent of the exclusion depending on the preconceptions of the teacher. The statement has been publicly made that "there is not a line of gospel in the Sermon on the Mount." Yet Mark 1:1 dates the gospel with the work of John the Baptist. Christ himself plainly states, Matt. 11:5, "the poor have the gospel preached to them," in answer to the inquiry of John the Baptist as to whether the Messiah had finally come. This is early in the ministry of Jesus and immediately after the series of teachings in Matt. 5 to 10 which include the Sermon on the Mount. So we may safely conclude Jesus called his teaching, from his baptism on, the Gospel; that he was neither mistaken nor deceiving John, lying in prison. We have no reason for thinking that Paul had the authority, not intended, to limit the terms of the gospel to his statement in I Cor. 15:1-4 with its beautiful emphasis on the facts of the atonement; the death, burial and resurrection of Christ. Jesus laid the foundation of the church on the confession of Peter, Matt. 16:16: "Thou art the Christ the Son of the living God."

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EDITORIAL

"The Word Was Made Flesh"

"And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth" (John 1:14). That is the most wonderful, most marvelous fact ever revealed to this old world—that God visited mankind, came to tabernacle among us. It almost staggers belief, and yet if the Word of God be true, this most certainly must be true, for it is told over and over again in many ways and places. Paul writes in Galatians 4:4—"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." And in Romans 1:3 he speaks "concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh." And "it pleased the Father that in him should all fulness dwell" (Col. 1:19), for in very truth, "God was manifest in the flesh" (I Tim. 3:16).

It is a fact beyond human understanding. How the eternal God could enshrine himself in the form of a human being is a mystery and must forever remain so. We must simply recognize that "all things are possible with God." That is as near a solution as the human mind will ever get, for "without controversy great is the mystery of godliness." That he tabernacled in the flesh and dwelt among men is a positive fact and a glorious reality.

When God was manifesting himself in the flesh he was revealing his love unto men. "But God commended his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). "Hereby perceive we the love of God, because he laid down his life for us" (I John 3:16). That was the very purpose of his coming, and of the Father's gift of his Son. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). It was necessary that he should do this that he might show us his love. What child would love his mother if the mother remained away, and merely sent him food and clothes and toys? Love is inspired by the mother's arms, close about, and the mother's kisses. So it was not enough for God to remain at a distance and send gifts to men. In the fulness of time he sent his Son. That was a glorious Christmas day when the Son came bringing the Father's love to us.

John F. Carson tells this Eastern story, though he does not vouch for its truthfulness, but whether fact or fable matters not. A dying ruler sent a message to his people an-

nouncing that his son would succeed him on the throne and asking on his behalf that they would be loyal to him. This they readily promised and afterward gladly fulfilled their promise, for they found that the rule of the new king was beneficent and gracious. All marvelled at the king's knowledge of their condition and needs, and wondered how it was that he understood them so well. A deep love for their new king moved all the people and a great longing to see him took possession of them. They went one day to the palace gate and said: "Let the king suffer us to see his face." The king came forth in his royal robes, and when the people saw him they rejoiced and cried: "We know thy face." While a prince he had moved incognito among them. He had walked so often among them as a friend and had shown such love and kindness to all that he had won their hearts. Now when they saw him in the palace, his kingly robes did not disguise him, they knew him.

This Eastern story feebly illustrates a world-wide fact. In the Incarnation our king came to the palace gate and let us look on his face. The Word indeed became flesh and dwelt among us, (and we beheld his glory, glory as of the only begotten of the Father) full of grace and truth." God was in his world long before the Incarnation, ruling in wisdom and love. The Light shined in the darkness, but the darkness comprehended it not. Then suddenly one great gleaming flash of light broke upon the world's darkness. "Round the cape of a sudden comes the sun." We see it at a glance, see it glowing in all its radiance and beauty. In one great event the Light breaks upon the world. Christ is born; heaven breaks forth in song and the shepherds hear the glad refrain and see the celestial glory shining upon the earth. Men rejoice with great joy; their hearts throb and every fibre of their being thrills at the splendor and prospect of that light. The King has come to his palace gate and men look upon his face. God is made flesh and dwells among us.

That is the privilege of every heart at this Christmas season—to rejoice in the presence of the Son of God and to behold his glory. We may all be enabled to say with Paul: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6).

"My Sheep Hear My Voice"

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never again perish, neither shall any man pluck them out of my Father's hand. My Father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand" (John 10:27-29).

At the very outset we must bear in mind the reciprocal relation between the sheep and the shepherd, and the three two-fold propositions.

First, Couplet. "My sheep hear my voice"—there is hearing, or faith, on the part of the believer, on the one hand; "and I know them"—here is recognition and acknowledgment on the part of Christ, on the other hand. There is a mutual relation—hearing on the part of the sheep, or believer, and recognition on the part of the Shepherd, or Christ. In other words, there is something for the believer to do—he must hear the Word, which is the condition for being known, or recognized by Christ.

Second Couplet. "They follow me," which means heeding and obeying Christ's teachings—that is the believer's part. "And I give unto them eternal life"—that is Christ's response to the one who hears and heeds his voice. The repetition of the words "and I", at the beginning of the second and the fourth clauses or propositions, "indicate a repeated reciprocity," or a continuation of the mutual relationship stated.

Third Couplet. "And they shall never perish, neither shall any man pluck them out of my Father's hand." The first part of this statement—"they shall never perish"—points out a state rather than an act of the believer. For such an one salvation is certain, he occupies a state of security because he continues to hear and to heed. Not only so, he is insured against being torn asunder by any possible external enemy, no matter how great, because he is in the possession of Christ, in Christ's hand. Christ is there insisting on his deity, the ground of assurance. That is indeed a blessed assurance, and the only kind that is taught in the Word. Just as the individual is saved by grace upon the proper exercise of the will, so he is kept saved by grace upon the same exercise of the will to continue in faith and obedience to the will of God. He who recognizes the supreme claims of Christ as the Good Shepherd and actively follows him, he is secure, there is no power he need fear.

Not only so, but assurance is made doubly sure by the fact that the Father and the Son are united in guarding the one who hears and heeds the voice of Christ. They are in the Father's possession, as they are in the Son's possession. The Father is greater than all the forces and powers of evil, therefore the trusting souls are safe in his care as they are in the Son's. There is absolute security for those who continue in that mutual relationship, but let that be broken and there is no more promise of security. He who refuses any longer to hear and to have faith in the words of Christ and repudiates his pledged allegiance, how can he any longer hope to have his position with Christ secure?

EDITORIAL REVIEW

REMEMBER, your White Gift Offerings are to be sent to Prof. M. A. Stuckey, Ashland, Ohio, Acting Treasurer of the National Sunday School Association.

CLAYHOLE is a branch Sunday school being conducted out from Lost Creek, Kentucky by Sister Sewell Landrum. They are praying for a truck by which many could be transported to services at Lost Creek.

THE FIRST WHITE GIFT offering to be received by the Acting Treasurer of the National S. S. Association, Prof. M. A. Stuckey, informs us, was a \$5 gift from Sister Mary A. Snyder of Glover's Gap, W. Va. She is always an example of generosity and promptness. May many follow her example.

BROTHER W. A. OGDEN, pastor of the First Church of Los Angeles, reports ten new members received by baptism and two reclaimed as a result of an evangelistic meeting conducted by Brother R. Paul Miller. Also four others had been previously received by baptism since his last report.

BROTHER BERNARD SCHNEIDER and his enthusiastic group at Covington, Virginia, are pressing forward in a fine way, building up in numbers and building a house in which to worship. They have a splendid field and they are starting out to take possession of it.

BRIGHTON, INDIANA recently enjoyed a week of meetings under the leadership of a Gospel Team from Ashland College, the team being composed of John Abbey, Robert Culler and Vernon Grisso. Two confessions were received. The pastor of this church is Brother Walter Gibson.

BROTHER W. R. DEETER reports a revival held in his own church at Dallas Center, Iowa, with himself as the preacher and with the result that nine made the good confession. There have been eleven received into the church since he took charge of the work.

BROTHER A. B. COVER writes of his three meetings conducted in the Shenandoah Valley, in Virginia, at Liberty, St. Luke and Trinity churches. As a result of these meetings

seven souls confessed Christ and were received into the church, one being a re-conversion. Brother Cover and his wife are now in California, visiting their daughter in Los Angeles.

A SPLENDID WAY of honoring the memory of a friend and loved one is exemplified this week in the memorial from Conemaugh, Pa., in honor of the late Mrs. J. E. McCartne. The friends are making a hundred dollar gift to the Cleveland mission church in her honor.

COMPTON, CALIFORNIA, is "the newest Brethren church," according to the Home Mission secretary, and recently conducted a meeting there resulting in twenty-nine baptisms and twenty-eight being added to the church. The outlook according to the pastor, Brother John Lienhard, very bright, and the people "have a mind to work."

ALBERT G. SHAVER, prominent Brethren layman of the Virginia Valley and member of the Maurertown church, passed to his eternal reward on Dec. 10th at the age of 72 years. He was the father of Brother Winnet Shaver, whose home is in Ashland, Ohio. The funeral services were in charge of the Maurertown pastor, Brother E. L. Miller.

BROTHER LEO POLMAN, the pastor of the mission church at Fort Wayne, Indiana, reports the work increasing in attendance at both the morning and evening preaching services as well as in the Sunday school. There were recently received into church membership five by letter and three by baptism.

NAMES OMITTED from the "Brethren Annual" number of The Evangelist and recently called to our attention are Rev. Elias White, 114 E. Washington, Ashland, Ohio, Rev. Roger Darling, 471 E. Santa Clara St., San Jose, Calif. The address of Rev. H. M. Oberholtzer is changed to 1802 North Tinefort St., Huntington, Ind., and Rev. G. E. Drushal was incorrectly listed among the ministers without pastorate, he being pastor of one of our churches in Lost Creek, Ky.

CONEMAUGH, PENNSYLVANIA continues to go forward under the enthusiastic leadership of Brother W. H. Schaffert, the Sunday school having gone over the 300 mark at the Rally Day and is realizing steady growth. The Brethren people there were active in a fight against Sunday movies, and we are glad to note that they won the fight—the people voted, No Sunday movies. We commend them.

ROANOKE, VIRGINIA, had a successful revival under the evangelistic leadership of Brother C. H. Ashman, who, together with the pastor, Brother H. W. Koontz, reports in this issue. The results were twenty-eight additions to the church, two of which number were yet to be baptized and one can be by relation. The way this church is taking care of its finances is really an example in sacrifice.

MRS. LUCY C. MILLER, wife of Evangelist E. C. Miller of South Bend, Indiana, passed away at Dayton, Ohio, on Dec. 11th, after a brief illness. Dr. Miller is well known among our people and is a nationally known evangelist, being director of the National Convention of Evangelists which convenes at Dayton, Dec. 29th to Dec. 5th. He was in Dayton making arrangements for that convention when his wife passed away. The sympathies of his many friends will be with him in his sorrow.

BROTHER R. D. BARNARD writes of his revival work at Waterloo, Iowa, with Brother E. M. Riddle and at Sterling, Ohio, where Brother Albert Flory is pastor, but who was called away on account of illness. Dr. J. C. Beal acted in the capacity of pastor during the meetings, which resulted in one conversion. Brother Barnard also reports his work at Dayton, where they have suffered the loss of their associate pastor, Brother O. A. Lorenz, by his acceptance of the Meyerdale pastorate. Dayton enjoyed a successful Bible conference in November.

The Real Lord Jesus Christ that America Knows Little About

By Prof. M. A. Stuckey

The cause of Home Missions in the Brethren Church has never faced such colossal challenges as it does today. America, our home-land, is amazingly ignorant of the Bible and its rich and varied teachings. Certainly our educational system has slowly, but surely shelved the Book of our fathers until we have produced a race of young Americans many of whom are going pell-mell to the certain destinations of the wicked.

If anyone can stop the mad race of death and the dizzy gyration of the sensuous multitudes in our zig-zag age, it is the **preacher**, and not **politician**. Our fair country shall not be moved greatly by the impious fulminations of the present horde of double-minded and double-mouthed governmental lords of the twentieth century, but rather by the passionate, pleading proclaimers of the everlasting gospel of grace and truth as it is in Jesus.

Those pioneers and trail-blazers of the church who today stand on the firing line in cities and hamlets and rural sections, are most certainly "the salt" and "the bread" who will save the ignorant, hungry multitudes from spiritual starvation. But our Home Missionary leaders must proclaim a full-orbed and a vigorously positive Gospel message in order to reach them. They must tell **much** where now **little** is told; they must **know** and then **teach** the unenlightened.

Cradled in a lowly manger, born of a virgin, schooled at Nazareth, a doer of mighty works and deeds, a Lamb of God without blemish, a victor over Hades, and our ascended Saviour, Jesus was. He is and shall be our coming King. And yet we know so little about Him? That is why we have a Home Missionary program—an enlarged and pressing one—to redeem and educate men and women who, at least in seven respects, know less and less about a Christ concerning Whom they should know more and more.

Little is known concerning the following:

I His Background

Christ is the leading Person of the Old Testament writings. "Before Abraham was I am," he once said to doubtful men. "In the beginning was the Word" John declares. "The son of David" another reports. God, Who in the fullness of time sent forth His Son, chose to do so through the Jewish race and not through the channels of the Gentile nations.

To be ignorant of the books of the Old Testament, to not know every entrancing chapter, to lack the wisdom of its scintillating verses, to fail to appreciate its rich Hebrew words,—all this is simply an indication that you, gentle reader, know little about Jesus' background. Flee, therefore, to your Bible and study it until you understand its prophecies, its foregleams of redemption, and its ethical precepts.

Behind Jesus there is eternity. He was present in the original creation and in the reconstructed universe. He was there when order came out of chaos. He was alive when David spoke, when Jeremiah pleaded, and when Micah prophesied. O, there simply never was a time when He did not exist. Did you know this?



PROF. M. A. STUCKEY

II His Birth

Most people who deny the virgin birth of Jesus have never troubled themselves enough to even read what Matthew, a rich tax-gatherer of excellent judgment, and what Dr. Luke, a medical doctor of first rate ability, wrote concerning the advent of the Baby Jesus. They are not interested in a story indicating that supernatural agencies were involved in Bethlehem's mysterious story.

Well, the truth, the simple truth, the undeniable truth is this: it took a supernatural birth to produce the sinless, perfect Saviour—a Man in Whom there was no fault and a God not circumscribed by the ever-changing opinions and conflicting theories of men. Permit me to challenge you to produce another

Jesus without the vital work of the Holy Spirit and the angelic attendant. Give us another Jesus without a virgin birth, and we shall, like the Magi, bring our treasures to his feet. But not until then shall the Christian wise men and women bear their costly gifts from afar.

It can be said that the prophecies and the narratives concerning the Virgin Born are in remarkable harmony with each other; that the Jewish environment and the conduct of the legal father Joseph are just what an honest inquirer would expect; that the enemies and friends of Christ during the earliest times believed in the teaching; that the science of our day cannot present the world with another miracle working Christ; that the church has nothing to fear from the so-called pagan virgin birth accounts; that there are other good reasons why the fact of Christ's unique birth should be accepted as a fact of history. The church today needs to be reinforced concerning Jesus' supernatural birth.

III His Youth

Of the youth of the Lord Jesus little is known. However, the direct and indirect references of the Scriptures to the Temple visit and the family relationships are bold testimonies to the identity of the marvelous Child. Of His mother's training, of His father's tutelage, of His schooling, of His synagogue worship, of His love of nature, of His attendance at the feasts, of His heavenly Father's guidance—from these things we know that Jesus was a busy Boy. When and how did He learn several languages? Why did His own brethren come to view Him as a different human than themselves? Let the Home Mission pastors preach on the above themes and modern youth will listen eagerly to the romantic tale.

IV His Ministry

Jesus' words, some allege, are so like those of the other religious leaders of the world that they can only be said to be a cross section of all genuine religious teaching polished to the full.

To this observation it is to be said, first, that Christianity is not one of the comparative religions, but rather the revealed religion from heaven — a revelation so different from those which preceded and followed it that men must admit that it could not possibly have had merely an earthly origin. Truly the language of God was spoken by Jesus in the identical meaning and tones of the Father Himself.

Secondly, if the words of Jesus were only the words of another ordinary man or even an extraordinary one, why did Jesus' contemporaries hail Him as the "teacher come from God" and One who taught not "the commandments of men" but rather "the way of God?" And why did Jesus rise so completely above the confining bonds of race, sex, creed, education, and customs of His day?

Thirdly, how can men explain the absolute integ-

rity of the Lord of glory? His words and His deeds never contradicted each other. His sayings and his precepts were so intertwined that doctrine and practice, theory and living, were at last joined together in holy embrace. What a theme — Home Mission Builders!

V His Sacrifice

Confucius, Buddha, Tao, Zoroaster, Mohammed, Mary Baker Glover Patterson Eddy, Pastor Russell did not have the life, courage, or power to enable them to walk the Via Dolorosa or even lay themselves out upon the cruel cross for the sins of the followers. And if they had done so, what a poor atonement it would have been—just other sinners dying for more sinners! But when the spotless Lamb of God was sacrificed, He knew, and we know, all the requirements of heaven and earth were met to open the gates of celestial glory to miserable sinners saved by grace.

Every Home Missionary must be aware of the fact that there is only **One Door**. There are no others good enough. Christ has the golden keys in His hand and there exist no master keys of human origin which will avail when we reach the pearly gates at the golden streets. The ten cent keys peddled abroad in a thousand places today for cheap money by the false teachers of isms with itching palms, will one day be cast into the abyss of fire together with the owners thereof. Yes, if heaven is a fact, then hell is a fact also.

If we do not hear preaching and teaching in our churches today on the subjects of heaven and hell, may we not ask, judiciously and wisely, if the leaders who are responsible for the oversight of the flock really know what the Bible teaches on these topics? It seems to me that the reason we do not hear more biblical preaching Sunday after Sunday is due to one thing which may be summed up in one word: **IGNORANCE**. Let us enlarge, therefore, the Brethren church in America with prepared leaders who have a prepared message!

VI His Resurrection

The test of the resurrection in history is **evident**. Many infallible proofs exist in the four gospels to prove the miracle of miracles of the New Testament story. The early disciples and called workers were everywhere "preaching the word." The central theme of that preaching was the resurrection. It brought forth amazing results.

A similar emphasis in the sermons and books today will give unregenerated America more happiness and a lessened discontent. It will change the social fabric, rout atheism, smash agnosticism, and incidentally, save Protestantism.

VII His Prophecies

The Old Testament prophecies concerning the

(Continued on page 10)

An Argument for Home Mission Effort

By Homer A. Kent

NOTE—This article from Brother Homer Kent came after the Thanksgiving Number of the Brethren Evangelist went to press. It should have had a place in that paper. Its message is so simple and direct, and its value so great that we are using it this month. The facts that underlie it are unanswerable as an argument for the importance of Home Missions.
—Home Mission Editor.

In going over our church roll recently I was interested to note how many folks in our membership have come into our fellowship from other Brethren churches throughout the Brotherhood. A count was made of the number of Brethren churches from which we have received members during the ten years of our pastorate here. Nineteen churches there are from which we have received members. These churches are: Mt. Olive, Va.; Dayton, Ohio; Ashland, Ohio; St. Luke, Va.; Maurertown, Va.; Yellow Creek, Pa.; Myersdale, Pa.; Reance, Va.; Pittsburg, Pa.; Johnstown, Pa. (First); Johnstown, Pa. (Second); Long Beach, Cal. (First); St. James, Md.; Waynesboro, Pa.; Bethlehem, Va.; Trinity, Va.; Accident, Md.; Hagerstown, Md.; and Roanoke, Va.

The folks from these various churches number in the neighborhood of fifty souls. When the children are considered who have come into the church from these families since the church letters were read the number is still larger.

In considering the above facts, I was made to think of the loss that would be sustained to the Brethren Church if we had no Brethren Church in Washington. At one time there was no Brethren Church here. Home Mission work was responsible for the establishment of the present work. Now it is possible for Brethren folks moving into this city to find a church home of their choice. But there are many other cities in which Brethren folk are moving where there are no Brethren churches. For instance,



REV. HOMER A. KENT

a survey of Baltimore has revealed that there are between fifty and a hundred people who belong or who used to belong to the Brethren faith. Because we have had no Brethren church there for all these years many of these folks have joined other churches and probably are forever lost to our denomination. There are other cities just as fertile for the establishment of Brethren churches.

With a loss to the Brethren church apparent in so many fields because we have no churches in those fields and because there is an ever-increasing need for the testimony of a church which declares a full Gospel, our Brotherhood should earnestly support the program of the Home Mission Board in its efforts to establish new churches in needy fields.
Washington, D. C.

WE ARE IN GREAT NEED OF CLOTHING NOW

In a recent letter from Brother Sewell Landrum, our pastor at Lost Creek, Kentucky, he writes, "We are in immediate need of clothing. We have received nothing for weeks. We can use all we get." There is many a shivering little body for which new clothes could never be bought to keep it warm this winter. Money is mighty scarce in the hills. THIS IS AN EARNEST APPEAL FOR INDIVIDUALS AND SOCIETIES TO SEND FOR SHIPPING BAGS TO FILL FOR THESE NEEDY FOLKS. If you have nothing you can give, won't you utter a prayer that others who have things to send will do so?



BELLFLOWER BUILDING

Our last notes were written while we were in the midst of the Bellflower revival campaign. This work is still bounding right along. There was no slump after the meeting as so many might think. This young work that only began meetings in June, now has a regular Sunday school of around a hundred and twelve, and they have been meeting in a tent all that time. Accommodations have been at the lowest ebb. At this writing they have their plans drawn and are already reported digging out the basement for their new structure.

We have just heard that they have received a fine large Home Mission Offering. We are not surprised, for already this young church has shown remarkable devotion and sacrifice in their love and service for Christ. The credit goes much to their faithful pastor, Ernest Pine, for his zeal in the work.

ANOTHER NEW BRETHREN CHURCH

Upon the close of our meeting in Bellflower we put up our tent in Compton, a little city of about twenty thousand inhabitants. Brother John Lienhard, pastor of the North Long Beach Brethren Church, had been conducting a Bible class in Compton for about two years. Twice each week he had come over. It made hard work for him besides his regular church work, which was very heavy. But hard work is the price any real preacher of the gospel must pay if his ministry is going to prosper the work of Christ.

If it had not been for so many difficulties in the way, a new work would have been started in Compton two years ago. Our Missions Boards were ready, but it seemed that no proper place could be found for the work to begin. This must have been God's time, for affairs have certainly worked out to unusual blessing and progress. An extraordinarily fine

location with plenty of ground space has been secured, and plans for the building of a new structure for worship have already been drawn. In the meantime they are meeting in a store building till their new church is ready. So much for that part of the work.

Regarding the evangelistic meeting. From the very start this meeting was blessed of God. For a new work in a city that had never heard of the Brethren Church we had very fine attendance. The interest was excellent. Decisions came, not in large numbers, but as the result of much prayer and earnest conviction.

On the second Sunday of the meetings the Sunday school was started with eighty-five in attendance. That afternoon the District Mission Board met and aided in the organization of the church body. Eighty-one members were recorded in the charter membership.

In John Lienhard,

this young church has a man of God as well fitted for the work set before him as any we have ever known. There is not the slightest doubt as to the efficient ministry this young work will receive. He is a man of prayer, a deep student of the word, and a man who loves and wins men for Christ as his daily passion. We confidently expect this church to be an independent, and strong work in a very short time.

While carrying on the Compton meeting our home was with Brother and Sister Will Carpenter of Lynwood. This was about two miles from where the tent was located. This was a most pleasant home and we shall not soon forget it. No one could have been kinder or more thoughtful than these folks were. The hospitality of the people in this Compton group remains one of the bright spots of our work here.

We confidently believe that great things are ahead of this new work, and that soon a strong Brethren



105 PRESENT AT S. S., BELLFLOWER, CALIF., SEPT. 29TH

Church will contribute its share to the establishing of other testimonies for Christ in new communities.

BOYHOOD DAYS From the Compton meeting we went to the First Brethren Church of Los Angeles for a two weeks campaign. This was like coming home, for it was in this church that I spent my boyhood, and it was here that I was ordained to the ministry just twenty years ago. Lots of water has passed under the bridge since then, and we have all seen many changes. The church has had her trials, but it seems that now she is coming back again in a new birth of vision and progress. The meeting was too short to have many decisions, but some were had, and more have been coming since the meetings closed, and that is a sign of a healthy meeting.

The home of Bro. Morris Leffler was opened to us while in these meetings and it was also like coming home. Brother Leffler has been a true friend for thirty years. Needless to say that to spend two weeks with him in his home was a privilege.

Brother W. A. Ogden, pastor of this church, has a real program for the work and gives promise of a strong future. One thing sure, there is need and room for several more strong Brethren Churches in the city of Los Angeles. May it soon be so.

BRETHREN IN NORTHERN CALIFORNIA At the last annual meeting of the Home Mission Board at Winona Lake, Brother Wesley Platt brought a request from the Northern California District that our national board consider starting a new work in that section. Consequently the Board requested the secretary to make a trip to that part, and go over the fields the district had in mind, while on the coast this fall. Upon the close of the work at Los Angeles, we drove on. With Brother Platt, Moderator of the Northern California District, we covered the fields in mind. There is a group of people in Stockton, California. This is a swiftly growing city with ocean going vessels docking at her wharves and yet it is nearly one hundred miles inland. The San Joaquin river provides the waterway. A wonderful irrigation district all about it which supplies a tremendous produc-

tion of crops. Many people have been lost to the Brethren Church in the past through not having had a church in this city. There is little doubt that this is a wonderful field for the gospel.

At Tracy, California, a new group has already been started. Quite a number of folks out of other churches who rebelled at the modernism prevailing in their former congregations, and left them, asked Brother Ben Owen if he would not help them get a strong fundamental work established. Being already there and willing to work, he consented, and during the last few months a Sunday school of about fifty has been gathered together. There are now four families of Brethren in this group with the hope that it will finally be organized into a Brethren Church.

They are now meeting in a store room which is not very conducive to the work. The town of Tracy has about four thousand inhabitants. It is a railroad center, and has a fine irrigation district around it. This town will not likely grow to any great size but there is little doubt that a good church could be built here.

Many isolated Brethren in Oakland, Bakersfield, Fresno, San Mateo, Richmond, San Francisco, and San Jose were visited on this trip. After preaching at Manteca and Tracy, we went to Lathrop for a service. Lathrop is the pioneer Brethren Church in California. Through the faithful work of J. Milo Wolfe, a consecrated layman, this church has held regular services in a vigorous way through all the difficult years of the past, even though they have been pastorless most of the time. Since the Brethren Church first began in this part of California, it is unfortunate that we do not now have churches in all the cities of the section. Since the Lathrop church was begun seventy-five years ago, most of these large cities have grown from mere villages or towns to the fine cities that they now are. If the Lord is now giving the Brethren Church new opportunities and vision with purpose to enter and yet bear our testimony to these centers, may we be courageous enough to do so.

LOS ANGELES AGAIN Returning to Los Angeles, we began the visitation of isolated members of the Brethren church located in many small towns around this center.

(Continued on page 14)



FIRST SUNDAY SCHOOL GROUP AT COMPTON

A PAGE OF PRIZE WINNERS!

Down in Harrisonburg, Virginia, there is a little girl named Patty Ann Lambert, and she is as proud as she can be. First, because she succeeded in filling a Foundation Builders Bank this year, and second, because she received as a reward, a fine new Bible with her name on it in gold letters!

Because she couldn't write her own letter she asked her Foundation Builders Secretary, Miss Brownie Lee Spitzer, to write it for her, and she tells us that little Patty Anne refused to give up her



first bank until she was promised another one. Since she is not quite three years old, we think she has done just fine.

Our Southern Lassie

Patty Anne Lambert

THE NEXT PRIZE WINNER WE HAVE IS JOHN STUBER OF PERU, INDIANA. He is in the primary department of our church there and worked so hard to fill his bank that he was ahead of a lot of others. He had three dollars in his bank. He too will have a brand new Bible with his name on it to carry to Sunday school now. **God bless you Johnny boy, may you be a great man of God when you grow up.**

OUR FAIRHAVEN, OHIO, CHURCH, IS ONE OF THE LIVELIEST COUNTRY CONGREGATIONS in our Brotherhood. In their Sunday school is a young lady by the name of Marjorie Steltzer. She also is a prize winner, and she has had her prize for several weeks already. We hope the Fairhaven Church has a

lot more like Marjorie who tries so hard to do something to give the gospel to other folks. **Many blessings on you Marjorie.**

UP IN CLEVELAND, OHIO, WE HAVE A NEW WORK JUST BEGINNING. But the folks in Cleveland are not waiting till they have a church building and a large congregation before they start doing things to spread the gospel in other places. Miss Erma G. Peer is a member of this new church and her Foundation Builders Bank has been received with four dollars and thirty-two cents in it. **We are mighty glad to send this bank to this young lady, especially because she is the first one from Cleveland. May there be many more to follow her.**

The Real Lord Jesus

(Continued from page 6)

demptive work of our Lord were fulfilled in a mighty way when the Cross was reached. For centuries men waited with great eagerness for the Coming One. Finally He came with healing in His side for stricken humanity.

This same Jesus also prophesied that He should come again some day to secure His own and then later rule with them. What once was fulfilled in history relative to Old Testament prophecies, will likewise be fulfilled relative to Jesus prophecies in due time. The words of prophets cannot be of more worth in this respect than those of the lowly Master.

When the Lord Jesus Christ returns a second time to the earth, dictators, communists, socialists, evolutionists, etc., shall then witness the fruit and gather the harvest of their sowing. They will be without the church—which so bothers their thinking—until the Sovereign of earth, sea and sky decides to put all enemies of the cross under His feet. Then shall the King of kings rule with a rod of iron, but justly, from Jerusalem. May that day soon arrive!

In the meanwhile, let every saint of God spread abroad the Gospel of Christ, help to build churches in promising centers, and make the Christ Whom "nobody knows" the gracious Saviour of multitudes of repentant and regenerated people.

FOUNDATION BUILDERS PAGE

We have another Scripture cartoon for the Foundation Builders boys and girls. We hope that if you enjoy these cartoons that you will write to Mr. J. E. Tate, Jr. in care of our Office in Berne, Indiana, and tell him so.



Christmas in One Kentucky Mountain Home

By Mable Noble, Lost Creek, Kentucky

Mable Noble is a girl who belongs to our Brethren Mission at Lost Creek. She is attending the Quicksand High School where Miss Lucinda Landrum is a teacher. Mable turned this paper in for an English class at school. Many will remember Lucinda Landrum as a graduate of Ashland College. This paper is a real expression of hearts and lives in the Kentucky Mountains.

Home Mission Editor.

Nothing in the Kentucky mountains exercises a more delightful spell over people's imagination, than the lingering holiday customs of former times. Of all the festivals however, that of Christmas awakens the strongest and most heartfelt associations. There are sacred feelings that blend with our spirit, and lift us to a state of hallowed and elevated enjoyment.

The services of the mountain churches about this time are very tender and inspiring. They dwell on the beautiful story of the origin of our faith, they increase in fervor until they break forth in the full jubilee on the morning that brought peace and good will to men.

There is something about the very season of the year that gives charm to the festivity of Christmas. Our thoughts become more concentrated, our sympathies more aroused, heart calleth unto heart, and we depend upon each other for enjoyment. The preparations, made on every side to unite friends and kindreds, the passing of gifts quickens our kind feelings, as emblems of peace.

But there are many families in the rural districts of Kentucky who are excluded from participating in these festivities. Such was the case of the Colliers. As we draw near a melancholy house, at the first glance a sense of insufferable gloom prevades our spirit. The simple surroundings, the weather-beaten unpainted walls, and the vacant eye like windows are so desolate looking. The weather was chilly. The hollow blasts of wintry winds rush through the house, slam the doors, whistle about the casement, and rumble down the chimney.

The blaze from the fire illuminated the kitchen, showing a table arranged for breakfast. A few yellow biscuits were still on the table. In a corner, in the midst of all sorts of dust and cobwebs, was a bed with an old straw mattress, full of holes. There were no sheets, but it was covered with old ragged clothes for quilts. The mother wore a dirty, drab colored dress which

made her as shapeless as a sack. Her shoes were coarse and square toed which chafed her feet. She, with the unhappy children huddled about the hearth had the prospects of a long dull day without any visible means of enlivening it. Christmas was just a dark drab day, which meant nothing to them, as there had been no gifts to brighten their hearts. They heard the sounds of Christmas joys from neighbors children through their closed door, which much distressed their spirits. They dreaded to hear these things, as it made their hearts ache to think of other boys and girls in brightly lighted rooms, faces shining with delight, hearts beating high, while they, themselves, were so distressed.



KING'S DAUGHTERS' SUNDAY SCHOOL CLASS OF LOST CREEK, KY.

There was a knock at the door and in stumbled their father, a miserable, dark looking man, with the orbs of his eyes blood shot from the effects of whisky. He was very poorly dressed, and wore a rusty looking coat the worse for wear. He came toward the children with arms thrown up in wild gesticulation. They scattered immediately. The forlorn mother tried to console him, but only got a severe beating for her efforts. She shivered a strange shiver which chilled her to the very bottom of her heart. Sobs choked her, but she did not dare cry, for she was so afraid of him, even at a distance.

The money which should have been spent for presents, had been spent for the strong drink which had cost their home, blasted their peaceful life and dethroned the father's reason. The mother's heart was breaking as she recalled, how full of happiness life had seemed when she became united in marriage to a promising young man. But what a change had come into her home

since her husband had taken to drink. Only the sympathizing mother understood the bitter disappointments of her precious children who always looked forward to Christmas with anticipation.

What can be more gratifying than that feeling of security, which these children had come to appreciate so keenly since they had so little of their own?

If there had been a Sunday School in that isolated community, separated by the mountain from other communities, the activities of the church would have enlightened their young hearts, and made them forget their dull life. How eager they would have been to hear the story of our dear Saviour, who would have filled their lives with faith and hope, if they could just have known that God loves the weak and lonely, and saves the lost. But no story of this kind ever reached their ears, they had united to try to preserve their meager home, which was on the very verge of being wrecked.

They try to make themselves believe that everything is for the best, and try to be contented with their lot. But they fully realize they can never have a peaceful home, until the lack of understanding between their parents is torn down. Such is the case of many mountain homes in Kentucky because they can scarcely obtain a living from the eroded hilly lands.

CLAYHOLE SUNDAY SCHOOL

Clayhole, Kentucky, October 28, 1935.

Dear Brother Miller:

The Sunday school at Clayhole is very happy and thankful that we have the opportunity to write about our Sunday school here at Clayhole. We only have one teacher (Mrs. Sewell Landrum who comes up each Sunday from Riverside). Mrs. Landrum is a willing and faithful teacher. She is always ready to help us in any project we try to carry out in our Sunday school.

Our Sunday school is taught in a private home, which makes it very difficult to have a very rapid growing Sunday school. Sunday school has been taught in this home for about two years. We feel sure that if we could provide some means of transportation so we could go to Lost Creek (five miles away) where the Brethren Mis-

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AMONG OUR NEW CHURCHES



OUR NEWEST BRETHREN CHURCH, AT COMPTON, CALIFORNIA

After a number of years of labor, and patient waiting upon the Lord a new work and Church in the city of Compton, California, has finally been born, and is beginning to show signs of growth and development.

In writing this brief review of the Compton work up to the present time it will be necessary to relate an incident which happened between four and five years ago. It was during our pastorate in the Second Brethren church, Long Beach. I do not recall accurately whether it was at a Bible Study class, or a Wednesday night prayer meeting, that a man, who was almost a stranger to me, attended, and at the close of the service, asked if I would consider holding a weekly Bible Study class in a little Community Church, in the northern part of Compton. The suggestion was weighed carefully and prayerfully, and after repeated requests were made, finally we agreed to start a Bible class.

The first class was started on a Friday night, approximately four years ago. These meetings began to reach quite a few people and a little later on a desire was expressed for preaching services which we then began holding on Sunday afternoons in the same building. These services were well attended, and through the Bible Study classes and the preaching services, quite a few were reached by the power of the gospel.

After many months of ministering the word in this little church some unavoidable interruptions arose. In addition to this, the strain of this extra work began to tax our physical strength. As a result the past year and half no regular services were conducted. However, men and women and young folks continued to attend the regular services in the Second Church at Long Beach, the two fields being but five miles apart. This number continued to increase until between 60 and 70 souls had been reached directly or indirectly through the work in Compton.

Two and one-half years ago the District Mission Board took recognition of the possibilities of organizing a Brethren Church in this City. With the encouragement of this body it was decided to make Compton a definite Mission point. The matter was brought to

the attention of the District Conference and the work received their indorsement. The Second Brethren church of Long Beach likewise approved the work.

Since the approval of Conference considerable difficulties arose. We had many disappointments connected with seeking a location and other matters. However, the hand of the Lord was in it all and by waiting we feel He has caused us to now locate in a spot that is ideally situated. The National Home Mission Board two years ago authorized \$1000.00 for the work, but because of these unavoidable delays the money was transferred to the Glendale Mission Church which is doing fine work. This year at the National Conference the Mission Board allotted \$2500.00 to the work here. At the same time plans were made for Evangelist R. Paul Miller of the National Home Mission Board to come out to the coast and hold a number of meetings in churches in Southern California. His trip to the coast was largely in the interest of mission points and consequently a meeting for Compton was considered.

On October 9th a tent meeting was started in the heart of the city. Brother Miller and his messages were well received. However, on account of some very cold weather and rain the meetings were somewhat hindered as far as attendance was concerned. As a result of the meetings twenty-nine souls were buried with their Lord in the baptismal waters and twenty-eight of these have been added to the work here. We cannot speak too highly of Brother Miller's ability as an evangelist. He certainly did this work much good.

On October 20th the District Mission Board met in Compton and a temporary organization was effected. Definite steps were taken for the purchase of a property and for the erection of a building. The charter membership roll was closed on October 27th with 81 members. There are in the neighborhood of a dozen others planning to unite with the work here. Of this number 45 men and women and children are transferring their membership from the Second Brethren Church. All of this number are people who either live in the City of Compton or in the immediate vicinity. A special request has been made that all Long Beach

folks of the Second Brethren Church remain loyal to their work and thus far none has come into the work here.

The site the Mission Board is purchasing is located on the Corner of Rose and Rosecranz Boulevard and is centrally located. The property is now in Escrow. Until such a time when we can erect a building we are meeting in a large store building.

No doubt men and women reading this will be interested to know about the attendance since the day of organization. The first Sunday School registered 86 and on Nov. 10th our attendance reached 109. We are unable to push our S. S. because of lack of room. It is safe to say a Sunday school of 200 would be possible in another month's time if there were accommodations. The Wednesday night Prayer Meetings are enjoying an average attendance of between 40 and 45, mostly adults. In addition there are thirty people attending the morning Prayer Meetings each Tuesday and Friday morning. The preaching services have averaged 75 in attendance and the offerings have averaged a little over \$40.00 per Sunday. God has raised up a fine spiritual group of people. They long to work and go forward. They are showing great activity in visitation work and are making many fine contacts. We have no hesitancy in saying this is a field worthy of your earnest prayers. God is working and blessing. We covet your earnest prayers and interest.

We need between six and seven thousand dollars for the first unit of our building. Thus far we do not know where to look for the money, humanly speaking, but we are looking to Him to supply the need and our confidence is in Him. J. LIENHARD, Pastor

CLAYHOLE SUNDAY SCHOOL

(Continued from page 12)

sion is located, we could have a bigger and better Sunday school. There are many who live beyond walking distance, and with a way to get them to Lost Creek we could have many more in Sunday school in a well equipped building.

We are praying for a truck so we can soon be at Lost Creek, every Sunday where we can build and work and in a few months have the biggest and best Sunday school in the mountains.

GEORGIA COMBS, Sec'y

COVINGTON, VIRGINIA

For some time we have been urged to send in a report of the work here to be published in the Evangelist. The delay is not due to negligence, but as a matter of fact, there have been very few spare moments for reports. Building a new church, preaching twice a week, teaching a Sunday school class, and conducting prayer meetings is enough to take up anyone's time.

We are glad to note the growing interest of the Brethren people from all over the Brotherhood in the work here. We have received several letters lately from leaders in different Brethren churches asking us to tell them about the work. It is with joyful hearts that we receive and answer these inquiries, for the Lord has been good to us and great things are happening here these days.

Covington is situated in a little valley, and looking out of the window here one sees the mountains rise up so close by that they seem to reach right into the front yard. The leaves have fallen, and all the beauty of the mountains in their fall dress is gone. Everything has made ready for old man winter. But before he has gone far, we expect to have these mountains look down on the green roof of a new white church, built by the Brethren people for the purpose of saving souls, and to the glory of our Lord Jesus Christ, who, we believe, will soon come to gather His Church home.

It is not an easy task to give a clear picture of a Mission work like we have here in Covington. To do so would take much more space than our allotment. However we shall try to set down the main facts concerning it under the following three headings: Past, Present, and Future.

1. The work here in the past has been enjoying the richest blessings of the Lord. Our Sunday school, which was held down considerably during the summer by the paralysis epidemic, has been averaging around 40, and the preaching services were attended even better, until all the chairs and benches were filled in our temporary meeting place. For the past months we have been gathering both building materials and money together for the new church building. It took a long time to determine the right type and size of the new building, taking into consideration the small sum to be expended and yet making provision for a rapid growth in numbers, which we have every reason to expect.

II. At the present time we are working hard on the new church building. We had expected to have the building ready for regular services by Thanksgiving. It is a 35x60 foot structure of white framework, with a concrete basement for the Sunday school. We are doing most of the work ourselves, the members giving all their spare time and the pastor giving his time, spare and otherwise. The interest among the people is great, and the harmony and

cooperation prevalent is something to wonder at.

III. Looking into the future, we have good indications that it holds great things in store for the Covington work. One point in our favor is the excellent growing section, it will be the main attraction to the spiritual needs of the residents in this section, and most of them have to pass by it before they can reach any kind of church. Already the people of this community are showing great interest, and oftentimes in the evening services more than half the crowd is non-Brethren. They are attracted by the preaching of the whole Gospel. We have a good nucleus of Brethren here, supplemented by the splendid people of the Rich Patch congregation. Once the new building is completed, the crowds are bound to come, and once they are inside, we expect the Gospel to keep them there. We are looking for a Sunday School of 100 by next May, a year from the time when we first started with 15 members. We are making every effort to keep from going too deeply into debt, so that there won't be any weights to hold back the growth.

It is our hope that when we are called upon the next time to give a report of the work here, we may be able to relate to you as history, some of the things now mentioned among our future hopes. Desiring a personal interest in your prayers, and asking you to pray for the work here we close this report, trusting that the Lord will continue to look favorably upon us.

BERNARD N. SCHNEIDER,

EXPLANATION—The Roanoke and Fort Wayne reports belong in "Our New Churches" department but were by mistake placed in our regular "News from the Field" department.

—EDITOR.

Following Our Secretary

(Continued from page 9)

Seeking to get them to unite with the nearest Brethren church, and if that is not possible, to get them interested in the general work of the denomination, we found many loyal hearts that still loved the faith. We spoke at Whittier on Sunday morning, November 24, and saw them take up nearly seven hundred dollars in their Foundation Builders Banks through their Sunday school for the Thanksgiving Offering for Home Missions. Brother Mayes had his goal at \$1,000.00 this year, and with the church offering yet to be taken it appeared that they would likely reach it. On the evening of that day we spoke at the La Verne Church, where Archie Lynn is pastor. This church stands as the leading fundamentalist church in this entire section and is doing a great work.

A MEETING IN GLENDALE

On Monday evening, November 25th, we opened a meeting with the Glendale people. This work is one of our newest fields and has a fine opportunity, but is still quite unknown to the community, which makes swift progress impossible. We are still in the first week of this meeting and little can be said about it. In our January issue we will report it fully. Brother Carter, the pastor, and I, are planning to do a great deal of house to house visitation as the only way to really get hold of folks. We will close this meeting December 15th, after which we will start for the east, and a series of meetings that will carry us to mid-summer.

R. PAUL MILLER



NEWS FROM THE FIELD



WATERLOO—STERLING DAYTON

Waterloo

It was our very happy privilege to spend three Sundays and the two weeks intervening with the Waterloo, Iowa Brethren Church in a revival meeting, October 20th—November 3rd. For a long while we had anticipated this meeting at Waterloo. It had been planned during the year 1934 but conditions caused the time to be changed. The meeting was a real pleasure because of the people, and because of the pastor. We have known Brother Riddle for many years and have been the closest of friends but this was the first time

we have ever had the privilege of working together in this relationship.

Rev. Riddle has reported the meeting through the pages of the Evangelist and has done it most graciously. It only remains for us to make a few observations. Waterloo is a fine field. There is need in the city for just the message which the Brethren Church has to offer. Also, the church has so many fine contacts in the city, that there is a continually increasing list of prospective members. It should be said, however, that the field is well gleaned in the regular Church and Sunday School activity. The Church has the privilege of leadership in a large district. There

are no Brethren Churches close, but there are groups of Brethren in nearby cities and sections. I seem to see Waterloo Brethren leading out into the establishing of some new churches. There is a **loyal membership**. We have met no finer people in any church than in Waterloo. They are working loyally with their pastor. The church is blessed too, with the evangelistic fervor of Dr. and Mrs. McCartneysmith. Surely, through the years these many advantages can only make for a great work at Waterloo.

The meeting was a Revival rather than an Evangelistic Meeting. Many services had but two or three unsaved people present, but the Christians were there in abundance. For this reason we make the above statement. We sought to offer a teaching ministry, emphasizing very definitely the Brethren positions. We believe the Christians taught, will become the messengers to the unsaved.

During our stay in Waterloo, we were adopted into the family of Brother and Sister J. B. Brubaker. We say adopted. Nothing else could explain the cordial treatment we received in that home. We shall ever remember these and the other kind friends. May God bless you.

Sterling

In our last news report to the Evangelist we mentioned that we were to conduct a Revival Meeting at Sterling, Ohio. This meeting materialized during the first two weeks in August, which was the last two weeks of the writer's vacation. This meeting was a very pleasant experience to the evangelist since it was in Mrs. Barnard's home Church. Our home was naturally with Mr. and Mrs. H. J. Hartzler, parents of Mrs. Barnard. It was a vacation as well as a revival.

The unfortunate thing about the meeting was that the pastor, Rev. Albert Flory, a student in the Ashland seminary, was called to his home in Southern California because of illness. A pastorless revival is always hard, but the people of the congregation responded so loyally even in a busy season that the work was a real joy.

We have used the word "pastorless", this is really incorrect, for arrangements were made with Dr. J. C. Beal, Secretary of Publications of the Brethren Publishing Company to carry forward the work while Brother Flory was away. Dr. Beal was most loyal and self-sacrificing. In spite of some terrible thunder storms, and in some cases torrents of rain, he came to the services—only missing one or two nights. Ashland is about 35 miles from Sterling. Dr. Beal is still supplying the pulpit in the pastor's absence and all reports are that the gains of the revival season have been conserved.

The one who accepted Christ rewarded us for all our efforts. We can wish that there had been many more, and we still pray that the Lord will use the message of the Word given to the pro-

fit of souls. We believe a foundation was laid in this newly organized church body that will prove helpful in future years. A group of personal workers were called together and banded themselves together to continue the spirit of evangelism. About 100 people were contacted in the weeks and a large percentage of these are prospective for the church. A survey of the community reveals that there are many more who are unchurched in this community which has been considered as a "church-ed" community for many years. We can only yearn for these people that they will continue the battle for the Lord and lead many people to know Jesus Christ. We pray God's richest blessings on this Church and people.

Dayton

We desire, yet, to give some report of the Dayton work. We are now well into our seventh year of the pastorate here, and seem still to be so weak for so great a work. Our entire activity for the Fall has been the finest during the present pastorate. Because of a general condition of illness prevailing in Dayton during the first three months of 1935, there were some very heavy losses in averages, but during the summer and in the fall season most of those losses have been rolled away and we can see the year as a real victory.

It was with a mingled note of sorrow and gladness that we saw our assistant pastor, Rev. O. A. Lorenz, become pastor of the Myersdale, Penna. Church, sorrow in the loss of his capable service, and gladness that we may have had some part in furnishing experience for a greater work. It was unfortunate for the Dayton Church that Brother Lorenz left for Myersdale the same week that we left for the Revival at Waterloo, Iowa. The Dayton Church responded nobly, however, and the attendance actually increased while we were away.

One of the very greatest events in our entire fall program was our Bible Conference, November 13-17 in which Rev. Joseph Hoffman Cohn, head of the American Board of Missions to the Jews, of New York City was our speaker. With him in three of the services was Rev. Oscar Wago, the field representative of the same work with headquarters in Columbus. I believe the Dayton Church has never had a greater spiritual feast in so short a time. A number of Jewish families were touched, and we believe shortly some Jews will be received into the membership of the Church here. Rev. Cohn has been invited to come again next year.

Just this week \$6,000.00 has been paid on our Church debt. We are very hopeful that in the near future our entire debt can be refinanced. We believe it will be possible, and if it is there will be a tremendous outburst of joy in this congregation.

We are approaching what seems to be the most helpful Christmas Season in a number of years. Very fine programs are planned. We look to the new

year with great hopes; hopes of conquest for the Lord if he continues to tarry and hopes for joy with the Lord when He shall appear.

R. D. BARNARD
Dayton, Ohio.

FIRST BRETHREN CHURCH, LOS ANGELES, CALIFORNIA

This Church is moving forward in a new program of personal and general evangelism. It was our happy privilege to have Brother R. Paul Miller with us in an Evangelistic campaign for two weeks, beginning October 28th. It has become a conviction with the writer that two weeks is too short a period for a good Revival Meeting. However, we did have a good meeting, it just wasn't long enough. I first contacted Brother Miller in 1921 when he was conducting a meeting in Whittier, Calif., for Brother Kimmell. It was at this meeting that I made the surrender that resulted in my own entrance into the ministry. This was the first meeting in which, as a pastor, I have had the privilege of working with Brother Miller. His style of preaching, and his clear gospel messages are all too well known to necessitate comment from me. The results of the meeting were, ten were baptised and received into the church. Of these eight were adults. Two were reclaimed and renewed in fellowship with the church. One of the two is the son of a Brethren minister who has gone home to glory years ago. This son, now advancing in years, has been a prodigal since his youth. It was a blessing to see him in the arms of his dear mother as she rejoiced in his return to God.

The meeting brought new life to the membership of the church, and proved a blessing that will live long in the life of the church and bear fruit unto life eternal. We are rejoicing in the blessings God saw fit to send through our Brother.

Mrs. Ogden and I returned from National Conference just in time for our rally day. At this service three pupils who were being promoted to the young peoples department accepted Christ and were later baptised. Another sister was baptised on December 1st, making a total of 16 additions since our summer vacation.

We are attempting to lead our people in personal evangelism. This is already proving fruitful. We are using mostly Brethren tracts to make our contacts, and then engage the person in the great question of his soul's salvation. We use a part of the Wednesday evening meeting for reports on visitations, and then unite in prayer for God's blessing on the work done. This method is proving effective as a means of providing a prospect list.

Our communion service was held on Nov. 15th. There was a very marked spiritual atmosphere at this service, and many remarked of the great blessing received. 75% of the membership of the Church was present at this service.

We have just received our Thanksgiving offering, and are watching with keen interest and delight the forward march of our Home Mission Program. Our offering to date is under last year, but we are hoping to go over the top before the first of March.

The membership of this church has been a great inspiration to the pastor. Their interest in souls, their kindly attitude in a personal way have all united to make the work a joy. Our Tuesday morning prayer meeting is the greatest single thing I have ever seen tried for the real spiritual work of the church. We have five active Christian Endeavor societies with an average total attendance of about 70. We have a very splendid group of young people, and most of them are doing nice work.

We will hold our annual meeting on New Year's Eve, beginning with a fellowship dinner at 6:30. The yearly budget will be adopted and officers elected for the year. We are looking forward to a greater year in the Master's Service in 1936. We are praying for a great Revival throughout all our churches, and the world.

W. A. OGDEN

BRIGHTON CHURCH, HOWE, IND.

The the Readers and Co-Workers of the Evangelist:

The big event of our church here at Brighton, was the one week of meetings over the Thanksgiving vacation. This meeting had been planned some time before but as we wanted a Gospel Team from Ashland college it was not so we could receive it before the Thanksgiving time.

Brother Gibson opened the meetings on Sunday, Nov. 24th, preaching forcibly the Gospel truths. Then on Wednesday evening the Gospel Team arrived. John Abbey was captain of the team; Robert Culver, director of the singing; Vernon Grisso, assistant. These young men came full of push and knowledge of the Lord Jesus Christ. Wonderful young men they were in giving out the light of the whole gospel. People came from Goshen, Indianapolis, Howe and Sturgis, Mich.

Thanksgiving morning a wonderful prayer and testimony meeting we had together. We have been very grateful to our Lord for his manifold blessings. Our meetings closed on Sunday evening, with us feeling it was all too short, but God knows best. Our meetings were blessed with two conversions and many of the members strengthened anew with more power from on high and with a feeling that the Lord was with us. The two converts are awaiting baptism which was to have been administered Sunday at Goshen, but owing to the illness of one of the young men it was postponed.

The church and its auxiliaries are moving along slowly. We ask an interest in your prayers. Yours in the service of the Lord.

MRS. SAM C. GOOD
Cor. Sec'y

DALLAS CENTER, IOWA

After being on this field seven months we want to make a personal report to the Editor and all the church folks over the Brotherhood. Our first pastorate was in this state — twenty years ago, at Udell. Then, we learned to love Iowa folk, and we still have plenty of reason to appreciate them. Yes, we like our work here and the Lord has richly blest us. We just closed a two-weeks "Mid-Holiday Revival" and nine came forward to accept the Lord, and received the ordinance of baptism. Eleven have been received into the church since we came here.

The average attendance at all the two weeks services was 97-plus, two nights being rainy and snowy with only 29 and 35 present. So the attendance was good throughout, with interest far above normal. Delegations came in from some of the neighboring churches. Besides visitors from around about in this state we had a few from Texas and Kansas.

We closed the campaign with a very fine communion in which the Spirit's presence was manifestly felt. There were 110 around the Lord's table.

We are now preparing for a Dramatic Christmas Cantata to be presented on December 22. "Good Will to Men" is the title.

On Rally day we had 180 present, going 21 above our previous record attendance of last June. Our Home Coming Day was also an attractive and beneficial feature during the Fall season. The Thanksgiving offering was above normal—more than for several years.

After the Holidays we will be open for Revival services in other parts, if the Lord opens the way; and we will be ready for some Bible Teaching Tours between Sundays.

The Lord be praised for all His goodness and for the work of Kingdom building by all His servants over the brotherhood.

W. R. DEETER, Minister

MEETINGS IN THE SHENANDOAH VALLEY

The writer responded to a call from the circuit of churches, under the present leadership of Brother John Dodson, to lead them in an Evangelistic effort. These meetings were held during the closing week of September, through the month of October, and closed the first week of November. This was not our first meeting at these churches; we held meetings for these good people while we were located in the Southeastern District as District Evangelist. So, many of the people were not strangers. Certainly, in fourteen years time, new faces had taken the place of others, whom have ceased from earthly labors.

The first meeting was held with the folks of Liberty Church. This church is located near Quicksburg, Virginia, and is the home of Bro. Dodson. Here among others whom we had formerly

met, were the children of Samu Hounshell, deceased. The Godly example of a righteous father left its influence upon the children and they ho to the Brethren faith. Some of those who had accepted Christ under our former ministry, are faithful workers there. This is a country church and suffers the consequences of the rural church. Yet there is a faithful bar there who seeks to do the Lord's work and hold true to Brethren teaching. Our two weeks meeting, we had the support of the pastor and the faithful group, somewhat small, but determined to push on until the Lord returns. The results were one by relation. This or had fallen in sin and made a clean confession of her guilt and took a determined stand for Christ. We left her happy in her new found love. The attendance was hindered by the apple-picking season, which took some away and others labored almost day and night which prevented their attendance. We closed the meeting with communion services, which edified all participants. We left them and their pastor encouraged to labor on to eternal fruitage.

The second meeting was held at St. Luke's church, located about six miles west of Woodstock, Va. This was the home of the late Elder P. W. Wisman who loved the Lord and served Him faithfully in his generation. Through this meeting we had ideal fall weather. The attendance was not as large as would have been possible at some other time. Many of these folks were away in the orchards. But here also, we found that faithful group, who love the Lord and are willing to serve Him. The results of this meeting were two young men, who accepted Christ as their Saviour. One of these was a regular and outstanding drunkard. He came forward and knelt down seeking forgiveness and pledged willingness to renounce his evil habits and serve the Lord. We baptized these two young men and fellowshiped them into the church. Here we also closed the meeting with communion service. The folks expressed themselves as spiritually benefited and encouraged to go on in the Master's service.

The third meeting was held at Trinity church in the Fort Valley. This was our third meeting with these splendid people. Their faithfulness was manifested in attendance and any other way they could help. Interference with attendance here was from two sources: some were away picking apples, and the high school, rather the community center, had just at that time considerable activity which attracted the people. Nevertheless, we went right on and received a splendid hearing with some degree of success. On both Lord's Days we preached to record crowds. The visible results here were four young people confessing Christ and uniting with the church. Two of these young people were the children of Mr. and Mrs. Clarence Coverstone; the former, a college friend of the writer. Here we also assisted in conducting communion services. Trinity has an average member

ship. While this was our third meeting with them, they still insist on our coming back.

A few observations; these folks of the rural community are alert and seek to be lead in present day needs of things spiritual. They recognize the spiritual opposition of the day. They are willing to respond to leadership. In hospitality, these people cannot be surpassed. We visited from home to home and everywhere were made welcome. Brother Dodson has a big task and labors faithfully. My constant prayer shall be God's Blessing upon these dear people. We were encouraged in these meetings by visits from the Maurertown church with Bro. Ed. Miller, their pastor, Bro. John Locke, wife and mother, Sister Sister Harry Haun and others.

May all be kept from falling in these apostate days.

A. B. COVER.

CONEMAUGH, PENNSYLVANIA

Dear Evangelist Readers:

It has been some time since Conemaugh has been heard from in this column of The Evangelist. We have many blessings for which we are thankful and some progress to report.

First of all will be the Sunday school. We had more than 300 present on Rally Day. Since then two new classes have been organized in the Intermediate Department. A teacher training class has been started. They have chosen as their text "The Coming of Christ." The Sunday school has added a new feature to the monthly meetings. After the business has been cared for a course in the history of the Brethren church is being taught by the pastor.

An adult Christian Endeavor Society has been organized. We also have an active Young Men's Gospel Team. With Christian Endeavor Societies, Sisterhoods, W. M. S., and a Gospel Team we surely should go forward.

In the way of improvements we have had two Sunday school class rooms recently put into service. New book cases have been built in the parsonage.

The autumn Love Feast and Communion was very well attended.

Sunday evening, Nov. 3rd, Rev. John Solomon, of Pittsburgh, was with us and brought such a message as only the Hebrew Christian can bring. This was the fourth time within the year that we have had a Hebrew Christian in the pulpit. Those who have received the Gospel are telling it in a very real way. They are also suffering hardships for their testimony; but Jesus said, "Blessed are ye when men shall revile you and persecute you." (I seem to have forgotten this is to be a report).

We had a large delegation at both National and District Conference. Rev. Schaffer represented this church at the inauguration of the new president of Ashland College. We are hoping that all the churches in the Brotherhood

will support the college every way possible in the coming years.

We are now getting ready for the Home Mission Offering which we hope will be the largest yet. Rev. Schaffer is a recently elected member of the Home Mission Board. He has always been a booster for home missions so he should be a worthy addition to the board.

The churches of this town planned a pre attack on Sunday movies feeling that it is easier to keep them out than to put them out. Representatives made a house to house canvas, passing leaflets, speaking to the people, and asking their support against Sunday movies. The result is no Sunday movies in Conemaugh.

MRS. GROVER SNYDER,
Cor. Sec'y

A MEMORIAL TO MRS. J. E. MCCARTNEY

The Editor of the Evangelist;

There is a little group of Christian people in Conemaugh, Pa., who have conceived a wonderful tribute to the memory of the foster mother of one of our members here in Cleveland—a mother whose greatest prayer was to see her boy taking an active part in the work of her beloved church.

And in the spirit of thanksgiving that this prayer is being so wonderfully answered, the relatives of Jay D. Edwards have raised for this church a sum exceeding One Hundred dollars. They have asked that this sum be received as a memorial to Mrs. J. E. McCartney, and that a Memorial Paper be prepared by one of her dearest friends, Mrs. Isabel Wyke, and to be read to the Cleveland Church. The following is the Memorial Tribute prepared by Mrs. Wyke.

"When I endeavor to write a memorial to one of the finest women I ever knew, I am at a loss for words. If I should try to describe her life of self-sacrifice, her love for the Master's cause and her devotion to Mission work, I would be unable to do justice to her. The Conemaugh Church as it is today, owes much to her faithful service.

And this sum of money sent to further the work of the Cleveland Mission is a most fitting tribute to the memory of Mrs. McCartney, and I am glad that her name will be among those who have made possible this church.

Among my dearest memories there is stored an abiding love that death did not sever, and time will not cause to grow dim. Her wise counsel in all matters pertaining to the Women's Missionary Society, of which she was president for twelve years, was always a source of wonder to me.

Her influence in helping to shape my life for service will be felt as long as I live. How true it is 'That their works do follow them.'

May this church go forward in renewed hope and faith that this work must prosper, with all the prayers and encouragement we have received from

our dear friends in Conemaugh and throughout the Brotherhood.

Well may we say, 'Surely the LORD is with us.' MRS. ISABEL WYKE

We the congregation of the First Brethren of Cleveland send our most heart felt thanks to our Brethren in Conemaugh for this fine Memorial to one so dear not only to them but to the most of our little group of Brethren here in Cleveland.

We also want to take this opportunity to thank the Brethren throughout the whole United States who have been so liberal in heir Prayers for our success, and for their contributions.

We are starting a new drive for our Building fund. We are selling bricks at a cost of ten cents per brick; our goal for December is 5000 brick. Any one wishing to contribute to this fund will please send their contributions to either of the following addresses and they will receive credit for the amount of bricks bought and will receive a receipt for same.

Harry M. Cole, Sec'y

826 East 150th St.

Jay D. Edwards

479 East 127 St.

Cleveland, Ohio.

HARRY M. COLE,
Correspondent

REVIVAL HELD AT OSCEOLO, IND.

Between Elkhart and South Bend, Ind., on Route 2, the little town of Osceolo is located. Many of the people living here work in the larger cities nearby.

Last summer this writer was invited to hold the Brethren Church located here a Revival Meeting. This meeting started Nov. 11th and lasted until Nov. 25th.

We found a people ready for a meeting. There is a kindly feeling existing between pastor and people with the result the church was well prepared for a special manifestation of the Spirit of God. Many cottage prayer meetings were held just prior to the revival.

Brother Alton M. Witter, a former member of the Third Church in Philadelphia, Pa., has been serving this church, as well as the church at North Liberty, as pastor for over a year. Nov. 17th in the afternoon, Brother Witter was ordained to the Brethren Ministry, which his father, Elder Marcus Witter, laid aside several years ago when he departed this life for the fuller life beyond. Assisting me with this service we had the privilege of having Elder S. M. Whetstone of Goshen, Ind. At this service and taking part were Brethren H. F. Stuckman of Elkhart, and Frank Gehman of Ardmore, Ind. We pray that God will use Brother Witter until Jesus returns in winning many precious souls.

From the beginning of the meeting we were privileged to speak to a church well filled with listeners. These people love the Word and enjoy hearing it preached. The visible results of this meeting were 18 souls. The majority of

these were men and women with families. We believe that the people of the community feel the Brethren Church has a real message for them and the work at Osceola under Brother Witter ought to go forward with leaps and bounds.

Brother Witter deserves much praise for the splendid work he is doing in this hard field. This work is wholly supported by the Home Mission Board. Your gifts toward Home Missions are well worth while. Consider these 18 souls that found Christ as Saviour and thank God for what you gave to Home Missions and give even more in the future.

We visited in over 110 homes and believe there are good prospects of establishing a strong Brethren Church in this section.

The Evangelist was well cared for in the home of Brother and Sister John Humes, who did all they possibly could to make the Pastor and Evangelist comfortable.

We appreciated the cooperation of the Brethren Churches in the locality which sent delegations often to the meeting. It was a joy having Brethren Porte, Stuckman, Whetstone and Gehman in attendance from time to time.

The music was well cared for by Sister Garwood a members of our church in South Bend.

These were two pleasant weeks and we thank all who had part in the meeting and praise God for the 18 souls.

Brethren, pray for our work in Osceola, Ind.

WM. A. STEFFLER.
Philadelphia, Pa.

NORTH LIBERTY, INDIANA

The Bethel Brethren Church of Osceola, Indiana has just concluded a very successful revival with Brother William A. Steffler, Pastor of the Third Brethren Church, Philadelphia, as the Evangelist. Beginning with unreasonable weather but with much interest, all were pleased with the clear, straight forward and powerful message of Brother Steffler. Even though the environment of Osceola is quite different from that of Philadelphia, yet our evangelist quickly adjusted himself to this semi-rural community. He, with the writer, called in about one hundred homes and we were much pleased to see people who had not been to church for years come to the services. Later in the meeting we were made happy in the conversion of several who had not been to church for seventeen years.

Brother Steffler did not stint his efforts in any way. He was willing and anxious to work hard during the day seeking the lost and at night with much vim and vigor sought the liberation of sin-bound souls. He also gave the church and community several special services and he did not take any rest night during the week, thereby giving in two weeks nearly the equivalent in services of a three weeks meeting.

The evangelistic meeting attendance

was augmented by the presence of delegations from some of our nearby Brethren Churches.

Ardmore, Goshen, Elkhart, South Bend and North Liberty Brethren Churches were represented besides delegations from local churches of other denominations. Our local church had a mind to work, and having had a number of prayer meetings in the homes of the unsaved prior to the meeting, was anxious to continue to pray and labor.

The evangelist and the pastor, who resides in North Liberty, were comfortably cared for in the home of Brother and Sister John Humes during the revival. Mrs. Clem Garwood of South Bend First Brethren Church very faithfully and efficiently conducted the music of the meeting. The spirited and deeply spiritual music was enjoyed and created the proper atmosphere for the sermons which followed.

Besides the much spiritual seed which has been sown and of which we expect to see much fruit in the future, there were eighteen individuals who came forward accepting Christ, twelve of whom were making their initial stand for Christ and six of whom were making Bethel Brethren their church home.

Brother Steffler very graciously consented to remain with us for Communion. This service was held on Monday evening following the meeting. There were over twice as many communicants present as attended the first communion conducted at Osceola by the present pastor.

Praise God for sending us a real revival. Praise God for sending us a real man of God for it.

ALTON M. WITTER.

ROANOKE'S GREATEST REVIVAL

The Ghent Brethren Church continues to see the results of a great revival meeting conducted by Brother Charles H. Ashman of Johnstown, Pa., from Oct. 22 to Nov. 10. Twenty-five persons were baptized during the meeting. One was received by relation. Two more will be baptized next Sunday evening. These additions open thirteen new homes to the ministry of the church. Other results of the revival are very evident. The spiritual life and interest of the membership have been quickened. The church has moved forward another step in gaining recognition in the city as an uncompromising foe of modernism and worldliness.

Too much cannot be said in behalf of the excellent work done by Brother Ashman. He was always ready and willing to visit and deal with the many unsaved. More contacts were made with the unchurched than are generally made during a meeting. As a preacher of the Word he excels in the fine art of making a sermon simple enough for a child to understand and yet deep enough to challenge the mind and heart of the adult. His clear, concise, heart searching messages produced a conviction

of sin, turned men to Jesus Christ as their only hope and stimulated in every believer a greater desire to yield to the will of the Lord Jesus. Fellowship with him in the parsonage was most pleasant; and much profit was derived by the pastor and his family from the discussions that took place.

A delegation of about twenty folks came to one of the meetings from Covington where Brother Bernard Schneider is doing such a great work. Covington is sixty miles away. Also members of the Hollins and Red Hill churches near Roanoke, with their pastor, Brother John Patterson, attended many of the meetings. We wish to express our thanks for this out side interest and help.

The church continues to praise the Lord for the wonderful way He is caring for the work. In September, the principal and interest on the first mortgage totalling \$905.00 was paid in full and on time. Other obligations have been met since then. Never have finances been in a better shape.

Also the Church has Him to praise for the increased interest in giving toward missionary activity. Last year \$1200.00 or one-fifth of the Church income was given to Missions. These blessings and many others are not of man but of God; so to Him "be glory for ever and ever."

HERMAN W. KOONTZ

ROANOKE REVIVAL

We anticipated this Feast of Fellowship with the Roanoke Brethren for several years. The realization went beyond the anticipation. We enjoyed every moment of our sojourn with the pastor and family of the church. The weather was the finest we have ever seen for a revival. The hospitality maintained the reputation for "Southern folks." The valley and surrounding mountains were resplendent with beauty. Roanoke is a thriving city. In comparison with the majority of other places, it has never felt any depression. The factories were running almost normal. One of the largest "markets in the south is to be found there.

It was a joy to renew our fellowship with Brother Koontz and family. He and his faithful wife have done a fine piece of work in this field. They are held in high esteem. The church has great confidence in them and they have established a place of respect for themselves in the community. Our home was in the parsonage and it was a real home indeed. Everything that the pastor and wife could do to make the revival a success was done by them. Brother Koontz is fundamental, evangelist, missionary, and deeply interested in prophecy. He and his wife are both talented as Bible teachers.

The church in Roanoke is as a church "set on a hill, whose light cannot be hid." Literally, this is true, for the church can be seen for blocks. Spiritually, it is true also, for the church has won a standing in the city for funda-

mentalism and spirituality. Its testimony is strong for the Written Word and the Living Word. The membership is steadily growing in numbers and power. The revival preparation was thorough. The loyalty of the members was most marked. Prayer, personal evangelism, Bible reading, the ministry of song, questions, testimony, every sane and scriptural method of revivalism was employed. The church did its part well to make the revival a success. The Pastor will report the visible results, which were most encouraging. We praise the Lord for this opportunity to have a part in another victorious revival in the East before opening our ministry at Whittier, Calif., in the extreme west.

C. H. ASHMAN, Evangelist.

OUR FIRST TWELVE WEEKS IN FORT WAYNE

Since so many have been, and still are, vitally concerned and interested in this Brethren work in the City of Fort Wayne, it is our desire to inform these, in this way, that we can share the joys which have been ours since coming to this place. The Lord has accomplished great things in these few weeks here.

To begin with, the people as well as their pastor are rejoicing and praising Him Who has been so good to us. From our very first Sunday here, we were aware that Fort Wayne was one of the centers where the Brethren church had wonderful opportunities. This city of over 125,000 population is a very strong Lutheran and Roman Catholic city. And yet we have some very fine and sympathetic people that we believe can be reached for the Lord and His service.

Our first task was to begin an intensive campaign in the Sunday school. This work had been going along in the best way possible under the circumstances, in not having a full time pastor, and then not residing here in the city. This was a handicap. So starting with an attendance of 35 we have seen this grow to an average of over 85 per Sunday. Rally Day 138 present. Last Sunday (Nov. 24th) 101 present.

The church services have taken on new life. The Sunday morning services have an average of from 70 to 80. The Sunday evening attendance is coming along nicely, when one considers that for over a year the people here have not had any evening services. Now we have between 60 and 70 on Sunday night. This looks mighty good to the folks here.

The prayer meetings are some of our best services. Not because we have such large attendance, but the spirit and fellowship has been so fine. Prayers are being answered on every hand. Attendance ranges from 25 to 35.

Financially: We can truly say that this phase of the work has been more than gratifying. Those who have had some business with this phase of

the work in the past can appreciate this more than others, when we tell you that from an income of \$3 or \$4 per Sunday, we have enjoyed an increase to between \$20 and \$30 per Sunday. All bills are paid—Interest on building and even some principle has been paid. How was this accomplished? A series of sermons on Biblical Stewardship. Too many these days are afraid to teach on the money question. It is a ticklish subject when it is presented in an apologetic way. Not only has the church received this Stewardship series gladly, but it would rejoice your heart to see the whole church reading Stewardship pamphlets, from the youngest to the oldest. Members of the church and those who are friends, all alike are learning how to give, The Biblical Way! The people are beginning to enjoy their Christian privileges.

When all monies are in for National Home Missions, this church will be sending in, we believe over \$200.00. To date over \$175.00 has been received. Praise the Lord.

Each Friday evening, our church is sponsoring a Prophetic Institute. This has done much to interest outsiders in our Church and has helped to advertise our work here.

In the 12 weeks we have received into church membership, by letter, five; by baptism, three. Others we believe will soon follow these.

Many other activities could be mentioned, such as "The Seventy Band," The W. M. S., and Class Organizations that are doing some splendid work. But some will think that maybe too much has already been said. But the facts have been reported and I am sure that many who have been praying for this work will rejoice with us over the victories and will be encouraged to continue to pray for us that victories may continue to be won, in His Name. You can help! If you know of any person or persons that reside in or near Fort Wayne, their name and address will be appreciated, especially if they once were interested in the Brethren church, here or elsewhere. Remember us before the throne of Grace.

In His Service,
LEO POLMAN, Pastor
First Brethren Church,
Fort Wayne, Ind.

Home address—3301 Lafayette St.

Freedom--Mediation--Sainthood

(Continued from page 2)

A STATEMENT OF FAR GREATER SCOPE THAN THE DOCTRINE OF THE ATONEMENT, which is its apex and crucial center, but not all of it. The birth of the only Begotten Son is there, and there is no saving gospel without it. Let us assume the Anointed Messiah knew his terminology!

Under the movement of twenty years ago, which we call Liberal, leaders

publicly said they were following Jesus and not St. Paul in the framing of church doctrine. In the present movement, we call Libertarian, leaders have seemed to imply they are following Paul and not Jesus in the stating of church doctrine, seemingly preferring proof texts from Paul rather than the gospels. The Liberal position was based on a claim to superior scholarship; the Libertarian position is based on a claim to superior spiritual illumination, definitely (for example) stating those who oppose their statements "know nothing about spiritual things."

Both movements are deadly in effectiveness in destroying the unity of the New Testament revelation; wherein Paul, though given the revelation of the mystery of the church, builds squarely on Jesus, the Founder (Matt. 16:16), the Authority (Matt. 28:18), the Planner (Acts 1:6-8), the Revealer (Acts 9:5), the Head (Col. 1:18; Eph. 5:23) the Victor (Rev. 1:18), the Bridegroom (Matt. 25:6; Rev. 21:9);—in destroying, also, the practical authority of the inspired Word, in its simple lay reading: both enthrone, instead, a shifting body of sophistry, varying with the rise and fall of teachers, rather than an harmonic body of Truth, constant, and plainly evident to lay interpretation, on equal terms, in all generations.

In either case, we see the creation of a rabbinical system of reference to the authority and works of learned men, a system very like that the Lord faced himself and which he condemned so heartily; which he rebuked by turning aside from the Rabbis, to pick the disciples from simple-minded men; warning them specifically, (Matt. 23:8) "But be not ye called Rabbi (Doctor): for one is your Master, even Christ, and all ye are brethren." We still have faith that responsible leaders will emerge from this confusion, overthrow this superstructure of dogma reared on the Word, and make the slogan "The Bible, the whole Bible, and nothing but the Bible," a continuing reality.

With this introduction, leaving here the subject of Libertarian teachings, we pass to the major phase of the current problem, wherein Neo-Calvinism challenges, and would supplant, the historic Brethren foundation, so cardinal to the maintenance of her historical doctrinal position. It is only possible to sketch the outlines of the problem here, to be developed later in other connections.

I Freedom

We are launched at once into the intricate questions of predestination and the free-will of man: concerning which whole libraries have been written and sometimes burned—with their authors, from the stirring days of Luther and Calvin, through the long succession of theologians, and the rise and fall of denominations since. Had Alexander Mack and his associates not rejected and come out from under Calvinism, there would have been no Brethren church: that reaction was so violent

as to cause them to endure cheerfully the loss of their homes and property and the long emigration to a far country, where they could worship God according to the dictates of their own conscience—which they could not do under any form of Calvinism, with its insistence on the letter, which killeth the spirit. If Neo-Calvinism wins its crusade today, not from the outside, from when it has pursued and where it has been embattled for two hundred years, but from the inside, there cannot long be a Brethren church in more than name. It is the recognition of this fact that gives poignancy to the present hour and problem.

Since their flight from it in Switzerland and Germany, successive generations of Brethren preachers have combatted Calvinism, both in the Presbyterian and Baptist forms: the latter with its corollary of "Once in grace, always in grace." On the other hand, OUTSTANDING LEADERS have always battled any teaching of SALVATION BY WORKS, as it crept in through intermarriage with people of other denominations. FROM THE MACKS DOWN THEY HAVE CONSISTENTLY PREACHED THERE IS NO MERIT WHATEVER SAVE IN THE BLOOD OF THE CROSS. They have traditionally maintained a median position allowing for ELECTION AND FREE-WILL, MEDIATION AND ATONEMENT, FAITH AND WORKS, ETHICS AND PIETY, CHRISTIAN RESPONSIBILITY AND SAINTHOOD, REPENTANCE AND REGENERATION: all apparent conflicts being reconciled and resolved in the INSCRUTABLE WISDOM for those who obey Christ's commands and "walk in His steps." Obedience to Him, who has proclaimed himself Master and Lord, has ever been considered an essential for entrance into the New Covenant. The Brethren have consistently practiced the Christian Ordinances, calling to remembrance such great doctrines as the atonement (death, burial and resurrection of Christ) the broken body and shed blood, cleansing, second coming, marriage feast, healing, etc., not as mechanical additions to, or substitutes for, the merit of the cross; but as expressions of obedience, devotion and communion by Brethren and bondservants of the church's Head, at His explicit direction and command.

This median position must begin with consideration of man, the free moral agent, in whose creation God deliberately limited himself, both in establishing this freedom, and in granting a certain amount of regal dominion (Gen. 1:26); and, for whose free choice, redemption was provided in the "Lamb slain from the foundation of the world" (Rev. 13:8) or "before" (I Peter 1:20), properly stated, "from before" the foundation of the world. Thus, prior to the creation of the world or man, Divine Wisdom decreed a situation, postulating the creation of free-will man, in a world, FOR IT REALIZATION.

A doctrine of absolute predestina-

tion destroys the dignity and reality of this situation, and the poignancy of the Divine Tragedy; it attacks the integrity of the Divine Purpose, reducing the Cross to an inane spectacle, in which, the conflict being individually resolved in advance, nothing is really proved, so far as the participation of regally constituted man is concerned. In such a view, man is not even a pawn, only an automaton. In such a view, man is the irresponsible victim of Deity and Christ's salvation a hopeless fatalism. During the last century a certain denomination, founded on this type of dogma, took its preachers at their word, destroyed every evangelistic incentive, and, since it was considered useless to struggle, even the families of the ministers took their fate resignedly, committing spiritual and denominational suicide. Let us beware of following in their train.

The words PREDESTINATION and ELECTION are abysmal words in the English language. Let us be sure of what they CONNOTE as well as what they DENOTE. Let us be certain we are not betrayed by meanings which are read in scripture, as merely human, racial survivals, rather than the content of Divine revelation. A doctrine of absolute Election must be qualified, limited and reconciled to the doctrine of Free-will, to be scriptural. Though between the two conceptions may seem to lie a bridgeless chasm, unfathomable to our finite minds, its two walls loom equally distinct in scripture. Inscrutable Wisdom is able, as in other things, "to reconcile all things to himself."

II The Foreordained Mediator

The very conception of a COVENANT involves a compact between two free contracting parties. Gal. 3:20: "Now a mediator is not a mediator of one." God has stated that in the covenant of redemption between his Royal Person and his (fallen) royal image, Man, there must of necessity be a God-between or Mediator: (I Tim. 2:5) "For there is one God, and one mediator the Only Begotten Son of his Royal Person is deemed worthy to be Chief Negotiator and Atoning Sacrifice with and for free, rebellious man, totally unworthy; yet made in divine image and established in royal dominion over lesser things—dominion not cancelled by the Fall—and thereby, and only thereby, possessor of a real, royal, though ruined, grandeur. That royal image God binds himself to respect and covenants to restore, on certain terms of man's capitulation. Ref. Matt. 25:34; Rom. 5:14-19; I Cor. 15:22, 45, 49; Gen. 1:26, 27; 9:6; I Cor. 11:7; II Cor. 3:18; Col. 3:10; etc.

The freedom of the royal image, man, is fully recognized from the first in Adam: the moral freedom to choose the tree of Life or the tree of Knowledge (forbidden); with the penalty attached to wrong choice—the death of the race; (How total and terrible that responsibility!) "in Adam all die" — I Cor. 15:22. In the face of this can any hold to a fatalistic Election, making God

responsible for this tragedy? The moral freedom is further shown, not only in the created Likeness, but in the God-given dominion, which bespeaks God-recognized, moral responsibility. Would God grant dominion to a mere glorified Ape of a bestial descent, blindly "red in tooth and claw?"

Both the freedom and the adverse choice were provided for from the Foundation of the world. (I Peter 1:20) Not only did the Son mediate between God and ruined, regal man, but the royal status of the Freewill is carried further in the Apostolic Ambassadorship—a formality not vouched to automata, pawns, nor the humbly free, but only to the Regal Free, a race in Divine Likeness and Image. God cannot compromise the Dignity of his Creative Purpose in treating with his Likeness—though rebellious and fallen—through anything less formal than an Ambassadorship, beseeching reconciliation. II Cor. 5:20: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you, in Christ's stead, be ye reconciled to God." How massive looms the wall of Freewill here, stupendous in craggy grandeur, stretching toward high heaven!

The conception of an absolute Election, independent of the will and acts of man, is further limited by the revelation of the Divine attitude in II Pet. 3:9: "The Lord is not slack concerning his purpose as some count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." God here deliberately disowns responsibility for the perishing but magnifies his Divine Patience in postponing the day of reckoning. If God had his will all would be saved. The choice here is man's, not God's; God is bound by his self-limitation and will not domineer over free-will man, even to save him! Again in I Tim. 2:4: "Who will have all men to be saved, and to come unto the knowledge of the truth." Over against the Will of God stands the Will of man—two opposing forces across a chasm hell-deep, bridged only by the broken body of the Beloved Son!

Christ preemptorily puts choice squarely up to man—Luke 13:3, 5: "Except ye repent, ye shall all likewise perish." Mark 16:16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Peter likewise at Pentecost, Acts 2:38: "Men and brethren, what shall we do? * * * Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Verse 40: "Save yourselves from this crooked generation." The overtures of Mercy are extended, but man must do something (act) to enter the covenant. Where in these scriptures does one find fatalistic Election? The Prodigal Son arose and said, "I will go to my father." The father saw him a long way off and ran to meet him; but not till he arose and said.

(To be continued)

The BRETHREN EVANGELIST

IN MEMORY of DR. A. D. GNAGEY

Pioneer Editor - - Successful Pastor - - Lover of Youth



(At left)

Dr. Gnagey, as he appeared at the height of his editorial career, keen, vigorous and optimistic.

(At right)

Dr. Gnagey retired at 77, broken in health, but with the love of youth burning in his soul.



Memorial articles on page 14

"LEGALISM"

By Claud Studebaker

The title of this article is not altogether a Bible term, but is probably a good word to designate that system of teaching which vexed the early church, namely, "That it was needful to circumcise them, and to command them to keep the law of Moses" (Acts 15:5). Indeed for many of those Jews who had been taught to keep the law of God as taught in the Old Testament, even though they had accepted Christ as Savior, it was difficult to realize, that "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). Much New Testament scripture deals with this very problem, and proves by comparison and contrast, that Christ is the Savior, the one true Sacrifice, the High Priest forever. That one who teaches the keeping of the ceremonies of the law which pointed to Christ, after Christ had come and fulfilled them, might well be called a LEGALIST.

However, that is not the meaning of the term as it is used quite freely by some today. That group of believers who interpret the scriptures to teach that man must do something to be saved and to keep saved, are called legalists. To me there is a vast difference between keeping the law of Moses and obeying the commands of Christ.

The real point of the discussion, as it affects the Brethren church, is the significance of Christian baptism, and whether it is possible for a man once saved, to turn away from God and be lost. To these two points I shall confine this article.

(1) Is Baptism essential to salvation?

Probably much of the difference of opinion is a matter of definition rather than belief, however misunderstandings cause grave disturbances. If you mean by ESSENTIAL, that no man could be saved without proper Christian baptism then I doubt if there is even one minister in our church who would say, Baptism is absolutely and unqualifiedly essential to salvation. There is that time-worn citation by those who oppose baptism in water—"Suppose someone heard and believed the gospel and had no opportunity to be baptized; would he be saved?" The dying thief was saved, was he not? Yes, the motive of every such argument is an excuse for not being baptized in water. The point is not what God can or will do, it is what he has commanded us to do. It is a great relief that I am no judge, just a preacher of the word.

I make no claims as a qualified theologian. My college training was in a Free-Methodist college, a Church of Christ college, and a state university; none afforded much training as a minister in the Brethren church. I was compelled to think through the doctrines of our church and give reason for

them in the midst of strong opposition. This I have been doing since in my teens, for the Lord called me to the ministry quite young, although my natural desire was otherwise. For 38 years a member of this church, reading her current literature and much of her history, I feel in some humble sense qualified to speak in defense of her historic stand for humble obedience to the entire Word of God.

That preacher who teaches baptism as a nonessential to salvation is assuming considerable authority with God's Word. Christ commanded it in very plain words. I preach his word, not my logic. Peter required it on the day of pentecost. (The Sunday School Times in its "Open Letters" department, answering the question, "Who do not we give the same instruction to those seeking salvation that Peter did?" answered thus: "Peter was not fully instructed in the way of salvation and continued to explain that "Paul was the one to whom the fullness of salvation was revealed." Brethren, Peter was specially chosen of God to first preach the gospel, was miraculously empowered of the Holy Ghost, and God caused his words to be written as scripture, Peter knew. The Holy Spirit taught him, and no explaining of theologians can change his words. There is not one way for Jews and another for Gentiles. Peter taught the same order that Christ gave. Peter said, "Repent and be baptized * * * for the remission of sins,—receive the gift of the Holy Ghost" (Acts 2:38). "Eight souls were saved by water. The like figure whereunto even baptism does also now save us" (1 Pet. 3:21). Christ said, "He that believeth and is baptized shall be saved" (Mark 16:16). Also, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God (Jno. 3:5).

Paul taught the same. In reporting his own conversion toward the close of his life, he tells that God sent Ananias, who enlightened him (Paul received his sight), and said, "Why tarriest thou? arise and be baptized and wash away they sins." He received his sight, arose and was baptized and was filled with the Holy Ghost. He certainly did not receive the Holy Ghost before the remission of sins. (See Acts 9:18; 22:16). When Paul preached, it was the same order, whether it was to Lydia, the Philippian jailor, or the Corinthians, "And many of the Corinthians hearing, believed, and were baptized" (Acts 16:15, 33; 18:8). Paul's epistles teach the same order, "So many of us as were baptized into Jesus Christ" (Rom. 6:3-5). These verses refer to water baptism. If they had been baptized in Christ before, they could not have been baptized into him. I

know he wrote to the church at Corinth, "For by one Spirit are we all baptized into one body" (1 Cor. 12:13), but this is not to lessen the value of water baptism, but to teach the unctuating and life-giving power of the Spirit.

Indeed the Holy Spirit convicts, gives faith, new life, makes us one with God in one body, but not independent of God's Word and our obedience to it. "He saved us, by the washing of regeneration and the renewing of the Holy Ghost" (Titus 3:5), is the order. Philip observed the same plan—"When they believed Philip preaching..., they were baptized.—Simon...believed also:... he was baptized...preached unto him Jesus... See, here is water; what doth hinder me to be baptized?... If thou believest... thou mayest... and he baptized him" (Acts 8:12, 13, 35-38). It would be interesting to know just what Philip said in his sermon. Philip evidently did not know whether the eunuch believed or not until he asked for baptism. If he had not been baptized, would Philip have counted him as a disciple? It is the same order all through the scripture,—the gospel is heard, believed, Christ is confessed, (Magnify God), baptism, (cleansing, born of water, washing of regeneration), the rising with him through the faith of the operation of God, to walk in newness of life, and they are indwelt by the Holy Spirit.

This is historic Brethren doctrine and practice. I remember when the procedure as given in Holsinger's history of the Tunkers (P. 242) was common, "Do you believe that Jesus Christ is the Son of God, and that he brought from heaven a saving gospel?"—"I do." Do you willingly renounce Satan, with all his pernicious ways, together with the sinful pleasures of the world?"—"I do." "Do you covenant with God through Christ to be faithful unto death?"—"I do." "According to the promises which you have made before God and the world, you are baptized for the remission of sins in the name of the

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EDITORIAL

After Seventeen Years

After seventeen years of service, we have come to the end of the road as Editor of **The Brethren Evangelist**. And at the same time also our editorship of more than twelve years on **The Angelus** comes to a close, and what is of serious concern to the brotherhood—**The Angelus** itself comes to the end of its career. **The Evangelist** will continue on under capable hands, and with strong appeals for cooperation, as it should have, but this, our friend and messenger to our youth, is allowed to weaken and die of poor circulation. Poor circulation! did I say? Yes, poor in total numbers in comparison with the number required to make ends meet, but good compared with the pro rata circulation of Sunday school story papers in many other denominations. Our people have not been less loyal than the people of other church groups. The trouble is, they have not been as many times more loyal as was necessary because of our small numbers, to make for financial success. But perhaps, like some of our human friends, it will be still more appreciated after it is gone. And we could hope that there might be a resurrection, and a new lease on life. For to us such a loss is too serious a loss to be considered irrecoverable.

But it is **The Evangelist** that has been our main task, to which we have for seventeen years given our best energies and most serious thought. For it we have worked and prayed and dreamed. For it we have struggled and sacrificed and poured out our anxieties. In its work primarily we have met our problems and made our mistakes. In connection with it we have had most of our griefs and criticisms, and in connection with it we have had our joys and commendations. In its work we have needed and sought the cooperation of the leadership of the brotherhood, and through its columns we have sought to cooperate with and to serve the brotherhood and its every interest. In its pages we have aimed to reflect the thought and life of the church and to re-echo the note of historic Brethrenism that has come down to us, to make the paper truly denominational in the highest sense. We have sought to make its message the message of the Book and its aim the advancement of the cause of Christ. And in it all we have endeavored not to be arbitrary, partial, or prejudiced, but reasonable, fair and open-minded.

How far we have come short of the ideal, we are more keenly aware than any one else. Yet in purpose and conscientious effort we have no apology. When the editorial

task was layed upon our reluctant shoulders, we took it very seriously as the call of God, and from that divine call we have not sought to be disengaged. But our desire has been constant that we might be able at the end to give a good account of the stewardship committed to our care. The stewardship is now complete, and God will be the judge of the degree of faithfulness that has been exercised.

We may regret the retrenchment that has been deemed necessary, but for the publications that remain, we bespeak the heartiest cooperation in an effort to maintain their usefulness and their distinctly Brethren character. The church need never question its future, so long as it continues to sound aloud through pulpit and through the church's press the old-fashioned, Whole Gospel doctrine, which is historic Brethrenism, and allows to its members such Christian freedom as the Holy Spirit would dictate. But if we swerve from those old landmarks, the future is not bright. That we may be kept from shifting is a worthy object for united prayer.

We wish to express appreciation to all who have stood by us and given such fine cooperation through the years, especially to those who have shared their time so generously by writing and conducting special departments and series of Bible studies. We were about to mention a few names, but then the number began to multiply to such an extent, as we started on a mental trip back through the years, that we feared the limits of space or the danger of omitting some who ought to be mentioned. So we say, God bless you every one.

This is the last paper under the present editorship. Next week's paper, which will be the first in the new year, will appear under the editorial supervision of Brother Charles W. Mayes, the new editor. As the editorial responsibilities of **The Evangelist** pass into the hands of our successor, we pray God's blessing upon him and wish for him the largest success in line with the will of God. He will need, and will doubtless want, the prayers of God's people to that end. He should have them. He cannot succeed without your prayers and support.

Dr. Gnagey--Leader, Pastor, Editor

Dr. A. D. Gnagey, whose passing occurred on December 15th, possessed many qualities of greatness, but three in particular.

He was great in leadership ability. This is shown by the manner in which he led people. He was able to lead without show and ostentation.

He did not run far ahead of those whom he would lead, so as to impress them with his ability and distinctness; he was the kind of leader who makes you feel you belong with him, or that you have something in common with him, and yet leads you to realize that he has something worthwhile that you have not but ought to have, and inspires you to follow him. He was not the kind of leader who deals in cheap familiarities and encourages them in others. He was both refined and reserved. But his refinement was made attractive by grace and humility and his reserve was made warm by love and kindness. Such characteristics are especially appreciated by young people, and for that reason he was signally successful in his leadership of youth.

Brother Gnagey had the qualities necessary for an unusually successful pastor. He was sincere, tactful, self-controlled, patient, kind, he loved people and was a good teacher. Because of his interest in religious instruction and pastoral visitation, he proved to be a good builder and was able to stay on a field for a long while. Before he was called to Ashland the first time as editor of church publications he had been pastor at Meyersdale for fourteen years, and his last pastorate at Altoona covered a period of ten years, when he was compelled to resign because of ill health.

But Dr. Gnagey's greatest distinction is his long and successful editorial work. He was the originator of the Sunday

School Literature back in Meyersdale, and that led to his being chosen editor of the Brethren Evangelist and Sunday School Literature and called to Ashland in 1894. His first issue of The Evangelist was October 24, 1894 and he continued in office until the close of December, 1902, when he went to Pittsburgh as pastor, later moving to Altoona. He was recalled to the editorship the first of January, 1908 and continued in charge of all Brethren literature until September, 1915, when Dr. R. R. Teeter was called to be editor of The Brethren Evangelist and Business Manager of the Publishing House. Brother Gnagey continued as Sunday School editor for five years longer when he resigned to take charge of the Altoona pastorate for the second time. He was sixteen years editor of The Evangelist, if we have figured correctly, and editor of Sunday School literature for nearly a third of a century.

His editorial work make him the benefactor of the entire brotherhood, and every member should know of his services that they may honor and respect him and be able to appreciate what he did for the church and the kingdom of God.

"Glorify God in Your Body"

That is the Christian requirement, if we are to take the words of the Apostle Paul seriously. But do we? Here are some facts gleaned from a certain church calendar that throw light upon the question. They might have been taken from almost any church calendar, so far as their application to the prevailing situation is concerned. We don't know the identity of this certain church, but we do know the pastor who had the courage to publish the facts and observations, and we congratulate him on it, for in so doing he is helping to call

attention to a part of the "whole Gospel" which is commonly neglected. He said:

"From 9:20 to 9:45 one fine Sunday morning 31 cigarette stubs were thrown away, 95 cuds of tobacco were spewed out and five pipes were emptied in the immediate vicinity of this church building. Shortly after a group of boys came along for the purpose of picking 'snipes.' Upon being questioned they said, 'We find better and longer "snipes" around the churches. We dry the "chews" and then smoke them.' A conservative estimate of this habit-forming, brain-deadening, nerve-wrecking poison bill on Sunday mornings alone around this church property amounts to better than \$10.00 a year. A year ago a low estimate of the tobacco bills accumulated by the members of this church for a solid year ran a few dollars less than \$1000.00. If men and women who profess to be Christian would only realize that Christ died not only to pay the terrible price of a lost soul condemned to an eternal death, but also that our bodies might become the temples of the Holy Ghost, 'which is in you, which ye have of God, and ye are not your own,' and would believe and understand that 'ye are bought with a price,' therefore should 'glorify God in your body, and in your spirit, which are God's,' it would make a difference."

And truly it would make a difference. It would make a difference as to what is taken into our bodies, if we were really conscious of the fact that our bodies are temples of the Holy Ghost, and it would make a difference as to what we permit to dwell in our minds and hearts. Sin defiles and makes one unclean, whether it be the sin of an unclean and injurious habit, or a sin of thought, speech or action.

REVIEW OMITTED for lack of space.

An Appreciation



Dr. Charles A. Bame

When Paul and Barnabas had returned to Antioch it is said of them that they "tarried no little time." In another connection, it is said of them that they "Tarried and taught." Their work in all their "tarrying" must have been a ministry of "teaching," and of writing messages to Christians.

We desire to use this Scriptural setting as the basis of our expression of appreciation to Dr. Geo. S. Baer and to Dr. Chas. A. Bame. Dr. Baer has

spent about 17 years in the service of the Brethren Church as editor of the "Brethren Evangelist" and of the "Angelus" Dr. Bame has spent 6 years as the editor of our Sunday school literature.

It can be said in the case of each of our brethren that they "tarried no little time." We appreciate their years of service. Recent years in all situations of life have been hard years. They served well. The Brethren Church is better because of their service.

Like Paul and Barnabas, so these brethren have spent their years in teaching. Theirs has been the message of the printed page. The Printed Page is a powerful instrument of the Church of Christ. To those who speak by word of mouth, the privilege is great, they speak to hundreds; but to those who speak through the printed page, the privilege is infinitely greater, they speak to thousands. The voices of Brethren Baer and Bame have reached thousands. They have spoken well. Their messages have ever been purposed as "set for the defence of the Gospel."

As a Publication Board we desire thus publicly to express our appreciation of the services of these Brethren. In doing this, we believe we are expressing the attitude of the Brethren Church.

They have served loyally. We, there-

fore, express to them our best wishes and desires. Our earnest is that for many years of the future they may serve in a fruitful ministry in the Cause of Jesus Christ.

The Publication Board of the Brethren Church.

R. D. BARNARD, President.



Dr. George S. Baer

We Would See Jesus

By W. H. Koontz

"And there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus." John 12:20, 21.

This incident happens at the season of the feast of the Passover. At this time all Jerusalem was astir with excitement, for from far and near there came those people who were worshippers of the God of Israel. Among the hundreds of Jews who annually attended the feast were also many Gentiles. Lightfoot tells us that the surrounding Pagans were accustomed not only to send presents, sacrifices, and offerings to the temple, but that they also frequently attended the great feasts of the Jews.

Our attention is called by St. John to "certain Greeks" who came to worship at the Passover feast. This may have been their first trip or they may have made many pilgrimages to Jerusalem, but it is evident on this occasion that they were hearing about and beholding some most unusual and startling events. And all of these unusual things were centering in one whom people called Jesus, the prophet, the Messiah.

In fact, they had heard much about Him as the King of Israel, the one who would bring back to the nation the glory that it once had in the days of the mighty king David. They may even have seen his triumphal ride to Jerusalem when a great multitude of people "took branches of palm trees and went forth to meet Him, and cried, 'Hosanna, blessed is the King of Israel that cometh in the name of the Lord.'" And they had seen how the whole "city was moved" by the coming of this one who was receiving the acclaim of the multitudes.

All that they were hearing and seeing, these strange and unusual things, aroused within their hearts a desire to meet Jesus, to talk with Him, to know Him. So they came to Philip, one of the disciples of Christ and said, "Sir, we would see Jesus." Those who seek Jesus as did these Greeks will find Him to be **the sympathizing Christ. He is fully able to unite Himself with us in our every burden.** God became man that He might be unto all who would see Him a sympathizing God. In the words of the writer to the Hebrews, "He took on Him the seed of Abraham." Yes, He who is the eternal God took the form of a human being. "For as much then as the children are partakers of flesh and blood, He also Himself took part of the same Wherefore all things it behooved Him to be made like unto

His Brethren. . . . For in that He Himself hath suffered being tempted, He is able to succour them that are tempted."

Are you often times crushed by some great sorrow? Jesus sympathizes for He was himself crushed by many great sorrows. Listen to His heart broken cry as He looks upon the city that He would gladly save if it would but let him. "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not." Do you weep at the grave of a dear and precious one? Jesus weeps with you for it is said of him that He wept at the tomb of his dear friend, Lazarus. In these days of depression are you experiencing the pangs of hunger? It is recorded of him that He was "afterward an hungered." Are you at the end of a long day so tired that you hardly care to live to see another sunrise? Jesus can sympathize for He too experienced weariness. Has a diseased body, burning up with fever, created within you an unquenchable thirst? He knows all about that for on the Cross He experienced such awful thirst. Are you time after time tempted by the great adversary of souls? We are told that He was tempted immediately after His baptism and at many other times. Never forget this, "For in that He himself hath suffered, being tempted, He is able to succour them that are tempted." Dr. William Evans cuts forth the sublime sympathy that Jesus has for men in these words, "There is not a note in the great organ of our humanity which, when touched, does not find a sympathetic vibration in the mighty range and scope of our Lord's being, saving of course, the jarring discord of sin."

But we rejoice to continue that He is more than a sympathizing Jesus, **He is the saving Christ.** To the moral, upright, highly respected Nicodemus He said, "Ye must be born again." After showing him the need He offered him the way which was through Himself." And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in Him should not perish, but have eternal life." From the heart of the wicked, adulterous women at the well of Sychar in Samaria, Jesus Christ drew a confession of her sin and then presented Himself as her Savior. She came for physical water, He offered her living water. "But whosoever drinketh of the water that I shall give him shall be in him a well of water springing

up into everlasting life." This was His great ministry. "For the Son of Man is come to seek and to save that which is lost."

All have sinned, thereby separating themselves from a holy God. Isaiah of old had to write, "All we like sheep have gone astray; we have turned every one to his own way." St. Paul, writing by inspiration, concluded all under sin; the high and the low, the moral and the immoral, the rich and the poor, the educated and the illiterate, Jew and Gentile. "What then, are we better than they? No, in no wise: for we have before proven both Jews and Gentiles, that they are all under sin. . . . For all have sinned, and come short of the glory of God."

Jesus Christ knew this condition within the heart of man. Men often fail to discern their true state for they are blinded by Satan who would have them glory and trust in a false sense of their own righteousness. But Christ knew. He knew God's attitude toward both sin and the sinner. He who is the eternal Son of God knew the awful consequences of sin. He knew that man now in a fallen and spiritually dead state could not throw off this awful, heinous, damning curse of sin so that a holy God might be well pleased with him. Therefore He left the ivory palaces of heaven to come to this world of woe. He spent His time calling men to himself, offering pardon for the greatest of sinners; and then at the appointed time this Lamb of God was sacrificed upon the Cross "to take away the sin of the world." In His death He became our substitute, taking upon Himself the guilt of our sins, paying the penalty for our guilt by the shedding of His precious blood. In that victorious cry, "It is finished" the closed door to heaven and God was flung wide open so that now the chief of sinners has a way home, the way of the Cross. The quotation in Isaiah 53:6 that we gave in part only can now be finished," And the Lord has laid on Him the iniquity of us all."

Have you received the Lord Jesus Christ as your substitute? If you have not, will you not do it right now as you look into your rebellious and sinful heart and then look upon Him who died on Calvary's Cross to save you from an otherwise inevitable and awful judgment and eternal doom?

He who sees Jesus Christ as the One who saves to the uttermost is in the position **to discover to his heart's supreme joy that He satisfies.** Yes, the Lord Jesus Christ does satisfy. This is the testimony of a myriad of saints who down through the ages have tested and proved Him. He satisfied Peter who could write to the dispersed and suffering saints of his day, "Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." He satisfied the mighty Paul who gladly said, "I count all things loss for the excellency of the knowledge of Christ Jesus my Lord." He satisfied the beloved

disciple John who was so close to Him in life and death. Feel the longing of John's heart in these words, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him for we shall see Him as He is."

When the great persecutions began to sweep the world after the days of Christ and thousands had pay the price of torture and death for their faith in the Lord Jesus Christ, these martyrs who had found that He satisfied them in life also found that He satisfied in death. As the smoke and flames would scorch, and sear, and burn their sensitive bodies, the rack would break their bones and tear their ready stretched muscles and tendons; their fiendish persecutors would be amazed to behold a holy calmness and peace written upon their faces. How can you explain it apart from their supreme joy and satisfaction in the One for whom they suffered.

Never was there a need for this Christ who satisfies as there is today. This old world is in a terrible state of unrest. Nothing is stationary. Governments that stood like the rock of Gibraltar yesterday are no more today. The war fever is burning hot in the blood of the nations, and it is sure to bring them to a terrible climax. The three great stabilizing institutions, the Church, the Home, and the School are quivering on their foundations. The morals that were once held to be the very fabric of our mighty civilization are lightly thrown to the ground and trampled under careless feet. Nothing is certain, nothing is sure. Increasing numbers are taking the suicide route out of the unrest, the uncertainty and the dissatisfaction around and within them.

In this changing world there is a crying need for the unchanging Christ. To anchor to Him means rest. He who could command the waves to be still can bring a blessed calm to the most troubled heart. He satisfies! He satisfies! Are you caught in the awful tide of unrest? Turn to the Lord Jesus Christ and you will discover that He satisfies. Are you discouraged and disheartened? He satisfies. Are you about ready to give up and end it all? Let Christ take possession of your life and you will find that He satisfies.

Like the Greeks who said, "Sir, we should see Jesus," will you not seek Him today? You will find Him a sympathetic Jesus, and He will become your Savior from the awful burden of sin; and as you surrender your will to His will your joyful testimony will be "Praise God, He does satisfy." Roanoke, Virginia.

"WATCH AND PRAY, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. 26:41).

"IF I REGARD iniquity in my heart, the Lord will not hear me" (Psa. 66:18).

BAPTISM

A Sunday School Lesson discussion
when the topic was "Baptism."

By Arthur R. Baer

Our study today is concerned with a strange word, a word which was never translated when the Bible was translated and printed. It is the name of a Christian rite upon which most churches set great store, at least, they have in times past; so important is it been judged that no church with the exception of the Quakers would, to my knowledge, admit its membership without this rite being administered. Yet there is no single passage of scripture which alone completely describes this rite, tells what it is, why it is used, nor to whom it may be administered. In spite of all this the translators without their help by merely spelling out the word in English letters.

We seldom think of a layman as one who explains the church doctrines, that must be left to the teachers and theologians. We will leave the study of the original language and the origin of words to those qualified to speak on such subjects. We will concern ourselves this morning with words which have no disputed meanings.

It has always been my belief that the Bible is its own best interpreter and in truth it says that the way is so plain that no man need err even though he be a fool, nor does it qualify that statement by requiring a knowledge of Greek or Hebrew. We here this morning are the mine run sort of folks having the normal amount of intelligence and given the same words we shall come at least to nearly the same conclusions.

Therefore, let us take this strange word as though we had never heard it before and see what the English Bible has to say about it. Although this isn't the original, yet it is God's inspired word and if God inspired the Bible in the first place, and I believe He did, He likewise would be able to protect it as it was handed down from men to men, nation to nation and from language to language. So we may rest assured that the English has at least a meaning which approximates the original. Since there is no single passage which completely describes this rite, the sum total of all the light that different passages may give when blended together, will give us the knowledge we seek in regard to this strange word and only in this way can the honest seeker for truth satisfy himself.

Let us take every verse in the New Testament in which our word occurs, and as new light is thrown upon it, let us record it. This isn't such an appalling task as it may sound. We might read every verse in an hour if we wished, but as our time is limited we

will just take sample passages such as shed additional light. Since they can all be read in so short a time the task need not dismay anyone who seeks to know the truth. As time is short we may easily miss a few passages but let it be understood that they only throw additional light and do not annul other passages; so regardless of what other seekers may find our conclusion may still stand.

We start with the first verse in which this word occurs, then others as they give us new light. Matt. 3:5, 6. Here we find the strange word, 'Baptized'—that is the word we are interested in. What does it mean? What did John do to these people, Why did he do it, To whom? But there is no answer in this passage nor its context, so let us take the New Testament and seek the answer. In this passage we find that what John did was done in the river Jordan. We are not told how it was done, but it was called baptism. In verse 11 of the same chapter it is said that baptism was performed with water. So John's baptism was water baptism. There is another sort of Baptism, one performed by the Holy Spirit, but with this one we are not concerned just now, as it distinctly says that John did not perform it. The One who was to follow John, that is Christ, was to accomplish this by the Holy Spirit. We do not yet know who could be baptised, nor how, nor why. We read on in the same chapter, the 13th and 16th verses. Here we find that Jesus was baptised, but evidently not for the same reason as others, as it says he was baptised to fulfill all righteousness, or the scriptures, so there is no new light for us here.

We go on to Matt. 28:19. This verse is called the great commission and is a part of Christ's final instructions to his disciples, so it naturally would be important and if any passage could be expected to contain the whole truth about this rite this surely would be the one. The one particularly important thing in this passage for us just now is that we find that it must be a threefold action. We know grammar to understand that one action will not meet the demands of the language. Yet we do not know what it is nor what we are to do. We do know, however, that this threefold action does not constitute three distinct Baptisms, as in another passage we are told that there is "One Lord, one faith, one baptism." So we know that Baptism is performed with water and with a threefold action in the name of the Triune God. We are gaining a little, but yet we do not know what it is.

Next we come to Mark 16:16; there are other pas-

sages that we have passed over but they give us no new light, so we come to this: "He that believeth and is baptised shall be saved." Here we do not learn what baptism is, but we learn that it has something to do with salvation. It doesn't say that this alone will save, but it somehow is connected with salvation.

Now we turn to John 3:23. Here we find that John was baptising there because there was much water. Well much is a relative term. A teaspoon is much to a drop, a bucket is much to a spoon and the ocean to the river. So we have only learned that it took much water, whatever that may mean.

In Acts 2:38 we learn that one must repent then be baptised for **the remission of sins**. Still we do not know what baptism is, but we are learning its purpose and what is required before one may be baptised. In Acts 8:12 we find that after Simon believed he was baptised, so then belief and repentance are necessary for baptism. This also means that one must be old enough to understand in order to believe, so this then means that baptism is for adults or those old enough to know and to believe. In the same chapter, verses 36-38, we find that they went down into the water. We have learned thus far that baptism is performed with water, then with much water, and that it is a threefold action taking place in water, but what is baptism itself?

Continuing in the Acts we read in 10:37, 13:24, 18:25 and 26 and 19:3-5. In these verses we learn nothing new in regard to what Baptism is, but we do learn something about it. We learn that there were two kinds of baptism. We noted that it was mentioned before, but without giving reason to suspect that there was any important difference. But here we learn that the difference was important enough for the apostles to insist on rebaptism. Yet we are not told that the difference was entirely in manner, because John's baptism was for repentance, while this new Baptism was for repentance and also for the remission of sins. For in Acts 22:16 we learn that a purpose of this rite was to wash away sins. We are learning more about what this new rite is for, than just how it is performed.

Next we go to I Cor. 13:29, which gives no help in our search for a description of what it is, but we do get an idea about its importance, at least its importance in the eyes of those folks who lived nearly 2000 years nearer the time of Christ than we do. Living people went through the rite of baptism in the place of friends who had already died, and had doubts never learned of this new rite. I make no particular claim based on this, and I do not say that Paul approved that sort of baptism, but at least it shows the importance these early Christians attached to baptism, and it should justify those who, having never been baptized in the biblical manner, seek to follow the Scriptures in rebaptism. And, too, it

might give occasion for a little more thought on Acts 22:16.

Now let us read Romans 6:45 and Col. 2:12. Here at last we are to learn something definite about baptism. We have learned that water is the element used in performing this rite; there was much water used and they went down into the water and came up out of the water, so it therefore was performed in water. In this new passage we learn that we are buried with him in baptism, now that word buried is a word that conveys a definite mean to each of us. When we bury anything, we cover it completely. So then if what we have learned is true, baptism is the burying of the applicant in water, and it must be a threefold action as we have learned, therefore it must be trine-immersion which is three buryings—all parts of the one rite. Too, we learned that it was in the likeness of his death and as he died willingly bowing his head, then this action must be a forward action as we must enter the waters buried with him in baptism in the likeness of his death and then arise (come up out of the water) to walk in newness of life.

Then this strange word simply means that we are to be immersed three times according to the great commission, and that all who believe and repent may be baptised for the remission of their sins and receive salvation.

Muncie, Indiana:

God's Blessing Equals 25 Dollars

By Mrs. Hulda Louise Johnson

The Word tells us in the sixth chapter of Luke and the thirty-eighth verse, that if we give, it shall be given unto us, good measure, pressed down, and shaken together, and running over. Did you every try it? It works.

When Miss Tyson was in our Canton church telling us of the great need in Africa, she said, "I like to talk with the Lord the same as I like to talk with you." It occurred to me as a fine suggestion and I thought to myself, Why not? And so I said, as I opened my pocket-book, "Well, Lord, there's a dollar and ten cents; it all belongs to you; take what you want." I closed the pocket-book, and when the collection basket was passed my hand took the dollar bill and put it in, leaving me the ten cents.

Bus fare home was seven cents. So, you see, I had a balance of three cents. But would you believe it? Before I had gotten down the church steps on my way home a lady called to me and gave me twenty-five dollars that she had owed me. Surely God never forgets his own; he is faithful and will give to those who will give to him. And what joy it brings to give gladly and sincerely! Truly, it is more blessed to give than to receive.

Canton, Ohio.

Israel's Recognition of Antichrist--Daniel 3:1-30

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By Frank Gehman

God takes time to prepare men for the messages which He would make known to them. Thus at all times there are at least SOME men who recognize the significance of events pointing to His Word.

The pathway that Israel has trod through the centuries has been a devious one. Cruel have been the stones along the way, harsh the briars and thorns, so that often the souls of Israel's people have been poured out as water. Persistently God has sought to spare them. With equal, if blind, persistency they have brought upon themselves repeated tribulations. In tribulation He has warned them of tribulation to come. In a time of tribulation He has prepared them to recognize the one who is to bring upon them such suffering as even this suffering people has not seen.

The events recounted in the third chapter of Daniel transpired at a time momentous not alone in Israel's history, but also in the history of the entire world. Gentile nations had been used of God to punish His people when sin and rebellion had borne its fruit. Never before, however, had a one of them been permitted to maintain supremacy. A new day had now come. Jerusalem had fallen. Babylon had come to power. The Holy City was in destruction. God's people were in exile and disgrace. Gentile supremacy had begun. Spoken of in the Scriptures as the "times of the Gentiles" it now approaches the twilight of its centuries-old day. Israel again becomes a nation and will hold the center of the stage in world events. With her return to her "majority" comes a national responsibility to God.

Her restoration is at hand. Ezekiel, chapter 37, throws interesting light on this. It appears a miracle. But God has a controversy, not yet settled, with this people, Micah 6:2. A time of tribulation "such as hath not been from the beginning" (Matt. 24:21) affords the setting for this controversy. It involves two things. First, there is judgment for sin, Hos. 4:1; Matt. 27:25. Second, they must at last recognize Jesus as their Messiah-king, Ezek. 37:24; Rev. 7:3, 4 with 14:1.

There are many interesting things which lead up to Israel's acceptance of Him whom for so many centuries they have rejected. Astonishingly enough, Antichrist, Satan's most clever device for the deception of the nations, becomes the one to open their eyes to their centuries-old folly. God works marvelously, and even the hatred of the enemy is turned to good account. One's confidence in God grows, and one's heart is thrilled when one learns that centuries

ago God made use of the rage of the nations to prepare the way for Israel's recognition of Sin as personified in Antichrist. And that He chose a moment of her defeat and humiliation to teach a much needed lesson and to prepare, at the same time, the way for the teaching of a greater lesson far to the future.

It is on this wise. Israel long had a flair for idols. This weakness brought her much grief. Most movements are purest in the days of their infancy. So do Israel's beginnings with Abraham and Isaac stand out in fine relief from and in shining contrast to the later history of this people. Thus we find Jacob, the third in line, bargaining with God, Gen. 28:20, and a bit later his wife Rachel smuggling away her father's household gods, Gen. 31. Her stay in Egypt did not purify Israel's faith and soon out of the land and in the shadow of Sinai Aaron was casting the golden calf. From this time on the picture is a mixed one, at times a splendid response to the leading of God, at others a miserable giving way to idolatry and its accompanying sins, and sometimes a pathetic attempt to combine the virtues of Jehovah worship with sinful idolatry.

God commanded them to "turn ye not unto idols," Lev. 19:4. Isaiah charges them with having their land full of idols and of worshipping the work of their own hands, 2:18; with feeding on the ashes of idolatry, 44:20; warns them that idols will pass, 2:18, 20; that Jehovah is superior to all idols, 19:1, and that in a time of judgment they themselves will throw their idols away, 31:7. His charges and exhortations accord with those of the other prophets. Jeremiah says his people were guilty of worshipping the host of heaven, 19:13. Ezekiel was led to the house of God and saw men in that house worshipping the sun, 8:16. Amos joins in charging them with idolatry, 5:26. The writer of II Kings records their idolatry, 17:16; 21:3-7. And so the story goes, sad enough at the best.

Assisted by the voices of the other prophets, the two great men Isaiah and Jeremiah wielded a long ministry warning, prophesying, exhorting, beseeching and pleading with their people to turn from their sins to God. Such successes as they had with the people were short-lived and judgment fell on the last stronghold of God's people and they went into exile. Idolatry had borne its fruit. That exile was bitter to proud Hebrew spirits, but they brought back two precious lessons. One was that they could worship God wherever they might be and though cut

off from the Temple only sin would cut them off from God. The other lesson was a fulfillment of the prophecies of Isa. 2:20 and 31:7 that they should cast away their idols in a day of judgment, and great indeed was that lesson.

THE JEWS, to this day, HAVE NOT RELAPSED INTO IDOLATRY! To this all the authorities agree so that it hardly seems more than necessary here to state the fact. One quotation suffices as an example. "The return from Babylon marked a turning point in the spiritual history of the Jews. From that time onward, the lust of idolatry, which had marked their whole previous history, utterly disappears," (I. S. B. E.) This fact reveals itself as a splendid fulfillment of Hos. 3:4 that "the children of Israel shall abide many days without king and without pillar, and without ephod or TERAPHIM (images)." This was a spiritual victory, this turning from idols. Also it was one step in preparation of the Jews to recognize Antichrist when he shall appear. This recognition will awaken a nation and cause it to turn to Christ.

Daniel 3 tells us about a great king and a great image which he made. The king was famous and his image infamous. The Jews were Nebuchadnezzar's captives in his land. As Nebuchadnezzar went they were her because he conquered them. As God goes they were here in punishment for their sins and chief amongst these was the SIN OF IDOLATRY. Suddenly again they are face to face with it. When he built this image the king probably had no thought of doing violence to Jehovah worship. His heathen mind thought in heathen terms. Jehovah was simply "another" God to him. Thinking only of himself he likely was unaware of "the glaring incongruities" of his invention. Paganism desires to materialize spiritual and divine things. The Jews should be quick to detect the influence of paganism. At least some of them were and resisted all attempts to compel worship from them. We have only an account of what happened amongst those near to the king. Probably the faithfulness of these saved many of the lesser peoples from suffering in their turn for a faithfulness they had but shortly learned. The triumphal accomplishment of the witness of the three resulted in a rescinding of the decree and presumably the masses of the Jews were spared the test. So far reaching are the results of faithfulness to the things of God.

That image on the plains of Dura did something for Judaism and for the Jews that all the preaching of prophets seemed to have been unsuccessful at. It must have revealed to them with terrifying force the truth of many prophetic utterances they had before-time scorned. Conscience has an unpleasant way of reminding one. It must have revealed the shallowness and the dangers of paganism, the threat of Godless authority no matter how magnanimous it might at first appear, the futility of trusting too much to human hands and human hopes (a thing Israel of

our day seems to have forgotten). Right now she was paying heavily and bitterly for the folly of her idolatry. She was suffering, and now in the place of authority an image appeared, a terrifying colossal thing, staggering in size and cost. Upon the tortured conscience of Israel dawned the overwhelming realization that this was only what, in another form, she had been following from the time of the fathers. How, alas, do men fail to recognize the implications of their actions until the awful consequences are borne home upon them.

The awakening of the Jewish conscience on idolatry was clinched that day. So great was the impact of these experiences upon the national mind that her children to this day remember. God proposes to use that memory to awaken, this time, not merely a nation's conscience but to awaken the whole nation. And that but over night as it were. Nebuchadnezzar, at the very beginning of Gentile supremacy had a vision of the progress and failure of that supremacy. The vision embodied an image. It is altogether likely remembrance of this image of his dream had much to do with the erection later of the Dura image. The latter was probably of himself, yet who would not suppose a connection between the image of the vision and that of Dura's plains? It is remarkable how very much the same the mind of man without God works even though separated by the centuries, and affected by countless material changes. Godlessness is ever the same and ever seeks by its own inventions to improve upon God's work while not even recognizing His hand in that He doeth. Hence when Daniel (11:31) speaks prophetically of "the abomination that maketh desolate" we may know at once that he speaks of a day, future to him, when godlessness will again bear fruit like unto that of Babylonian paganism. The offensive passage of Antichus Epiphanes across the pages of Jewish history justify the strong language of the prophet. Then when one hears the words of our Lord (Matt. 24:15; Mark 13:14) concerning "the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place" being a sign for flight we conclude that the then-past abominations of the infamous Syrian were neither the fulfillment of Daniel's prophecy nor what our Lord here had in mind.

Thus it is with no surprise that we read in Rev. 13:14 of an "Image of the beast"; that miracles are performed through it, 13:15, and that refusal to worship it calls down death and destruction, 13:15. Rejection of God always leads men into deeper error until out of the maze of their sin destruction looms large and so sudden is its advance that they know not which way to turn. Now the "beast" is a king, and the image is that of the king. Just as we had it in Daniel 3. Daniel tells us that this king will obtain his kingdom by flatteries, 11:21. John, that his helper, the second beast, "deceiveth them

to dwell on the earth" (Rev. 13:14) in order to gain power. Posing as a saviour of humanity and bringing unvarying successes, he will delude many and will compact a covenant with them for one week, Dan. 9:27. This is the Seventieth week of Daniel's prophecy. He recovered from the stroke that brought him down to death, "And I saw one of his heads as though it had been smitten unto death; and his other stroke was healed: and the whole earth wondered after the beast," Rev. 13:3. "And he maketh all the earth and them that dwell therein to worship the first beast, whose death stroke was healed," Rev. 13:12. Now is revealed his wickedness and lawlessness and blasphemy. "And there was given unto him a mouth speaking great things and blasphemies; and there was given him authority to continue forty and two months. And he opened his mouth for blasphemy against God to blaspheme his name, and his tabernacle," Rev. 13:5, 6. II Thes. 2:3-12 give us even a fuller picture of the lawless nature of his reign and the blasphemous nature of his own character. In the last of the week he will break his covenant with the Jews, Dan. 9:27. This people gathered into their native land after the Rapture of the church, will have remained unconverted. Unregenerated they will be misled by this false Christ who will pose as their saviour and who they will momentarily accept as such. "And in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wings of abominations shall come one that maketh desolate," Dan. 9:27. Now the true extent of his blasphemy will become evident. "And he shall speak words against the Most High, and shall wear out the saints of the Most High," Dan. 7:25. "And through his policy he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and in their security he shall destroy many: he shall stand against the prince of princes; but he shall be broken without hand," Dan. 8:25. "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods; and he shall prosper till the indignation be accomplished; that which is determined shall be done," Dan. 11:36. "And he shall plant the tents of his palace between the sea and the glorious holy mountain; yet he and his hall shall come to his end, and none shall help him," Dan. 11:45. This is the son of perdition, "he that opposeth himself and exalteth himself against all that is called God, that is worshipped; so that he sitteth in the temple of God, setting himself forth as God. Even his coming is according to the working of Satan with all power and signs and lying wonders," II Thes. 2:4, 9. Then come in our Lord's words of Matt. 24:15, "when therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet," and Israel's blindness in part will be dispelled at last. An image in the plains of Dura and a raging furnace of fire! It had shown Israel the

way once and that was away from Idolatry. Now another image, and, of all places, in the temple at Jerusalem! And in the shadow of the image, not a fiery furnace this time, but an axe, perhaps the guillotine, Rev. 13:15 with 20:4. It is a far cry down the centuries but the voices of the faithful Hebrew children raised in protestations of loyalty to their God alone have struck a note of response in last-day Hebrews and thousands stand out against that abomination of desolation that has desecrated their temple, violated their confidence and now will wreak a terrible vengeance upon a people who have suffered as none other but who have at least seen The Light ("I am the light of the world," Jn. 8:12) shining thru the darkness of their unbelief. And, ironical as it must seem to Satan who so long has sought their destruction, their eyes are open by what he planned as a master stroke of delusion. His counterfeiting was almost perfect, but his use of a pagan idea to reach the nations was his undoing. The Jews, thru experience and teaching, have no illusions about idolatrous paganism. So he had reckoned again without God and without God's preparation of this people for this day. Long ago another king had erected another image and issued another decree but other Hebrews had remained faithful to God and had received His blessing, and had thereby become examples to Israel of the last days. And God saw that the example was not lost to memory. At the very opening days of Gentile supremacy Israel was prepared for this crisis at the closing days of that supremacy. God's victories are rooted in the sure foundations of the eternities and their revelation in time manifests the depth of their rooting.

Life Sparkling with Joy

By C. D. Whitmer

Circumstances cannot destroy joy. That is, they cannot if we have the indestructible joy of the Lord Himself—and He offers this to all of us. There are many circumstances today, crowding in upon us all, that would like to be joy-killers. But in the midst of the circumstances God speaks, and to those who are trusting Him, His voice is sweetest music.

Wade C. Smith told of an encouraging personal experience, coming unexpectedly out of the humdrum of life, and then he added: "Sometimes, out of the drab dust of the road and the tedious monotony of drudgery and sweltering heat, there springs forth the delicate, sweet note of a field sparrow, reminding one of the clear voice of the Spirit—making life anywhere sparkle with the joy of God's presence." The music is continually sounding forth, for those who have ears to hear. Shall we not listen?

"These things I have spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11).

Freedom--Mediation--Sainthood

By George T. Ronk

Moderator's Address Given Before the 1935 Illiokota Conference
Held at Garwin, Iowa

(Continued from last week)

The Divine Mediator, having made atonement for the totally unworthy fallen Likeness, by his own precious blood makes consummation of the covenant possible—a compact between two contracting parties—the project, the terms, the mediation, the merit, the price, the contractual consideration, all being on God's side, in a deed of gift, requiring ratification, however, by the benefitted, free-contracting party of the second part, Man. Rom. 10:9, 10. The fallen Likeness can only be restored by the death of the Perfect Son; as no other mediator can qualify, no other Sacrifice is adequate; by substitution he bears the penalty of the guilt of man. Isa. 53; Heb. 9:28; Pet. 2:24.

Past the agony of the Cross, now he ascends on high and assumes his Priestly robes, now the High Priestly Mediator, not for man the fallen, but for the regenerate, the restored Likeness. Heb. 3:1: "Consider the Apostle and High Priest of our profession, Christ Jesus." (Read Heb. 1:3) He is not the Mediator of Blood for the Regenerate, for, Heb. 7:27, "this he did once, when he offered up himself." See also Heb. 9:12, 14, 25, 26, 28. He is now the Priestly mediator of mercy and grace for our infirmities: thus Heb. 4:14-16: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was tempted in all points like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in the time of need." This is not ministration to the unregenerate but ministration to those of the profession, still free, and exhorted to hold fast; coming to the Mediator, personally and bodily, craving help, as we battle infirmities.

But as the mediation for the fallen Likeness was climaxed in the unitary act of the Cross, inversely, the mediation for the regenerate is continuous—Heb. 7:24, 25: "But this man because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

There is no Buddhistic absorption of personality and free-will into the God-head—Heb. 3:6: "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Before the Priestly Mediator the man is free to draw near or drift far. Stronger yet, that regenerate person-

ality and free-will is definitely challenged with the weightiest of responsibility for the final outcome—Heb. 3:12-14: "Take heed, BRETHREN, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, IF WE HOLD THE BEGINNING OF OUR CONFIDENCE STEADFAST UNTO THE END." Note this is addressed to BRETHREN in the fold of grace.

To summarize, we see the great Mediator in his two-fold aspect. First, we see him dealing with fallen men, regal through his Divine Likeness and Image and Divinely granted dominion; totally unworthy, lost and ruined, yet so regal in his free-will, ruined grandeur, that none other than the Son is worthy to mediate between the Royal Person and the regal symbol of the Creative Purpose. Likewise, naught but the death of the Only Begotten Son can reconcile the abysmal gulf between man the fallen Reality and the Original Likeness; only atoning substituted Diety can pay the penalty and bridge that gap created by the Fall, that Deity, consistent with Holy Dignity, may restore the fallen Likeness. The unitary act of the Cross completed, regal, renegade man is sued by no less a Dignity than an Ambassadorship, beseeching reconciliation; an Ambassadorship from the Royal Person to the symbol of the Royal Purpose. Reconciliation provided, free-will man may enter into the covenant of substituted guilt and atoning blood; and may be born again—from a ROYAL IMAGE to a ROYAL SON.

Second, the unitary act of the Cross completed, the Paschal Mediator assumes the office of Priestly Mediator; as he dealt with the fallen Likeness, now dealing with the restored Likeness—still regal—no longer regal by imputation, as in his fallen state, now regal by birth and adoption, regal in his free-will; sued by an Ambassadorship, capitulating, accepted, REBORN INTO THE PURPLE. I Pet. 2:9: "A chosen generation, a royal priesthood." Rom. 8:14: "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:16, 17: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, joint-heirs of Christ." Still free, princely, royal, restored in Likeness, drawn ever closer by the Priestly Mediator, we realize at last the amazing Purpose

of the Creative Will: Royal—the destined Bride of the Royal Son.

SAINTHOOD

A firm foundation in the doctrines of Free-will and Mediation must be laid in order to approach the doctrine of Sainthood in a comprehensive way. Some fall into erroneous views of Eternal Security mainly through superficial study of the problem. The Brethren have historically been second to none in maintaining the security of the saints. Trust in the Priestly Mediator "to save to the uttermost" is inherent in the ordinance of feet-washing. (Couple John 13:1-17 with Heb. 1:3; 3:1; 4:14-16; 7:24-25; Eph. 4:7, 8). Many of the references to Fatherly protection in current tracts on the subject can be approved, even strengthened.

There is no debate on the security of the saints; the issue is the teaching of a FALSE SECURITY OF SAINTHOOD, with its dire moral and ethical repercussions. The doctrine against which Brethren have historically contended, "Once in grace, always in grace," is the doctrine of the moral and ethical irresponsibility of man, after he becomes regenerate. This is the essence of the Neo-Calvinism we challenge today. It specifically states that man, become regenerate, cannot break away from God, and thus may rest at complete ease regarding the ultimate penalty, whatever his attitude and acts. His unbrotherly conduct or ethical naughtiness may send him to the woodshed or dark closet, but it can cost him no more than the temporary loss of the fellowship of the father he has offended. A part of the hold this doctrine has on some people, is the hope that God has bound himself in some way, contrary to reason, so that loved ones, once Christians, but living and dying in sin, may be assured of salvation. "SHALL NOT THE JUDGE OF ALL THE EARTH DO RIGHT?" (Gen. 18:25) Must we seek to bind him with a man-made and unscriptural formula? Once grant the formula, even in such a piteous and heartrending situation, human weakness being quick to presume, what becomes of moral tone?

It has been pleaded the adoption of this doctrine brings the evidence of the favor of God in crowds and great enthusiasm. Certainly any doctrine of ethical irresponsibility is attractive! The halls of Eddyism and McPhersonism are crowded, and Rutherfordism rolls on apace. Settle the conscience of the Initiate permanently on the worries about personal conduct and the world will parade you shoulder high! Trading the austere chapel of Truth for the gilded temple of popularity is as old as the church. Whatever the saintliness of its purest sponsors; whatever the dialect finesse in ruling "never saved" all caught in turpitude, such doctrines remain a snare for the simple-minded flock, who ever pay the price of warped teaching.

This teaching of a false security

from the consequences of personal conduct, and from fear, is expressly condemned by the Word—Heb. 3:13: "But exhort one another daily, while it is called today; lest any of you be hardened by the deceitfulness of sin." This is expressly addressed to Brethren and not to the unregenerate.

We are specifically taught to fear—Heb. 4:1: "Let us therefore fear lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Moreover, wholesome fear, and not false security, is the genuine atmosphere of spiritual progress—Act 9:31: "Then had the churches rest throughout all Judea, and Galilee and Samaria, and were edified; and walking in fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

The fear counselled here is not the sinner's bondage to terror, Rom. 8:15, and which perfect love casts out, I John 4:17, 18; it is that wholesome, holy dread of presumption which possessed David, Ps. 19:13: "Keep back the servant from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression." What could be more presumptuous than minimizing moral responsibility, because safe in the fold!

Peter carries it further—I Pet. 1:17: "And if ye call on the Father who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." **BEWARE OF PRESUMPTION!** God is no respecter of a theological formula if the life is not circumspect: here it is the moral attitude, that precipitate of life's activities we call character, for which man remains responsible, all the more now that he is regenerate. Paul thunders in I Cor. 10:12: "Let him that thinketh he standeth, take heed lest he fall."

Paul is yet more explicit—Rom. 11:20, 21: "Be not high-minded but fear: for if God spared not the natural branches, take heed lest he also spare not thee." Yes, beloved; a branch of the true vine, grafted in, can be broken off. God does not give such warnings with his tongue in his cheek. Do not presume on the love of God. Contrary teachings lead to the dangerous psychological states of Eddyism, Rutherfordism, McPhersonism.

Proofs for Security of Sainthood

Time does not allow of taking up here a long study of the texts offered in proof of eternal security. The method of interpretation largely consists of **reading out troublesome passages** in the Libertarian manner treated in the opening of this address and **reading in preconceptions** which the quoted text does not justify.

In reading out objectionable passages men like Chafer assign passages in Matthew, Hebrews, Peter, Jude and Romans to other dispensations and to the Jews and so claim they do not apply. The method is like that of the Liber-

als in reading out the creation story, the Virgin Birth, the miracles and the atonement; and has not one iota more justification. Thus Liberals and Libertarians alike violate the unity of the New Testament revelation for the church and there is no common grounds for dealing with such a view. Thus in the passage on Rom. 11:20, 21 quoted above the claim is made that the Gentiles are referred to corporately and not individually. What! does the learned doctor claim the Gentiles are corporately grafted in? Vs 16 "If the root be holy, **so are the branches.**" When were the Gentiles atoned for in a lump? Or grafted in in a mass? Are whole Bible Brethren going to follow this method?

The reading in of preconceptions is practiced by the simple-minded as well as learned—John 3:16: "that whosoever believeth in him should not perish, **but have everlasting life.**" "Here we have everlasting life," they say; "how can we lose it, if it is everlasting?" In answer, the "everlasting" qualifies the "life" not the "having." If it read "everlastingly have everlasting life" that would be the meaning. But there is no such scripture and no such meaning. This is a sample of **reading in a preconception.** The same method applied to I Cor. 15:22: "For as in Adam all die, so in Christ shall all be made alive," makes it teach universalism. The method applied to Acts 2:40 "Save yourself from this crooked generation," makes it teach character salvation. Let us **beware of reading in** what we want scripture to say.

The tremendous peroration of Rom. 8:38, 39 is often quoted for the doctrine of security. Yet there is no declaration we cannot separate ourselves from God. Why read it in? Man is ever his own worst enemy; all the forces of the universe cannot do him the harm he can do himself. II Tim. 1:12 carries no defense for the man who ceases to commit himself. In fact we are exhorted to "hold fast" and "keep" as responsible beings.

The great passage, Rom. 8:1, is a wonderful statement of grace but points out the two walks lying before free-will regenerate man. Vs. 13 plainly says, "for if ye (brethren) live after the flesh ye shall die." They were made alive in Christ but if they did not follow the Spirit's leading, they would be involved in sin and death. I Pet. 1:4, 5 has the qualifying phrase "through faith;" there is no hint of faith being immutable.

The golden chain of Rom. 8:29-31 is a great statement of loving Omniscience, but, as in verses 38-39, gives no hint of impaired freedom to violate that destiny.

This brings us to the revealed limits of the doctrine of Election in II Pet. 1:10, 11 "Wherefore the rather, brethren, give diligence to make your calling and election sure," here Election is presented as a "future" which requires a free-will and diligent persistence to make the promise surety. Security

comes into the picture **married to free-will.**

Scriptures Again Security of Sainthood

Luke 11:24-26: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in and dwell there; and the last state of that man is worse than the first." How or why should we repudiate this picture of a cleansed soul gone wrong when given by the Son of God? Did he not "know what was in man?" John 2:35.

Weigh carefully Heb. 10:35-39: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, **ye might receive the promise.**" Further, "Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Are "faith," "believing," "draw back," "perdition," real? or is this only an elocutionary exercise of the apostle?

Weigh Heb. 6:4-9: "For it is impossible—if they shall fall away, to renew them again unto repentance" (If these are unsaved Jews, why talk of new repentance?) that which beareth thorns and briers is rejected . . . whose end is to be burned." Is this not a picture of believers? Or is the Holy Spirit waving a bogie without substance?

Note Heb. 6:12: "that ye be not slothful—through faith and patience inherit the promises." Character and free-will enter here and are rated factors in the result. But, you say, Hebrews was written only to the Jews, either inside or outside the church. Are you then going to renounce the Priestly Mediator of Hebrews for the whole Gentile church?

Study carefully John 15:2: "every branch in me that beareth not fruit he taketh away:" none but the actual regenerate can claim to be a branch in Christ, and some will be taken away for lack of fruit bearing. Turn to I Cor. 9:27: "But I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Regenerate responsibility and discipline of the will stand out here boldly as factors in the final outcome. No dialectic can destroy the plain lay reading of the text.

Thus in the words of Jesus, John, Paul, the Hebrew author, and Peter, we hear the emphatic teaching of regenerate responsibility and warning of regenerate lapse, through the sin of presumption. Believers are "workers together with him" and besought "that ye receive not the grace of God in vain" (II Cor. 6:1),—a strange beseech-

ing, if we are shut up to grace and cannot escape.

Finally we turn to the thunderous Apocalypse—Rev. 3:5: "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life. . . . He that hath an ear let him hear what the Spirit saith unto the churches." The inference is plain: a name written in the book of life can be blotted out. Not all will overcome whose names are written there.

Conclusion

How can the doctrine of "once in grace, always in grace" be maintained in the face of these scriptures? It cannot be maintained unless one abandons the historic Brethren position that the scriptures must be taken at their plain face value, or lay reading. This position on the Word was stated by Dr. McClain at the recent National Conference: "We brethren believe that any truth, not plainly evident to a simple mind, and requiring elucidation by a doctor of theology, is subject to suspicion. We are suspicious of anything that a minister cannot open his Bible and show easily to any layman of his congregation."

Opposed to this method I quote a great apostle of "once in grace, always in grace," Dr. A. H. Strong, Systematic Theology, Edition 1909, Vol. III, page 884,5: "In considering these and the following scripture passages, much will depend on our view of inspiration . . . in other words, Christ's doctrine in John 10:28, 29 will be the "norm" for the interpretation of seemingly diverse

and at first sight inconsistent passages."

The great doctor believed the Bible and would not stop to the current Libertarian method of casting out what was troublesome; he frankly admits one must adopt a preconception, or norm, and make the scripture fit it. How about the norm of John 15:2? Dr. Strong's norm does not say the father cannot cut them off; nor does it say they cannot leave the fold. The norm of John 15:2; says, "Every branch in me that beareth not fruit he taketh away;" How about this norm, Doctor? We must believe the doctrines which require preconceptions are weak.

Dr. Strong further says concerning Heb. 6:4-6: "This is understood to be hypothetical case. . . . The text describes a condition subjectively possible, and therefore needing to be held up in earnest warning to the believer, while objectively and in the absolute purpose of God, it never occurs." In other words, GOD IS HOLDING UP AN INSINCERE BOGIE, to warn man of a DANGER NON-EXISTENT! It would sound better, Doctor, if you would throw the book away! God forgive a conception that requires either alternative!

Again I say, Brethren must hold to their historic position, midway between Calvinism and Arminianism, leaving the reconciliation of doctrines beyond our finite comprehension to the Inscrutable Wisdom; implicitly obeying Him, in whose Cross is sole merit, but as God's imperatives, God's sanctions for His Covenant of Grace. Lanark, Illinois.

er pastorate in Altoona, Pa., where he remained until his retirement after 55 years in the active ministry, when he returned to Ashland in 1933 to spend his closing days at the home of his daughter.

A man more devoted, more consecrated to his religious convictions and to his Christian duties would be hard to find. He loved his work, and as teacher of the Women's Bible class of the First Brethren Bible school of Ashland he rendered an invaluable service to the very last, having taught his class for the last time just one week before his passing.

Brother Gnagey was one of the most modest and reticent of men, ever shunning display and publicity, caring only for the simple things of life that had spiritual, rather than physical value, and for the things that would enable one to live more nearly as he felt his Lord would have him live and now it can be truthfully said of him a man of God has gone home.

The funeral services were conducted in the First Brethren Church of Ashland by the undersigned, assisted by Rev. W. E. Ronk, the new pastor of the Ashland church. Interment was in the Ashland cemetery.

R. R. TEETER.

DR. GNAGEY—THE MAN

Modest, manly, meek, compassionate, chaste, guileless, graceful, friendly, kindly yielding, retiring, unpretentious, tactful: all these and many other descriptive words come to me as I think of the character of this man of God and servant of the Lord Jesus Christ.

Though friendly and congenial, it can not be said that we were intimate. I lay no claims to having been a favorite of his and I am sure that in our interpretations of Scripture of the liturgy of the church we did not come near each other; but neither of us, so far as I realize ever questioned the sincerity of the other and both believed that Sonship in the Lord Jesus Christ and fellowship depended on our love for one another in Jesus Christ, and so, our differences never kept us apart or prevented the most congenial associations.

As one new in the church's foundation, twenty-five years ago, I came to him for interpretations and found him a rare man and I still testify to his uniqueness in many ways. Few I have known have had such complete control of themselves in relation to worldly ambitions and aggrandisement and few were so modest amidst the honors thrust upon him and by him so little flaunted and unused. If honors came (and they did) he accepted them humbly and advertised them never. If reverses were meted out to him (and they were) meekly he yielded and retiringly, he submitted. Like the Master he served, it might be said of him, he "endured such contradiction of sinners against himself" (Heb. 12:3), that he became an imitator of him whose example we are exhorted to follow.

His life was beautiful and magnani-

IN MEMORIAM---Dr. A. D. Gnagey

DR. GNAGEY—OBITUARY

Abraham Daniel Gnagey, son of Daniel and Lydia Fike Gnagey, was born in Somerset county, Pa., on November 29, 1856 and passed to his eternal reward on Dec. 15, 1935 at the age of 79 years and 26 days.

On Dec. 21, 1879 he was united in marriage with Miss Fannie Livengood who walked the pathway of life with him for more than 55 years but who preceded him in death by six months.

His departure is mourned by two daughters, two sons and one grandson, and a great multitude of friends who knew him only to love him for his kindly and sweet-tempered spirit.

Brother Gnagey was educated in the public schools of Pennsylvania and in the State Teachers College of Pennsylvania.

In his early life he followed the profession of teaching in the public schools, but while still a young man he was called to the ministry and to the pastorate of the Myersdale Brethren church which he successfully served for a period of fourteen years.

While serving his congregation he began editing and publishing the first

Sunday school lesson helps for the newly founded Brethren denomination.

This pioneer work in Brethren literature led to his being called to Ashland in 1894 to become editor of The Brethren Evangelist and to continue his work as editor of the Sunday school literature. He continued in this capacity until 1903 when he assumed the pastorate of the First Brethren church of Pittsburgh, Pa., and in 1905 he removed to Altoona, Pa., to take charge of the First Brethren Church of that city.

In 1908 he was recalled to Ashland to once more become the editor of the Brethren Evangelist and the Sunday school literature of the church, which under his labors was increased to become the Brethren Bible Class Quarterly, The Intermediate Quarterly, The Boys' and Girls' Quarterly, The Brethren Teacher, The Angelus and Primary Bible Stories, which heavy load he carried until 1915 when the writer was called to the editorship of The Brethren Evangelist, Brother Gnagey continuing as editor of the Sunday school publications until 1924, making a total of 25 years editorial work in Ashland.

In 1924 he was recalled to his form-

mous; his service, sacrificing and able to within one week of his demise; his charity and compassion exemplary and worthy of emulation, imitation and portraiture. So rare were his graces here and so firm and steadfast his consecration to his Lord and Master, that he will be greatly missed among us and we may well covet ability such as he possessed to walk with the Lord, unafraid and sanctified.

CHARLES A. BAME

REV. A. D. GNAGEY AN APPRECIATION

The Brethren Church is a church of young ministers, so far as the active ministry is concerned. There has always been a greater influx of ministers than the church could use, and therefore most of the older ministers have been forced into other denominations or into other occupations. Many of the younger men do not even know the names of men who gave as much as twenty-five years to the active ministry; to say nothing of an appreciation.

Dr. Gnagey was not only the editor of the Brethren Sunday school literature and the Evangelist for a number of years; but was the actual founder of the former. While he was pastor of the Meyersdale Church, he felt the imperative need of lessons helps, and made the first helps of that kind for the church. These helps were later developed into our Sunday School Quarterlies. Brother Gnagey deserves much credit for the years of service along these lines, when no one else seemed prepared for the task or was disposed to do the work.

Thirty years ago the writer felt the influence of this man of God through the Quarterlies, and when he taught his first class, the helps were invaluable. Only eternity will reveal the extent of his good influence on the church and on others.

I have not always agreed with Brother Gnagey on points of theology, but many times he has been a source of inspiration to me, by his kindly, cheerful, amiable, courteous Christian attitude and bearing. He has made as large a contribution to the life of the church as any other single man. I honour and respect him for his contributions to the church. In his going I have lost a friend, the church has lost one of her pioneer leaders. He deserves much credit for his accomplishments in a most difficult period of the churches history.

WILLIS E. RONK, his pastor

DR. GNAGEY IN THE SUNDAY SCHOOL

Others are probably writing for the Evangelist tributes of Brother A. D. Gnagey which will emphasize his geniality, his quiet and retiring manner; his emulative Christian character, his long service to the church he loved, and his splendid pioneer work with the Brethren publications. For such and many other characteristics we all ad-

mired him and it would be easy to write a word of appreciation upon any or all of them.

But in addition to all of these I have been impressed with his faithfulness and zeal to the closing hours of his life. For while he retired from the active ministry, the keen interest in his church did not flag. First as assistant teacher and then, upon the death of Dr. Miller, as regular teacher of our women's Bible class he worked with untiring enthusiasm in the Sunday school. His kindly advice and interest at cabinet meetings were greatly appreciated. And I shall not soon forget the eagerness, amounting sometimes to impatience, with which he awaited the lesson study period and with what reluctance he stopped at closing time. One morning he asked me to send the women in before the opening exercises were over because he said, "I have so much to tell them about the lesson this morning and we'd never get through." He was an enthusiastic, inspiring teacher and in spite of declining health taught his class faithfully to the Sunday of his death. I trust that you and I, may be as faithful and as happy in the Lord's work, during the closing days of our lives as he was.

R. R. HAUN

"ALTOONA MIRROR" EDITORIAL

Under date of Dec. 17, 1935, the Altoona Mirror of Altoona, Pa., published the following editorial on the occasion of the passing of Brother Gnagey:

REV. A. D. GNAGEY

While he had been absent from the city, living in retirement for the past two years, enjoying the rest that he so well earned during more than half a century in the Christian ministry, the death of Rev. A. D. Gnagey at his home in Ashland, Ohio, last Sunday, came as a shock to a host of friends in this city.

It was not known that he was nearing the end of a long and useful life. He had contemplated a trip to Altoona during the past week, but gave up the trip only a short time previous to his demise owing to the possible changes of weather that might prove adverse to his health.

Rev. Gnagey always manifested a deep interest in the young people. He recognized the importance of Christian leadership for youth and he had ample opportunity to advance the cause in his editorial work in connection with the Brethren Evangelist, the church paper, and the Sunday school literature.

Age did not dim his ardor for the young people and his presence in the Sunday school and in the young people's meetings of his church was always the signal to expect something worthwhile. Mild of manner, but always persistent for what he believed right, he was the ideal pastor and his leaving Altoona after ten years of faithful service was accompanied by many expressions of regret, not only from members of his own

congregation, but from all the pastors in the city, who had learned to know and admire this devout Christian man and citizen.

The sympathy of the entire community goes out to the sons and daughters in their bereavement, in which the Altoona Mirror joins.

Y. M. AND B.
BROTHERHOOD
W. H. SCHAFER, EDITOR
Conemaugh, Pa.

BROTHERHOOD BIBLE STUDY

"The Love Feast"

By N. V. Leatherman

In our study of the subject of feet washing we learned of six great things Jesus had in mind when he instituted the ordinance. We can apply for him the same serious thinking when he instituted the love feast. For we must think of the three ordinances Christ instituted on this night as a unit. We quote from our last study. "The complete service is: 1. The washing of one another's feet, a symbol of cleansing. 2. The Love Feast, a symbol of fellowship with each other as God's children. 3. The Eucharist or bread and cup, a symbol of our fellowship with God in Christ. Being cleansed at the washing of one another's feet, we are thus prepared for fellowship with one another and with God." Thus we see the unity or oneness of this service. For a more thorough study of the love feast, turn to Dr. C. F. Yoder's book, "God's Means of Grace," pages 354-387.

1. The love feast is not the passover. John 31:1 says, "Now before the feast of the passover." This tells us that this last supper which Jesus ate with his disciples before his crucifixion, was before the feast of the passover of the Jews. Read John 18:28, an incident after the last supper, the night before, which tells how the Jews would not go into the judgment hall of Pilate, "Lest they should be defiled; but that they might eat the passover," showing beyond controversy they had not yet eaten it.

2. The love feast was the common evening meal of the disciples with Jesus, which Christ turned into a very unusual meal and purpose. It was his last meal before his crucifixion, with those he loved. It is therefore often called The Last Supper.

3. Jesus made this supper an ordinance. (a). That it might be a memorial of his love for his followers. Jno. 13:1—"Having loved his own which were in the world he loved them unto the end." (b). That the disciples might learn thereby to love one another more. Read Jno. 13:34, 35. (c). That it might be a memorial of his promise of the marriage supper of the Lamb. Read Matt. 26:29 and Rev. 19:7-9. Notice how

Matt. 26:29, drinking of the fruit of the vine, and Rev. 19:7-9 tells of the marriage supper. Just as Jesus gave the communion of wine at the last supper, so he will take it again at the marriage supper of the Lamb. What is this marriage supper of the Lamb? Christ is the Lamb. Read Jno. 1:29. The wife that hath made herself ready is the church, the true believers of Christ. The marriage is when the church is caught up to be with the Lord. That is after the dead in Christ are raised, and those living in the flesh are changed in a moment, in the twinkling of an eye. Read I Thess. 4:16-18. Christ bids us to this supper. Faithful observance of this ordinance of the love feast will help us keep our eyes on Jesus Christ and his invitation to the marriage supper of the Lamb.

Suggestions to the Leader:

Get as many of the boys or young

men to take part as possible. Insist upon their bringing their Bibles. Have different ones read the references. Ask your pastor to be present to answer any questions they might be unable to answer themselves. Use the questions below to get the boys started asking questions. Do not make your Bible study too long; but make it full of interest and profit.

Questions for Consideration

What are the three ordinances we practice at our communion service?

How are these three a unit?

What does the love feast symbolize?

What is its value in our communion?

Will the marriage supper of the Lamb be a communion service?

Do you think you would like to be at that table.

What are the requirements for admission?

Berlin, Pennsylvania.

recent meeting of the Ohio Synod of United Presbyterian churches. The speakers were Professors Stuckey, Monroe and Hoyt. Through a conversation with the President of Muskingum College, who attended the Synod, I learned that the work of our teachers was highly appreciated.

On account of my illness I was unable to fulfill a number of speaking engagements, including one which was being planned by some of our Indiana churches. However, I have been kept busy with local engagements, including our new work at Cleveland and Ellet, Ohio. In both congregations the work is genuinely alive and making progress.

During the semester, in celebration of the 400th anniversary of the first complete printed English Bible, members of the Seminary faculty delivered a series of addresses before the College Chapel on "The Sources and History of the English Bible." The closing address was given by President Anspach on the "Influence of the English Bible."

Gospel Teams composed of both Seminary and Pre-seminary students have had a wide ministry during the semester, holding meetings in Pennsylvania, Ohio and Indiana churches, with real spiritual benefit, both to the churches and to the students, who had the privilege of conducting the meetings. We appreciate the opportunities for this type of work for the students, and will welcome invitations from pastors any time we can be of service.

The presence of Brother and Sister Sheldon here among us during the greater part of the semester has brought real blessing to both Faculty and students. As an evidence of their feeling, the students planned a surprise farewell party for them just before they sailed for the field. We believe that God used them to deepen our interest in world evangelization, and that their words and influence will bear fruit in lives consecrated to this great work.

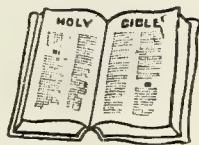
We wish to acknowledge with thanksgiving the gifts and prayers of our many friends, especially those gifts which come from the Women's Missionary Society and the National Sunday School Association. Pray for us that we be worthy of your confidence and support.

ALVA J. McCLAIN,
Dean of the Seminary

WASHINGTON, D. C. REVIVAL

The Washington church has just enjoyed two weeks of Revival effort under the leadership of Rev. A. V. Kim-mell, pastor of the First church of Philadelphia. From the outset the meeting was beset with hindrances but the Lord overruled so that a refreshing from His presence was experienced by the church.

The meeting was scarcely a day old when the pastor's wife took sick with scarlet fever and had to be quarantined. Our youngest child, Wendell, was also sick with a septic throat, which de-



NEWS FROM THE FIELD



SEMINARY NOTES

The Seminary opened with a registration of thirteen students who are taking full time work, besides several others who are doing part time work. This is reduction in comparison with the past two years. However, to balance against this reduction in the graduate school, we have a substantial increase in the number of registrations in the first year college pre-seminary course. The total number of pre-seminary students is thirty-one, of whom twelve are freshmen.

The year was begun with a Bible Conference, the Seminary cooperating with the local Brethren churches and also the United Brethren Church of this city. The speakers included President Anspach, Dr. Bauman, Dr. Lindower, Dr. Beal, local pastors, and Dr. Herbert Mackenzie of Cleveland, pastor of a noted missionary church of that city.

Brother W. C. Benshoff, pastor of our church at Waynesboro, Pa., was a recent visitor and speaker to the Seminary, pre-seminary, and Gospel Team students. His address dealt very helpfully with some of the practical problems of the preacher and pastor. Earlier in the season, Brother Grisso, pastor at Smithville, was a visitor at the Seminary chapel, leading us in the devotional period. Both Brother Benshoff and Brother Grisso have sons among the pre-seminary students. We shall be glad to know in advance, if pastors at any time should be coming through Ashland, so that we can arrange to have our students meet and hear them.

The Seminary has been made the recipient of several gifts of books, some from the libraries of the late J. Allen

Miller and N. A. Teeter. More recently we have received shipments from Mrs. Ellen Cassel Greaves of Philadelphia and from Rev. R. I. Humbert of Martinsburg, Pa. The shipment from Brother Humbert deserves especial mention because it contained a very rare and valuable book, "The Thousand Years in Both Testaments," by Dr. Nathaniel West. We appreciate the kindness of our friends.

Members of the Seminary Faculty have, in addition to their regular teaching duties, been busy with speaking engagements both locally and at distant conferences and churches. Prof. Stuckey has addressed the local Evangelical Church, the American Legion, and various men's groups and Sunday school classes. He was also guest speaker at the recent Sunday School Convention in Wayne County. Dr. Monroe was Bible lecturer at the recent District Conference of Pennsylvania Brethren Churches; also at the First Brethren Church of Pittsburgh in a week-end conference, besides numerous local engagements. In September he very graciously and acceptably fulfilled an engagement of mine before the North Ohio Convention of Independent Baptist Churches, while I was in the hospital. Prof. Herman Hoyt has been busy with preaching engagements in local churches at Danville, Homerville, Sterling, Rittman, and in the First Church at Johnstown, Pa., and also at Mundy's Corner Pike Brethren Church, Pa. He was also guest speaker at the Albion Township Sunday School Convention in November.

The Seminary Faculty was invited to deliver the devotional addresses at a

veloped into scarlet fever, and had to be taken to the hospital, where he is at this writing. On top of this it rained each Sunday of the meetings and a good deal of the time between. But, in spite of sickness and weather, the meeting went forward and was appreciated by the church. It closed on Sunday night, Dec. 15th, with a powerful appeal by Evangelist Kimmell and the manifestation of the Spirit's presence.

It seemed to the writer that never were sermons more wholeheartedly appreciated than those delivered during this meeting by Brother Kimmell. He was fearless and convincing. His messages were constructive and Biblical. His appeals were earnest and tender. There was something in each sermon for both saint and sinner.

One of the outstanding services of the meeting was the Sunday morning service when a large proportion of the congregation came forward to renew their vows and to seek a richer experience in Christ Jesus. Some also accepted Christ for the first time in this service. Another fine service was the Sunday school decision service when a goodly number from the Sunday school gave their hearts to the Lord. It was also a splendid service when on the last Friday night of the meeting the Young People and Sunday school classes came in the rain to practically fill the main auditorium. There were several decisions on this occasion also. Time will not permit us to write of other services during the meetings.

Brother Kimmell is an excellent man to work with in a revival effort. His long experience has acquainted him with all the problems attending such a meeting. He is a splendid and willing personal worker. Thus many visits were made in the course of the meeting. He is not easily discouraged when conditions are difficult. The pastor of this church has greatly appreciated the fellowship and council of Brother Kimmell during the days so quickly gone. He is a workman that needeth not to be ashamed and any church securing him for a meeting of this kind will not be disappointed.

The meeting was loyally supported by the most faithful corps of helpers from the church membership. These folks rallied to the support of the meeting in a way which ought to be an encouragement to any pastor. With difficulties of illness in the pastor's home, they helped in every way possible to bring success to the meeting. In the day of rewards these efforts will not be forgotten. The work of the personal workers' band was specially gratifying.

It is impossible to tabulate the results of the meeting. About twenty-five came forward for confession of faith or for church membership. These are in addition to the hundred or more who came forward in the church consecration service. It is too early yet to tell how many will be added to the membership of the church. Some await baptism. Others await church letters.

We praise the Lord for what He has done for us. He has been very gracious to the Washington Brethren during the last year. We are enjoying to the full our new building which He has given us. We look forward to an increased ministry in the field which we occupy.

We have a great interest in the welfare of all the churches of our beloved denomination. Let us prove faithful until He comes.

HOMER A. KENT, Pastor

SMITHVILLE, OHIO

Possibly a few lines from this part of the Lord's vineyard would be in order. Since the last report of the activities of this congregation many things of interest and blessing to us have taken place. In the late summer we had with us for one service each, Brethren O. C. Starn and L. V. King. This is the home of these preachers, and we welcomed them in our midst and enjoyed their messages. Then a little later the Sheldons were with us, and gave us a wonderful service. We always enjoy them. Soon after them a gospel team from the college spent a Lord's day evening with us. Brother John Abbey was the preacher of the group and brought us a very able message. Early in October, we had as our guest speaker for our Annual Rally day, Dr. Chas. Anspach, who brought to us two very timely messages. We had set our goal for 200 on this day and realized it, save one. And finally, over the Thanksgiving season and the week following this church has as our evangelists and song leaders Brethren L. L. Grubb and John Squires from our college and Seminary. The interest and attendance on the part of the membership during these days was good considering the not-too-favorable weather. The visible results were disappointing and not at all what we had labored and prayed for. But withal the church was quickened into new life, and we believe much good and lasting results were achieved. These young men are true-to-the-Word preachers. If all who go out from our college are as faithful in the preaching of the gospel as these young men, we shall have no fears for those of our youth who are receiving their training there. During the meeting we were privileged having various groups from the college which furnished us some very excellent musical numbers. Our experience was in keeping with the times in that we were unsuccessful in getting the unsaved to the meetings. We shall continue to sow the good seed, and care for the flock over which the Holy Ghost hath made us overseer, and leave the results with the Lord of the harvest. This field has its problems, one of which is the Sunday evening church attendance. This has been a serious one for several years. The morning services are largely attended, even above the average church. But it appears to be characteristic of the entire community to fail in their support of an evening service. At present we are intro-

ducing a new form of service, which at this time we have not been able to test thoroughly but so far is proving its worth. It is the nature of a unified service, in which the young people conduct the devotional part of the service, building it around the C. E. topic. Without a break in the service the pastor takes the service and gives a half hour sermon or Bible study, the entire service not lasting over one hour and fifteen minutes. This plan is holding the young folks and meets the common objection of "too long a service." The Junior Society recently organized and superintended by Mrs. Grisso, meets at the same hour. They have a very active group and interesting meetings. All of the calls from the general interests of the church have been given consideration this year. Our recent Home Mission offering was larger than in previous years. By the time these notes appear the Bible School shall have presented a Christmas pageant entitled, "The Empty Room" and our White Gift offering received.

We greatly rejoice for the victories being won throughout the brotherhood for Christ and the Church. In these testing times, and days of uncertainties may we all be found true to His Word and kept safely in Him, until His appearing. Yours, Under the Precious Blood.

C. C. GRISSO

Smithville, Ohio.

LOREE AND BURLINGTON

Loree

Last summer we concluded thirteen years of service in the public schools of Kewanna, Indiana, by giving our entire time to the gospel ministry. On Oct. 15th we moved into the parsonage a Loree. Here we found a splendid rural people who are zealous for the Christ. They are desirous of adding more room to the church edifice and we hope that the effort will be fostered to a successful outcome. Our revival meeting is to begin on Christmas night with the pastor and wife in charge. Brethren, pray that the Lord will send us a mighty revival.

Burlington

The Burlington church held a Rally Day and Home Coming on Oct. 13th and 14th attended Sunday school. Special music was furnished for the morning worship by the ladies' chorus and the ladies' quartet. Rev. James C. Brown of St. Louis conducted the devotional service. The pastor preached on The Biography of Christians. The afternoon service became a real home comers' program. Special music was furnished by the men's chorus and the male quartet. Short talks were given by a number of visitors and a sermonette by Rev. R. J. Gilmer of Huntington. We are glad to report that the members of this church are taking an active interest in the Lord's work.

Rev. and Mrs. C. Y. Gilmer, Bunker Hill, Indiana.

VANDERGRIFT, PENNSYLVANIA

On November 11th Brother N. V. Leatherman of Berlin, Pa., came to be with us in a two week's evangelistic campaign. The original purpose was to close with a communion service on Sunday evening, Nov. 24th. This was finally changed to give the entire time of Brother Leatherman to evangelism. Accordingly Brother Leatherman's service closed with a baptismal service on Sunday evening, Nov. 24th and eight precious souls followed their Lord in Christian baptism.

On Sunday morning, Dec. 8th, seven of those who had been baptized were confirmed and received into the fellowship of the church. Also on Sunday evening we held our semi-annual love feast and communion service which was well attended and was indeed a spiritual feast to those who were present.

One of those who was baptized had an accident in which he nearly lost his life and has since not been able to be out of the house, but he is convalescing nicely and we hope to see him able to come for confirmation soon.

The folks all speak in approval of Brother Leatherman's visit with us.

We are encouraged and hopeful that it will bear fruit in other souls accepting Christ as their saviour.

May the Lord bless and baptize the entire brotherhood with a real spirit of revival.

SAMUEL H. BUZARD.

OPEN FOR A PASTORATE

Brethren Churches interested in securing a pastor are invited to correspond with the undersigned whose experience in the Christian ministry covers more than twenty-five years as pastor, Bible teacher, and evangelist. His record in the field of evangelism for the past two years in the Brethren church speaks for itself.

L. O. McCARTNEYSMITH,
Evangelist,
1509 West Third Avenue,
Waterloo, Iowa.

THE TIE THAT BINDS

KISSELL-DEETER— On Sunday, October 20, 1935, in the M. E. Church at Portis, Kansas, occurred the marriage of Mr. Vaile E. Deeter, son of Rev. and Mrs. W. R. Deeter, of Dallas Center, Iowa, and Miss Helen Lou Kissell, daughter of J. E. and Mrs. Ine Kissell, of Portis, Kansas. About 80 invited guests witnessed the ceremony, which was performed by the groom's father. Mr. Vaile E. Deeter is a graduate of Topeka Business College, and for four years was in the office of a large firm in that city; but recently he received an appointment from Uncle Sam, to a Clerkship in the Topeka Post Office. Mrs. Deeter is a K. U. Graduate, and for two years worked in the state house for Governor Landon. She directs a choir in one of the city churches and does Dramatic work over Radio station WIBU each week.

W. R. DEETER.

ZIMMERMAN-SLAUGHTER— On Sunday morning, October 27, 1935 an impressive wedding occurred in the First Brethren Church in Dallas Center, Iowa. Mr. Harold Zimmerman, of Dallas Center, and Miss Clarebelle Slaughter of Minburn, Iowa, were united in holy wedlock at the close of the morning worship service. There were 140 people present. This is a worthy young couple, and they are making their home in our city. Mrs. Zimmerman has already become a worker in our church school.

May life's richest blessings go with them.

W. R. DEETER.

IN THE SHADOW

WEST— Mrs. West had lived in Dallas Center, Iowa for a good many year, her age being 72 years and 4 month. She was one of the older members of the First Brethren Church. Funeral services conducted by the pastor.

W. R. DEETER.

LANNING—Mrs. Lillie Short Lanning was born in Commerce, Iowa, April 22, 1871, and passed away at the Dallas County Hospital, Dec. 1, 1935. She had reached the age of 64 years, 7 month and 9 days. She had been in poor health for over two years. She was a member of the Christian Church. Services in the Brandt Funeral Home in Dallas Center, Iowa, by the writer.

W. R. DEETER.

JOHNSON—The New Lebanon church has again been called upon to sustain a heavy loss through the removal by death of Sister Emma A. Johnson. Sister Johnson was a deaconess in the church; loyal in every way to the church; a woman of unusually winsome and sunny personality; faithful, loving, and devoted in her home; and a splendid citizen and neighbor. She passed away after a short illness early in the morning of Dec. 10th, at the age of 73 years, 8 month and 27 days. She is survived by her husband, three sons, four daughters, 36 grandchildren, four great grandchildren, and an only sister. An audience that filled the church to capacity assembled to pay their respects to the memory of Sister Johnson. The pastor was in charge of the service, ably assisted by Rev. Vanatti, a United Brethren minister located at Germantown, Ohio, and at one time pastor of Sister Johnson. Most of Sister Johnson's children, and many of her grandchildren are members of the New Lebanon congregation. The deepest sympathy of the pastor and a very large circle of neighbors and friends go out to the bereft husband and family. May God comfort and sustain them all.

WM. H. BEACHLER.

KRICHAUM— On November 5th, William Krichbaum passed away at his home in Warsaw after an illness of several weeks, at the age of sixty-five. He was well-known around Warsaw and Winona Lake, having had charge of the Winona Baggage and Transfer Company for thirty years. He was

known among those who had dealt with him for his kindness and honesty. He had expressed his readiness to be taken to be with the Lord, a few days before his death, to his pastor. The passing of his son fifteen years before who died in the Faith, had strengthened his own Christian faith and his Funeral services were conducted by the pastor, assisted by the Chaplain of the Indiana Fireman's Association, the Kelly Funeral Home in Warsaw, November 7th.

L. E. LINDOW

GRESSO—Mrs. Hannah Gresso was taken to be with the Lord at the age of eighty-five, on the morning of Thanksgiving Day, November 28, 1935. She had been ailing for several years previously. Death was precipitated by a sudden stroke a few days before. She had often expressed herself as a staunch Brethren in belief. Services were in charge of the Pastor, at the Bibler Funeral Home in Warsaw, November 30.

L. E. LINDOW

HENDERSON—George C. Henderson was born June 22, 1854, the son of Hinman and Mariah (Clum) Henderson, at Thornville, Ohio. He was permitted to be with Christ November 28, 1935, at the age of eighty-one years, eight months, eight days. He was united in marriage to Almeda Voorhees October 10, 1877. To this union were born three sons and three daughters. One daughter, Ruth, preceded him in death fourteen years. There remain to him his loss, his widow, two sons, Harold and Edgar, two daughters, Margaret and Edith, twelve grandchildren, eight great-grandchildren. He moved from Perry County, Ohio, to Kosciusko County in 1855. He and his family were established in their home on E. Sheridan Street twenty-seven years ago. Until that time he had been a farmer. At the age of eighteen he accepted Christ and became an earnest Christian and faithful member of the Methodist Church for the rest of his life. He was the Class leader of Pleasant Valley Methodist Church about twenty years. For the past twenty-seven years he has been a faithful attendant whenever physically able of the Warsaw First Brethren church. He was well-known for his devotion to the Word of God, his prayerfulness, and his constant testimony for Christ.

Funeral services were conducted at the Warsaw First Brethren church with the pastor, L. E. Lindow in charge, assisted by the Rev. M. S. Ingood, pastor of the Warsaw U. church. The grandsons served as pallbearers and the grand-daughters as flower girls.

"Asleep in Jesus! blessed sleep,
From which none ever wakes
weep!

A calm and undisturbed repose,
Unbroken by the last of foes."

L. E. LINDOW

LOMAN—Manson G. Loman, son of Isaac and Jane Cook Loman, was born at Cutler, Carroll County, Indiana, April 8, 1866 and departed this life at his home near Bunker Hill, Michigan County, Indiana, on Nov. 27, 1935, the age of 69 years, 7 months and

ays. Brother Loman spent his youth in Carroll County and on April 28, 1890 he was united in marriage to Lattie York. To this union five children were born, one of whom died in infancy. In 1908 Brother Loman with his family moved near to Bunker Hill. He was a member of the Loree Brethren Church. There are left to mourn the loss of companion and father, the wife, and four children, Merle of Green town, Indiana; Mrs. Gertrude Downs, Bunker Hill; Gladys of Pennsylvania; and Mrs. Brooxie Smith, Ft. Wayne.

Funeral services were conducted from the home and also from the Ball Hill M. E. Church in Carroll County by the writer and Rev. J. E. Sheefel of Peru on Dec. 1. Interment was made in the Ball Hill cemetery.

CLARENCE Y. GILMER,
Bunker Hill, Ind.

GARRISON — Angeline Clementine Smoyer Garrison, daughter of David and Esther Smoyer, was born in Carroll County, Indiana, Dec. 25th, 1858, and departed this life at the home of her step-daughter, Mrs. Homer Justice of Darwin, Indiana, at the age of 76 years and 10 months and 12 days. When quite young she united with the Presbyterian Church of Wheeling, but later transferred her membership to the Darwin Brethren Church. On Sept. 3, 1898 she was united in marriage to John Garrison, who preceded her in death almost four years ago. She leaves to mourn their loss four step-children, ten nieces and two nephews. Funeral services were conducted from the Darwin Methodist Church with the Rev. C. Y. Gilmer, pastor of the Loree and Burlington Brethren Churches, in charge. Interment was made in the Sharon cemetery.

C. Y. GILMER.

BARNHART—Forest Barnhart, son of Levi and Lorinda Barnhart was born in Lanier Township, September 25, 1877 and passed from life at the Middletown Hospital after a complicated illness, October 20, 1935. He was aged 58 years and 25 days. May 21, 1898 he was united in marriage to Ina Brower, to which union were born twelve children. Besides his wife he is survived by his aged mother, a charter member of the Gratis Brethren Church, and the following children, Mrs. Charles Borgwardt, of Camden; Mrs. Bernard Miller of Gratis; Glenn, Ray and Maynard of Germantown; Mrs. Henry Zimmerman, of Germantown; Mrs. Forest Gebhart of Dayton; Dale, Virgle and Russell of the home. He is survived by two brothers, Clarence of Cedarville and Jesse of Swanton. He became a member of the Gratis Brethren church some thirty-five years ago. He attended its services until the time of his failing health. Services were held in the Gratis Brethren Church before a large concourse of friends and were in charge of his pastor, the writer, and Rev. William H. Beachler, his former pastor. Interment was in the nearby Gratis cemetery.

FREEMAN ANKRUM.

SMITH—Harry Smith, who was born at Belton, Bedford Co., Pa., November 7, 1872, departed this life at his home in Akron, Ohio, November 5, 1935. He was a member of the Brethren church at Berlin, Pennsylvania, al-

though for the last seven years he and his family resided in Akron, Ohio. He leaves to mourn his departure his widow, Mrs. Mary Smith, and seven sons and five daughters. Services were held at the Viall & Kesler Funeral home in Akron, interment being at Berlin, Pa., the undersigned officiating.

R. E. GINGRICH.

FAGAN—Mrs. Rebecca Fagan was born Oct. 24, 1854 and departed this life Nov. 19, 1935. For many years she was unable to rest in her bed because of difficulty in her breathing. She is survived by five children, some of whom are very faithfully serving the Lord in the McKee Brethren church.

Funeral services were conducted in the McKee Brethren church by her pastor.

R. I. HUMBERD.

ZEISERT—Mr. Henry Zeisert, a member of the Clayton Brethren church and a successful farmer during his life, died at the Good Samaritan Hospital in Dayton, Oct. 23, 1935, at the age of 70 years, 8 months, and 20 days. Our church at Clayton being without a pastor at the present time, the service was in charge of the writer, he being ably assisted by Rev. Fiddler, pastor of the Church of the Brethren at Brookville. The service was held in the Clayton church, a concourse of relatives, friends, and neighbor being present that filled the church to capacity. Brother Zeisert is survived by his wife, two sons and their wives, two brothers and a sister, and a large circle of other relatives. Our deepest sympathy goes out to these dear friends. May God comfort and sustain them in this hour of sorrow.

WM. H. BEACHLER

"Legalism"

(Continued from page 2)

Father, and of the Son, and of the Holy Ghost." Following the baptism came the laying on of hands and prayer, for the writing of the name in the Lambs Book of Life, and the infilling of the Holy Ghost, etc. Our fathers did not believe that baptism washed away sins, but they had great faith in the Word of God and sought to implicitly obey it. I believe they had just as adequate knowledge of salvation by grace without the deeds of the law as any group. Obeying the Word of God is not working for salvation. The Brethren church has taught that baptism in water as the Bible teaches in form and purpose, is one of the essential requirements of God for salvation. We did not place it there. We believe Salvation is of the Lord; that we are saved by grace through faith; it is the gift of God.

However we would not know of this grace except for his word. If this word plainly teaches us how to obtain this salvation, this gift, it is certainly wise to hearken. Any seeming spiritual enlightenment which makes the word of God of none effect may easily lead to confusion. I do not accept as authority any man's word,—“That they are saved and have the witness of the Spirit that assures them.” Such may lead you into utter confusion. Many who make great

claims to the power of the Spirit are not bearing the fruit of the Spirit. Feeling may be far from evidence of the Spirit. The joy and assurance of salvation is sweet to me but it must be based on the word of God. Take from the tenets of our church the essentiality of proper Christian baptism and you remove one of the primary reasons for her existence. Then you can consistently make our manner of observance of the communion service as non-essential, under the assumption of grace and spiritual experience. We could then unite with other groups, who make great claims for an infallible scripture, but reject some of the very plain commands of Christ according to the teaching of our church. If our church is to change her historic stand, there should be a frank discussion of the points involved. Baptism teaches the fundamental doctrines of salvation, The “doctrine of baptisms,” is a scriptural term. I believe our historic belief and practice is soundly scriptural.

(2) Can a man once saved follow Satan and sin to his death?

This is the old question of the Sovereignty of God and the free will of man.—Calvinism and Arminianism. The five points of the remonstrants and the contra-remonstrants are probably the most concise statements of the two views. The persecution of the Arminians by the Calvinists is not to the credit of the Calvinists, though they became more prominent at the time. The Brethren church has never made an issue of these theologies, but has not been Calvinistic as some of our leaders are now teaching. The following brief summary of the “Five Points” referred to, may be helpful to our readers. If I can properly interpret it, Calvin taught: God predestined some men to eternal life and some to damnation, regardless; Christ died for the benefit of the elect alone; Divine grace is irresistible on the part of the elect; The elect may fall partially and for a time but not finally.

Arminius taught: God predestined all men to be saved through grace in Jesus Christ who believe and persist in faith and the obedience of it, rejecting unto damnation the impenitent and unbelievers; Christ died for all but none but the believers are in actual enjoyment thereof; Salvation is by grace but this grace is not irresistible, man's will must cooperate with God's effective grace; God's grace is sufficient but man may, through carelessness or otherwise, lose a good conscience, depart from God, neglect grace and be lost.

I know of only one denomination who will accept, consistently, Calvin's theology on particular salvation as an eternal decree of God (Primitive Baptist). They are not evangelistic, and why should they be? I have never heard any other preacher deliver a sermon on the “Decree of Reprobation”—i. e. some men are predestined of God to be lost. The Presbyterian church has been generally Calvinistic in creed, but probably more from polity than theology.

Calvin was Presbyterian in polity rather than Episcopal. Their Calvinistic creed probably has had much to do with their aloofness to evangelism, historically, as compared to Methodism in its fervent evangelism with its marvellous growth. In the past few decades little prominence has been given to theology or creeds. In the past few years there has been a renewed interest in the last of the five points, "That the elect may fall partially and for a time but not finally."

It seems to me this point cannot be consistently taught without also teaching the one that precedes it; "That grace is irresistible," that God does the choosing (the decree of particular salvation, or reprobation, i. e. some are decreed to be saved, others to be lost), which removes man from the responsibility of doing anything to obtain salvation. When he yields to the grace of God and afterward he has nothing to do about it. As some popular teachers state it, "Salvation is a matter of four letters, D-O-N-E, not D-O. Even faith is the faith of Christ in us. If we could do something to save ourselves, then we might do something to lose salvation. But since salvation is wholly of grace, through what Christ did and is doing for us, we can do nothing to procure it, we can do nothing to lose it. We may lost the joy and rewards if we willfully disobey God."

That is the logical conclusion of Calvin's theology. If God predestined particular salvation and his grace is irresistible, then of course the decree is made and when the last one whom God has chosen has been called then the work of salvation is complete and it is no matter what man does or fails to do, the certain number are elected and effectually called. Some will say that even if the elect commit such gross and violent sins as to cause their physical death, that will not interfere with their eternal salvation. God may remove them for the good of those who are left on earth, but though they die with a lie on their lips and covetousness and deception in their hearts, yet they will be saved, but minus their rewards for faithfulness. Others will say, If they depart from the fellowship of God, it is evident that they were not born again, they only thought they were.

It would be far from my thought to infringe on the sovereignty of God in omniscience and omnipotence and his infinite mercy and grace, but to me God has spoken plainly in his word, that man has something to do to be saved in particular salvation, both in receiving and retaining it. Man in the image of God must choose the salvation that God has freely offered to every man. Man is the determining factor in his own salvation. He may choose or he may reject the call of the Holy Spirit. After he has chosen and has been forgotten of God unto new life in Christ Jesus, he still has the power of his own will and is in a body of flesh; he may follow the Spirit and live, or he may be de-

ceived by sin and seduced by Satan and depart from God into death. To me this is the overwhelming verdict of God's Word. I believe it has been the generally accepted interpretation by the Brethren church.

Of course, it would not be my desire to intrude on any person's honest conviction, but the same privilege should be granted to all. From the number of letters of commendation from leaders in our church, on my article in Brethren Evangelist of March 9th on "Eternal Security," it would seem I am speaking for a large following in the church. I am sure there is room for a difference of interpretation on the theology of the sovereignty of God and the free will of man, but when those who do not believe Calvinistic theology are frankly called "legalists," then it is time for an open discussion

of the question. In all fairness and courtesy both sides should be heard. If our church has been wrong in our emphasis on baptism and eternal security, neither of which is in any sense a new question, let us change, but after due consideration of both sides of the question.

Man in the image of God can choose or reject. Saved men are not immune from the deception of sin and their faith may be overthrown. The call of God is, "Whosoever will." He is not willing that any should perish. "If ye do these things, ye shall never fall." "If a man abide not in me, he is cast forth as a branch and withered." The Brethren church has emphasized humble obedience to the commands of Christ. I know of no higher manifestation of true spiritual life.
5002 Dearborn St., Pittsburgh, Pa.

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